VOLUME VIII, PART 4 — Codicum Parisinorum Pars Quarta (1921)

Ediderunt Petrus Boudreaux (†) et Franciscus Cumont
283 pages | Bibliothèque nationale, Paris — Codices 68–106 + Supplément grec

Preface (pp. v–vii)

Cumont writes a moving preface explaining that Boudreaux had completed the catalogue but died in the war. Cumont edited the Appendix himself from Boudreaux's transcriptions, adding his own collations and prefatory notes. The volume includes an index of notable technical Greek vocabulary from the astrological corpus.

PART I: CATALOGUE (pp. 1–100)

pp. 1–100 — Cods. 68–106 (Paris. gr. 817 through Suppl. gr. 1191)
Forty manuscripts, including Supplément grec manuscripts. Key items:

- **Cod. 68 = Paris. gr. 817** (16th c., ff. 214): Letters of Anonymous to George Trapezuntios and the reply — a 15th-century humanist exchange on Ptolemy
- **Cod. 74 = Paris. gr. 2425** (13th–14th c., ff. 220+): Extensive **Dorotheus of Sidon** material including unique fragments not in other manuscripts; Hephaestion Book II (partially); **Maximus**, *Peri Katarchōn*; **Rhetorius** excerpts; Paul of Alexandria with Heliodorus commentary
- **Cod. 82 = Paris. gr. 2494** (paper, 15th c., ff. 399 — the richest manuscript in this fascicle): A huge compilation including:
  - Extensive **Abu Ma'shar material** (*Mysteria* tradition)
  - Complete **Dorotheus of Sidon** electoral / interrogational chapters — the most extensive Dorotheus witness in Paris
  - **Hephaestion** Books II–III, large portions; **Rhetorius** various chapters
  - **Vettius Valens**: chronocratores; distribution of times; annual returns
  - **Masha'allah** (Masala): on the historical astrology of the Arab world — a significant Islamic text in Greek translation
  - **Prophecy on the fall of Constantinople** (*peri tēs basileias tōn Rōmaiōn*): a late Byzantine prophetic-astrological text predicting the city's fate from planetary configurations — historically significant
  - Over 200 numbered interrogational chapters covering all human concerns
- **Cod. 83 = Suppl. gr. 636** (16th c.): Prayers by days; Islamic geomancy; electional and interrogational chapters
- **Cod. 87 = Suppl. gr. 1100** (16th c.): **Brontologion** organized by 24 equinoctial hours; **Selenodromion** and lunar day-book; prognostics from lunar day of fever onset; Pythagorean life/death *psēphos*

PART II: APPENDIX — Critical Editions (pp. 100–283)

pp. 100–117 — From Cod. 68 and Cod. 69
Humanist letters on Ptolemy's *Tetrabiblos*; Pseudo-Psellus cosmological chapters; Dionysius on winds; Easter computus methods.

pp. 109–283 — From Cods. 74, 79, 82, 83, 87 and others

- From **Cod. 74**: **Dorotheus of Sidon** fragments — unique passages on electoral judgements not attested elsewhere
- From **Cod. 82**: Abu Ma'shar *Mysteria* passages; **Masha'allah** on Islamic historical astrology in Greek translation; **prophecy on the fall of Constantinople**; Hephaestion and Valens passages
- From **Cod. 82**: **Vettius Valens** on annual returns (*peri eteseōn epistrophōn*) and monthly periods — important additions to the Kroll edition
- From **Cods. 83, 87**: Brontologion by 24 hours; Selenodromion; Pythagorean *psēphos* for life and death
- **Indices** (pp. 200–283): Comprehensive index of notable Greek technical terms, unusual vocabulary, and astrological technical language from the entire corpus — a unique scholarly resource supplementing Liddell-Scott for late Greek
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CATALOGUS CODICUM
ASTROLOGORUM GRAECORUM

CODICUM PARISINORUM

PARTEM QUARTAM

DESCRIPSIT

PETRUS BOUDREAUX

EDIDIT APPENDICE SUPPLETA

FRANCISCUS CUMONT

SUMPTIBUS INSTITUTI FRANCOGALLICI
(EX LEGATO DEBROUSSE)

Tomi VIII Pars IV

BRUXELLIS
IN AEDIBUS MAURITII LAMERTIN
58, RUE COUDENBERG, 58

1921

CATALOG OF MANUSCRIPTS

OF THE GREEK ASTROLOGERS

OF THE PARISIAN MANUSCRIPTS

PART FOUR

DESCRIBED BY

PETRUS BOUDREAUX

EDITED WITH APPENDIX COMPLETED

FRANCIS CUMONT

AT THE EXPENSE OF THE FRENCH INSTITUTE

(FROM THE DEBROUSSE BEQUEST)

VOL. I VIII PART IV

BRUSSELS

AT THE HOUSE OF MAURICE LAMERTIN

58, RUE GOUDENBERG, 58

1921

PRAEFATIO

Paulo post primordia atrocissimi belli quod philologae iuventutis optimum quemque messuit, Petrus Boudreaux, die 13 Decembris 1914, cum fortiter milites suos ad pugnam duceret, frontem mortifero glandis missilis ictu percussus, cecidit. Cuius immatura morte quantum perdiderit nostrum hoc opus, cui per multos annos operam praestitit indefessam, hi tantum noscere possunt qui cum eo laboris socii fuerunt. Graecam linguam callebat docte, non solum cultiorem illam cui Atticorum scriptorum ingenium primatum dedit, sed et popularem sermonem quo a temporibus Romanorum usque ad hunc diem Hellas usa est et utitur. In legendis codicibus librariorum neglegentia foedatis vel temporis iniuria aspere tractatis ea fuit sollertia, ut nemo in antiquarum scripturarum interpretatione peritior videretur. Ad criticas editiones apparandas quantam curam, quantam eruditionem, quantum mentis acumen adhibuerit, recensio eius Cynegeticorum Oppiani et huius catalogi volumen quod confecit, luculente testantur. Spes multas cum eo sepelivimus. Non propter ipsum, si " dulce et decorum est pro patria mori „ sed propter scientiam, cui summa cum integritate et religione totum se dediderat, interitum eius lugemus insa-

PREFACE

Shortly after the beginning of the most dreadful war, which cut down the best of the young philologists, Petrus Boudreaux, on the 13th of December 1914, while bravely leading his soldiers into battle, was struck in the forehead by a deadly bullet and fell. How great a loss his untimely death has meant to our work, to which he devoted tireless labor for many years, can only be known by those who shared that labor with him. He was well versed in the Greek language — not only that more cultivated form to which the genius of the Attic writers gave primacy, but also the popular speech which Greece has used and continues to use from the time of the Romans down to the present day. In reading manuscripts disfigured by the carelessness of copyists or harshly treated by the ravages of time, he showed such skill that no one seemed more expert in the interpretation of ancient writings. How great a care, how great an erudition, how keen a sharpness of mind he brought to bear in preparing critical editions is clearly attested by his review of the Cynegetica of Oppian and by the volume of this catalog which he compiled. We have buried many hopes along with him.We mourn his loss not for his own sake — for "it is sweet and honorable to die for one's country" — but for the sake of learning, to which he had devoted himself entirely with the utmost integrity and devotion.

nabilem. Aetatis breve ver fructuum uberem spondebat messem, quam maturescere mors inimica vetuit.

Cum acerbo fato abreptus est, totam particulatim recensitorum codicum descriptionem, exceptis quisquiliis nonnullis, ad finem perduxerat, ita ut commodi, quod ex hoc repertorio percipi potest, laus omnis penes eum sit solum. In posteriore autem huius libri parte, si quae menda offenderint, noxa mihi est praestanda. Appendicis enim, quam catalogo mox typis mandando addere in animo habebat, paucas tantum paginas ex codicibus excerpserat operis nostri socius. Inceptum peragendum et inchoata explenda erant. Opus a piissima vidua fidei meae commissum eo modo conficere volui quo ornatissimus iuvenis ipse absolvisset, si maius mortalis aevi spatium ei concessum esset. Itaque apographa haud pauca adieci, et, quoad bello saeviente fieri potuit, cum aliis codicibus contuli, textuque eorum constituto praefationes notasque adscripsi. Ita ad doctrinas auctoresque astrologiae Graecae melius cognoscendos nullo huius collectionis tomo deteriorem videri spero librum hunc, qui memoriam servabit amici nimis cito studiis nostris erepti.

In hoc tomo quarto omnes, quotquot exstant Parisiis codices astrologici, recensentur, praeter illos qui in tribus ceteris describuntur, sed accidit ut primus, qui iam ante bellum prelo traditus erat, ante hunc, quem nunc publici iuris facimus, ad finem adduci non potuerit. Quem anno proximo edere posse confido, ut divitissimae bibliothecae catalogus astrologicus tandem absolvatur totus. De ratione quam in hac collectione secuti sumus, cum iam alibi satis dictum sit, plura addere supersedeo. Ut in aliis nonnullis tomis, vocabulorum notabiliorum laterculos addidi,

remarkable. The brief spring of his youth promised an abundant harvest of fruits, which an unkind death prevented from ripening.

When he was carried off by cruel fate, he had brought to completion the entire description of the codices catalogued one by one, with the exception of a few trifles, so that all the credit for the benefit that can be derived from this repertory belongs to him alone. For any errors that may be found in the latter part of this book, however, the fault is mine to bear. For the appendix, which our companion in this work had intended to add to the catalog soon to be sent to press, he had excerpted only a few pages from the codices. The work that had been begun had to be carried through and what had been started had to be completed. The work entrusted to my care by his most devoted widow I wished to complete in the manner in which that most distinguished young man himself would have finished it, had a longer span of mortal life been granted to him. Accordingly I added not a few apographs, and, as far as could be done while war was raging, I collated them with other codices, and having established their text I appended prefaces and notes. Thus I hope that this book, which will preserve the memory of a friend taken from our studies all too soon, will appear no inferior to any other volume of this collection for advancing knowledge of the doctrines and authors of Greek astrology.

In this fourth volume all the astrological codices that exist in Paris are catalogued, except for those described in the other three volumes; it happened, however, that the first volume, which had already been sent to press before the war, could not be brought to completion before this one, which we now make public. I trust that it will be possible to publish it next year, so that the astrological catalog of that most richly endowed library may at last be completed in its entirety. Since enough has already been said elsewhere about the method we have followed in this collection, I refrain from adding more. As in some other volumes, I have added indexes of noteworthy words,

quos Graecae linguae studiosis haud inutiles fore spero, praesertim cum multae sententiae, quae apud astrologos sequioris aevi leguntur, ex auctoribus aetatis, quae dicitur, Alexandrinae transcriptae sint.

In plagulis corrigendis adiutrix mihi fuit diligentissima Maria Delcourt Leodiensis, quae non typothetarum solum sed et interdum veterum librariorum errata argute detexit, et indices quoque nominum accuratissime confecit. Summa benevolentia me devinxit vetus amicus Paulus Thomas Gandavensis qui, quotiens eum adii, ab humanioribus studiis recessit ut ad squalidum hoc sermonis genus se converteret et, mendis multis sublatis, ad poliendum hunc librum operam suam officiose impendit.

Scrib. Romae kal. Nov. MCMXXI.

F. C.

which I hope will not be without use to students of the Greek language, especially since many sentences read in astrologers of a later age have been transcribed from authors of the period known as Alexandrian.

In correcting the proofs, Maria Delcourt of Liège gave me most diligent assistance; she cleverly detected the errors not only of the typesetters but also at times of ancient scribes, and compiled the indexes of names with great accuracy. My old friend Paulus Thomas of Ghent bound me with the greatest kindness; whenever I came to him, he set aside his studies in the humanities to turn himself to this rough kind of language, and, having removed many errors, he generously devoted his labor to polishing this book.

Written at Rome, on the Kalends of November, 1921.

F. C.

CODICES PARISINI

IV

PARISIAN CODICES

IV

CODICES PARISINI

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62. Cod. Paris. gr. 817. — Chartaceus, cm. 33 × 23, ff. 214, saec. XVI sex manibus scriptus (1. ff. 1-25; 2. ff. 26-55; 3. ff. 56. 68ᵛ; 4. ff. 68ᵛ-102; 5. ff. 103-133; 6. ff. 134-214). — Ex bibliotheca J. F. Asulani, partim saltem (v. f. 26 in ima pagina, *a me Jo. Francisco Asulano*), deinde Fontebladensis (v. Omont, *Catal. des mss. grecs de Fontainebleau*, p. 177, n. 535), Regius LVI, 56, 1897. — Cf. Omont, *Inventaire*, I, p. 152.

F. 210ᵛ. Ἀνώνυμος Γεωργίῳ τῷ Τραπεζουντίῳ (Ἀνέγνων τοὺς συντεθέντας — τὸ ἀκρύττεσθαι [*sic*] τὴν ἀμαθίαν). — Ed. Fabricius-Harles, *Bibliotheca graeca*, XII, p. 77.
Γεώργιος τῷ ἀνωνύμῳ (Ἀνέγνων σου τὴν — [F. 211] εἰ μενόμαινος φέρῃ [*sic*]. τέλος). — Ed., *op. cit.*, p. 78.

63. Cod. Paris. gr. 854. — Chartaceus, cm. 26 × 15, ff. 422, saec. XIII totus una eademque, ut videtur, manu scriptus, praeter ff. 1-5 + 48-50 + 360 + 367 376 + 379-381 + 406-419 alia manu saec. XIII, ff. 121-136 alia manu saec. XIII, ff. 35-47 alia manu saec. XIV exarata. — Ex bibliotheca Catharinae de Medicis, postea Regius DCCCCLXXVII, 1067, 2431. — Cf. Omont, *Inventaire*, I, p. 159; Cramer, *Anecdota graeca e codd. mss. bibl. r. Parisiensis*, I, p. 332 sqq.

F. 18. Menses Iudaeorum, Macedonum, Graecorum, Aegyptiorum nominantur.

F. 20ᵛ. Ἰωάννου τοῦ Δαμασκηνοῦ περὶ φωτός, πυρός, φωστήρων, Ἡλίου τε καὶ ἀστέρων (Τὸ πῦρ ἓν τῶν — [F. 22ᵛ] ἡ Σελήνη ἕκαστον ζῴδιον). = Ioannis Damasceni, *De fide orthodoxa*, ed. Lequien, II, 7, p. 163 sqq.

F. 120ᵛ. Manu posteriore saec. XIII-XIV. Post calendarium medicum: Τῶν ερμιῶν [l. μηνῶν] αἱ ἡμέραι ἐ [l. αἱ] μὲν εἰσὶ καλαί, ἐ [l. αἱ] δὲ ἄχριστε [l. ἄχρησται] (Σεπτεύρ(ιος) ἔχει ἡμέρας καλὰς α', δ', ιγ' — [F. 120ᵛ] κδ' καὶ κε'). — Conspirat cum opusculo Silvestro papae supposito, quod Boissonade, *Notices et extraits*, XI, 2, 1827, p. 188 n., edidit. Cf. codd. 42, ff. 56ᵛ; 43, f. 296ᵛ.

PARISIAN CODICES

62. Cod. Paris. gr. 817. — Paper, measuring 33 × 23 cm, ff. 214, written in the 16th century by six hands (1. ff. 1-25; 2. ff. 26-55; 3. ff. 56. 68°; 4. ff. 68°-102; 5. ff. 103-133; 6. ff. 131-214). From the library of J. F. Asulanus, at least in part (cf. f. 26 at the bottom of the page, by me 'Jo. Francisco Asulano'), then from Fontainebleau (cf. Omont, Catal. des mss. grecs de Fontainebleau, p. 177, n. 535), Royal LVI, 56, 1897. Cf. Omont, Inventaire, I, p. 152.

F. 210. Anonymous letter to George of Trebizond (Ἀνέγνων τοὺς συντεθέντας τὸ ἀκρύττεσθαι [sic] τὴν ἀμαθίαν). Ed. Fabricius-Harles, Bibliotheca graeca, XII, p. 77.

Georgius to the anonymous (Ἀνέγνων σου τὴν - [F. 211] El μενόμαινος φέρη [sic]. τέλος). Ed., op. cit., p. 78.

63. Cod. Paris. gr. 854. — Paper, cm. 26 × 15, ff. 422, 13th century, written entirely in one and the same hand, as it appears, except ff. 1-5 +48-50+360+367 376+379- 381 406-419 in another hand of the 13th century, ff. 121-136 in another hand of the 13th century, ff. 35-47 written in another hand of the 14th century. From the library of Catherine de Medici, later Royal DCCCCLXXVII, 1067, 2431. Cf. Omont, Inventaire, I, p. 159; Crainer, Anecdota graeca e codd. mss. bibl. r. Parisiensis, I, p. 332 sqq.

F. 18. The months of the Jews, Macedonians, Greeks, and Egyptians are named.

F. 20. John of Damascus on light, fire, luminaries, the Sun and stars (Τὸ πῦρ ἓν τῶν — [F. 224] ἡ Σελήνη ἕκαστον ζῷδιον). = Ioannis Damasceni, De fide ortho- doxa, ed. Lequien, II, 7, p. 163 sqq.

F. 120. In a later hand of the 13th–14th century. After the medical calendar: Τῶν ερμιῶν [read: μηνών] αἱ ἡμέραι ἐ [read: αἱ μὲν εἰσὶ καλαί, ἐ [read: αἱ] δὲ ἄχριστε (read: ἄχρησται) (Σεπτεύριος) ἔχει ἡμέρας καλὰς α', δ', νr' — [F. 120v] κd' καi xe'). — Agrees with the opuscule attributed to Pope Sylvester, which Boissonade, Notices et extraits, XI, 2, 1827, p. 188 n., edited. Cf. codd. 42, ff. 56; 43, f. 296.

F. 160v. Τίς ἡ οὐσία τῶν ἀστέρων (Πάντων τῶν ἀστέρων — ὑποποδίζειν, πλάνητες ὠνομάσθησαν). — Περὶ τῆς ἀστέρων φορᾶς καὶ κινήσεως. — Ποταπὰ τῶν ἀστέρων τὰ σχήματα. — F. 161. Περὶ τάξεως ἀστέρων. — etc. — F. 167v. Πόθεν ἄν τις γνοίη ἑλληνικαῖς ἀποδείξεσι τὴν τοῦ κόσμου συντέλειαν (Περὶ τῆς ἡμέρας — ἐλάττονα ἔτη παράκεινται). — F. 167 *bis*. Τίνα δεξιὰ τοῦ κόσμου καὶ τίνα ἀριστερά (Τοῖς μὲν ἐξ — λογιωτάτης τῆς ἀποδείξεως). — Περὶ σεισμοῦ (Τὸν σεισμὸν ποιεῖ — ἀέρα καὶ διακρίνοντος). — Διὰ τί ἁλμυρὸν τὸ τῆς θαλάττης ὕδωρ (Ἁλμυρόν ἐστι τὸ — τὴν ὑποκειμένην παχύτητα). — F. 167v. Τίς ἡ αἰτία τοῦ ἐν τῇ θαλάσσῃ γλυκὺ ὕδωρ εὑρίσκεσθαι (Αἴτιον τοῦ εἶναι — μετὰ πολλοῦ πνεύματος). — Διὰ τί τὸ θαλάττιον ὕδωρ οὐ τρέφει τὰ δένδρα (Οὐ τρέφει τὰ — ἐπιφάνειαν ἐπεὶ καί...). Desinit in medio enuntiato. — Pselli Διδασκαλίας παντοδαπῆς haec capitula Cramer edidit (*Anecdota graeca... bibl. r. Parisiensis*, I, p. 335-352), qui tamen miro errore textum folii 167 *bis* neglexit (id est capituli Πόθεν ἄν τις γνοίη etc. inscripti finem et quinque capitula subsequentia). Cf. Fabricius-Harles, *Bibliotheca graeca*, X, pp. 83-88; *Patrologia graeca*, ed. Migne, CXXII, col. 687 sqq. — F. 168. Ψῆφος περὶ τοῦ εὑρεῖν τὸ νομικὸν πάσχα (Κράτησον ὅσην ψῆφον — γὰρ οὐκ ἐνδέχεται). — Ed. Cramer, *op. cit.*, p. 352. — Περὶ τῆς ἀποκρέας (Ἴδε εἰς τὰς — ἡ ἀποκρέα τότε). — Ed., *ibid.*, p. 353. — Ψῆφος ποιμενικὸς τοῦ νομικοῦ πάσχα (Ψήφιζε πόσας ἔχει — ἀπὸ Ἰαννουαρίου μηνός). — Ed., *ibid.* — Μέθοδος τοῦ εὑρεῖν ποίῳ μηνὶ καὶ ποσταίᾳ ἡμέρᾳ τὸ πάσχα τὸ νομικὸν συμβαίνει (Κράτει τὸ ποσὸν — πάσχα τὸ νομικόν). — Ed., *ibid.* — F. 168v. Μέθοδος ψήφου δι' ἧς εὑρίσκεται ἀκριβῶς ἡ ποστιαία ἡμέρα τῆς Σελήνης (Ἐννεακαίδεκα μέν εἰσιν — τὸ ποσὸν τῆς Σελήνης). — Ed., *op. cit.*, p. 354. — Ἀποτέλεσμα (Ὑποδείγματος δὲ χάριν — καὶ τὸ ἔτος). — Ed., *ibid.* — F. 169. Ἑτέρα μέθοδος ψήφου δι' ἧς εὑρίσκονται ἀκριβῶς ἐν ὁποτέρῳ τῶν δύο μηνῶν ἤγουν Μαρτίου καὶ Ἀπριλλίου καὶ εἰς τὰς πόσας τοῦ μηνὸς γίνεται ἐν ἑκάστῳ ἔτει τὸ πάσχα τὸ νομικόν (Τὸν ἐφεστῶτα κύκλον — εὑρίσκ<εται> τὸ φάσκα). — Ed., *op. cit.*, p. 356. — F. 169v. Ἀάποτέλεσμα [*sic*] (Ὑποδείγματος δὲ χάριν — πρὸς βεβαίαν κατάληψιν). — Ed., *ibid.* — Μέθοδος ψήφου εὑρισκούσης ἐν ἑκάστῃ ἡμέρᾳ ἑκάστου μηνὸς ποία τῆς ἑβδομάδος ἡμέρα τυγχάνει (Πρῶτον μὲν οὖν — μέλλει γίνεσθαι τοῦ μηνός). — Ed., *op. cit.*, p. 358. — F. 170. Ἀποτέλεσμα (Ὑποδείγματος δὲ χάριν — τῷ παρόντι καιρῷ). — Ed., *op. cit.*, p. 359. — F. 170v. Ταύτας τοιγαροῦν τὰς μεθόδους

F. 100v. On the essence of the stars (Of all the stars — to move in retrograde, they were called planets). On the movement and motion of the stars. – What are the shapes of the stars. – F. 101. On the order of the stars. — etc. – F. 167. How one might know by Greek demonstrations the consummation of the world (On the day — lesser years are adjacent). – F. 167 bis. Which are the right parts of the world and which the left (To those indeed — of the most learned demonstration). On earthquake (The earthquake is caused — air and separating). Why the water of the sea is salty (It is salty — the underlying thickness). – F. 167v. What is the cause of fresh water being found in the sea (The cause of being — with much wind). – Why sea water does not nourish the trees (It does not nourish — the surface since also...). Ends in the middle of a sentence. – These chapters of Psellus' Διδασκαλίας παντοδαπής were edited by Cramer (Anecdota graeca... bibl. r. Parisiensis, I, pp. 335–352), who however by a strange error neglected the text of folio 167 bis (that is, the end of the chapter inscribed Πόθεν ἄν τις γνοίη etc. and the five subsequent chapters). Cf. Fabricius-Harles, Bibliotheca graeca, X, pp. 83–88; Patrologia graeca, ed. Migne, CXXII, col. 687 sqq. – F. 165. Calculation for finding the legal Passover (Hold whatever calculation — for it is not possible). Ed. Cramer, op. cit., p. 352.On the carnival (See in the — the carnival then). Ed., ibid., p. 353. – A pastoral calculation of the legal Passover (Calculate how many it has from the month of January). Ed., ibid. Method for finding in which month and on which day of the month the legal Passover falls (Hold the number — the legal Passover). — Ed., ibid. – F. 168. Method of calculation by which the day of the Moon is found exactly (Nineteen indeed are — the number of the Moon). – Ed., op. cit., p. 354. — Result (For the sake of an example — and the year). Ed., ibid. – F. 169. Another method of calculation by which it is found exactly in which of the two months, namely March and April, and on which day of the month the legal Passover falls in each year (The current cycle — the Passover is found). Ed., op. cit., p. 356. – F. 169v. Result [sic] (For the sake of an example, for certain comprehension). Ed., ibid. – Method of calculation finding for each day of each month what day of the week it happens to be (First then — will occur in the month). – Ed., op. cit., p. 358. – F. 170. Result (For the sake of an example — at the present time). — Ed., op. cit., p. 359. – F. 170. These methods therefore

τοῦ τε μηνολογίου τοῦ διὰ τῶν σεληνιακῶν κύκλων — καὶ τὰ τῶν χριστιανῶν. — Ed., *op. cit.*, p. 360. Cf. cod. 32, f. 113. — Ἵνα δὲ καὶ περὶ τῆς ἀπόκρεω — ἀποφηνάσθω εἶναι ἀπόκρεω. — Ed., *ibid.* — F. 171. Τεθείσθω δὲ καὶ τούτου ὑπόδειγμα — ἐφθάσαμεν σὺν θεῷ. — Ed., *ibid.* — Ἔστι καί ἑτέρα ψῆφος τῆς εὑρέσεως τῆς ἡμέρας τῆς Σελήνης ἣν καλοῦσι ποιμενικὴν — ἔστι δὲ αὕτη (Ἴδε πόσας ἔχει — ἡμέραν τῆς Σελήνης). — Ed., *op. cit.*, p. 361. Cf. cod. 32, f. 80. — Πῶς εὑρίσκεται ἐξ ἀρχῆς ὁ θεμέλιος τῆς Σελήνης (Ἀνάλυε τὰς τξε' — κύκλους τοὺς θεμελίους). — Ed., *ibid.* Cf. codd. It. 19, f. 458; Germ. 7, f. 14; Par. 32, f. 80. — Περὶ τῶν κλιμάτων τῆς γῆς ἐν οἷς συμβαίνει αὔξησιν καὶ μείωσιν τοῦ νυχθημέρου ἐναλλὰξ διὰ ἑνιαυτοῦ ἐφ' ἑκάστῳ ἄλλοι[?] [In marg. manu post. Περὶ τὸν τοῦ κόσμου κλημάτων [*sic*] (Κλίματα ἑπτὰ τῆς — τοὺς τόπους ἐκείνους). — Ed., *op. cit.*, p. 362. Cf. cod. 45, f. 80. — F. 172. Περὶ τοῦ πότερα προτέρα ἡ ἡμέρα τῆς νυκτὸς ἢ ἡ νὺξ τῆς ἡμέρας (Κατὰ μὲν τὴν — καταπαύομεν τῆς ἡμέρας). — Ed., *op. cit.*, p. 364. — Ἰστέον ὅτι τὸ Μωϋσῆς ὄνομα ψηφιζόμενον — [F. 172v] ἐκ τῶν Γραφῶν μανθάνομεν. — Ed., *ibid.*; Boissonade, *Anecdota graeca*, II, p. 459. Cf. cod. 32, f. 73.

F. 192. Διονυσσίου [*sic*] περὶ τῆς προσηγορίας τῶν ἀνέμων καὶ πόσοι εἰσὶ καὶ πόθεν ἕκαστος αὐτῶν πνεῖ (Ἀπὸ τῶν τεσσάρων — [F. 192] τὸ πνεῦμα προσδέχεσθαι). = *Geoponica*, ed. Beckh, I, 11.

F. 192v. Περὶ οὐρανοῦ καὶ γῆς, Ἡλίου, Σελήνης, ἀστέρων, χρόνου καὶ ἡμερῶν (Ὁ οὐρανὸς ἐν σχήματι κύβου — πλάγιον μηκυνομένας ἀνεμποδίστως). — Inest [f. 197] epistula Theodori ad Theopilum sine tabulis. Opusculum iniuria Dionysio addictum ed. Cramer, *op. cit.*, p. 370, 30 — p. 382, 34, omissa quidem opusculi extrema parte f. 197v scripta. Cf. quae ad cod. 32, f. 103 adnotavi.

F. 197v. Ἰωάννου τοῦ Δαμασκηνοῦ περὶ φωτός, πυρός, φωστήρων, Ἡλίου τε καὶ ἀστέρων (Τὸ πῦρ ἓν — [F. 200] ἡ Σελήνη ἕκαστον ζῴδιον). — V. supra, f. 20v.

64. Cod. Paris. gr. 985. — Chartaceus; cm. 21, 5 × 14; ff 350; constat ex compluribus codicibus saec. XV a variis manibus exaratis. — Olim Fontebladensis (v. Omont, *Catal. des mss grecs de Fontainebleau*, p. 21, n. 57), postea Regius MDCCLXIX, 1929, 3171. — Cf. Omont, *Inventaire*, I, p. 195.

F. 316. Ἐπιτομὴ διαγνωστική. Πυθαγόρου κεφάλαιον τῆς ζωῆς καὶ τοῦ θανάτου (Μάθε πότε ὁ ἄρρωστος κατεκλίθη — ἐν τῷ ὑπογαίῳ θνήσκει, ὑπέργαιον ζωῆς, ὑπόγαιον θανάτου). — Ed.

of the menologion through the lunar cycles – and those of the Christians. - Ed., op. cit., p. 360. Cf. cod. 32, f. 113. - In order that also concerning Apokrea — let it be declared to be Apokrea. - Ed., ibid. - F. 171. Let also an example of this be set forth — we have anticipated with God. - Ed., ibid. - There is also another calculation for finding the day of the Moon which they call pastoral — and this is it (See how many days of the Moon it has). — Ed., op. cit., p. 361. Cf. cod. 32, f. 80. — How the foundation of the Moon is found from the beginning (Resolve the 365 — cycles the foundations). — Ed., ibid. Cf. codd. It. 19, f. 458; Germ. 7, f. 14: Par. 39, f. 80. - Concerning the climatic zones of the earth in which the increase and decrease of the day-and-night alternately occurs throughout the year for each other [?] [In marg. manu post. Concerning the zones [sic] of the world (Seven climatic zones of those places there). — Ed., op. cit., p. 369. Cf. cod. 45, f. 80. F. 173. Whether day comes before night or night before day (According to which we conclude the day). - Ed., op. cit., p. 361. — It should be known that the name of Moses calculated — F. 172] we learn from the Scriptures. - — -Ed., ibid.; Boissonade, Anecdota graeca, II, p. 459. Cf. cod. 32, f. 73.

F. 192. Of Dionysius [sic] concerning the designation of the winds and how many there are and from where each of them blows (From the four — [F. 193] to receive the wind). Geoponica, ed. Beckh, I, 11.

Γ. 1995. On the sky and earth, the Sun, Moon, stars, time and days (The sky in the form of a cube - extending sideways without obstruction). - Contained therein (f. 197] is a letter of Theodore to Theophilus without tables. A short work wrongly attributed to Dionysius, ed. Cramer, op. cit., p. 370, 30 - p. 382, 34, with the final portion of the work written on f. 197v omitted. Cf. the notes I made on cod. 32, f. 103.

Γ. 1975. John of Damascus on light, fire, luminaries, the Sun and stars (Fire is one - [F. 200] the Moon in each sign of the zodiac). — See above, f. 20v.

64. Code. Paris. gr. 985. — Paper; cm. 21.5 × 14; ff. 350; consists of several codices of the 15th century written by various hands. Formerly Fontainebleau (see Omont, Catal. des mss grecs de Fontainebleau, p. 21, n. 57), later Royal MDCCLXIX, 1929, 3171. Cf. Omont, Inventaire, 1. p. 195.

Γ. 316. Diagnostic epitome. Chapter of Pythagoras on life and death (Learn when the sick person took to bed — in the subterranean he dies. Above ground means life, below ground means death). — Ed.

alia forma P. Tannery, *Notices et extraits*, XXXI, 2, 1886, p. 259, n. 12. Cf. codd. Med. 1, f. 19; 23, f. 246ᵛ; It. 29, f. 96ᵛ; Rom. 1, f. 327; 24, f. 112ᵛ; Vind. 3, f. 122ᵛ; 10, f. 95ᵛ; Par. 44, f. 332.

Folii 316 pars inferior, f. 316ᵛ vacant.

Ff. 312-324 ex alio codice alia manu scripto recepta sunt.

F. 317. Μέθοδος ἀκριβὴς τοῦ κανονίου τῆς Σελήνης (Ὁ βουλόμενος εὑρεῖν ἑκάστου — καὶ ἁμάρτοις οὐδέποτε).

F. 317ᵛ. Εὕρεσις τοῦ κύκλου τῆς Σελήνης. ϡη (Περὶ δὲ τῆς — τὸν κύκλον τοῦ Ἡλίου).

Manu posteriore. Τὸ ἔλαττον τῆς ἑκατοντάδος ἔτος ... δείκνυσι τῆς Σελήνης. — Τὸ αὐτὸ ἔτος ... δείκνυσι τοῦ Ἡλίου. — Ἰστέον δὲ ὅτι ἐνιαυτὸν ... τοῦ δὲ, ἀπὸ Ὀκτωβρίου.

F. 318. Prima manu. Κανόνιον ἀκριβὲς τῶν συνόδων καὶ ἀποχύσεων τῆς Σελήνης τῶν πάντων χρόνων. Tabula.

F. 318ᵛ. Οἱ κύκλοι τῆς Σελήνης. Ff. 318ᵛ-319 tabula. — Cf. codd. 21, f. 41ᵛ-42; 43, f. 326.

F. 319ᵛ. Μέθοδος ἀκριβὴς τοῦ κανονίου τοῦ πάσχα (Τὰ τῶν αἰώνων μικρὰ ἔτη — περιέχον τῶν βισέκτων).

Folii 320 dimidia pars vacat.

Ff. 320ᵛ-323ᵛ. Κανόνια τοῦ πάσχα. Tabulae.

F. 324ᵛ et 324ᵛ vacant.

Ff. 325-328 ex alio codice alia manu circa annum 1451 exarato recepta sunt.

F. 325. Calendarium. Ἔτους ,ϡνθ' [1451] ἰνδικτιῶνος ιδ' — ἔτους, ,ϡ<ϡ > ϡδ' [1486]..., πάσχα Μαρτίου. κϡ' τέλος.

F. 326ᵛ vacat.

F. 326ᵛ. Tabula planetarum quae cuique diei horae praesunt.

In summa pagina. Ἡμέρα κυριακὴ τοῦ Ἡλίου — τὸ σάβατον τοῦ Κρόνου.

In ima pagina. Septem planetarum nomina et sigla. α', Ἥλιος ☉ — γ' Ἄρης ♂.

Ὁ μὲν Κρόνος ἐναντίος ἐστὶ πρὸς πᾶσαν ἐγχείρησιν — εἰς καταρχὴν δουλειῶν.

F. 327. Eadem tabula ac in f. 326ᵛ, sed imperfecta.

Folii 327ᵛ pars inferior, ff. 327ᵛ-328ᵛ vacant.

65. Cod. Paris. gr. 1232 A. — Chartaceus; cm. 30 × 22; ff. 214; ff. 8-95 et 98-211 saec. XIV exarata sunt ex codice anno 1132 a presbytero Georgio scripto (f. 211ᵛ, ἐτελειώθη ἡ παροῦσα δέλτος διὰ χειρὸς γε(ωργίου) ἱερέως μηνὸς ὀκτωβρίου α' ἡμέρα ε' ἔτους ,ϡ χ μ' ἰνδικτιῶνος ι'. Cf. Vogel-Gardthausen, *Die Griechischen Schreiber*, p. 87), ff. 1-7, ff. 96-97, f. 212ᵛ (et folii 211ᵛ ima pars), f. 213 quatuor manibus saec. XV scripta sunt. — Ex monasterio, ut videtur, τῆς ἁγίας Ἀναστασίας (v. f. 214). — Cf. Omont, *Inventaire*, I, p. 273.

in another form by P. Tannery, Notices et extraits, XXXI, 2, 1886, p. 259, n. 12. Cf. codd. Med. 1, f. 19; 23, f. 246; It. 29, f. 96v; Rom. 1, f. 327; 24, f. 112; Vind. 3, f. 129; 10, f. 95v; Par. 14, Γ. 332.

The lower part of folio 316, f. 316r, are blank.

Ff. 312-324 were received from another codex written in another hand.

F. 317. An exact method of the canon of the Moon (He who wishes to find each — and you will never err).

F. 317. Finding the cycle of the Moon. (Or: Concerning the cycle [illegible] the of the Sun ..

In a later hand. The year less than the hundred ... shows of the Moon. — The same year ..... shows of the Sun. It should be [illegible] known that a year ... but from October.

F. 318. In the first hand. An exact canon of the conjunctions and oppositions of the Moon for all times. Table.

F. 318. The cycles of the Moon. Ff. 318-319 table. — Cf. codd. 21, f. 41v-42; 43, f. 326.

F. 319. An exact method of the canon of Easter (The small years of the ages — containing of the leap years).

Half of folio 320 is blank.

Ff. 390-393. Canons of Easter. Tables.

F. 324 and 324v are blank.

Ff. 325-328 were taken from another codex, written in another hand around the year 1451.

F. 325. Calendar. Of the year 7451, indiction 14, to [illegible] of the year, [illegible] [1480]..., Easter in March, and end.

F. 326r is blank.

F. 326. Table of planets presiding over the hours of each day. At the top of the page: Sunday of the Sun [illegible] Saturday of Saturn.

At the bottom of the page. The names and symbols of the seven planets. 1st, Sun ☉ [illegible] 3rd, Mars ♂.

Saturn is opposed to every undertaking [illegible] into at the beginning of labors.

F. 327. Same table as in f. 326, but incomplete.

The lower part of folio 327°, ff. 327'-328" are blank.

85. Cod. Paris. gr. 1232 A. Paper; cm. 30 × 22; f. 214; ff. 8-95 and 98-211 were written in the 14th century from a codex written in the year 1132 by the presbyter George (f. 211', ἐτελειώθη ἡ παρούσα δέλτος διά χειρός γεωργίου ἱερέως μηνός ὀκτωβρίου α' ἡμέρα ε' ἔτους, 7 χ μ' ἰνδικτιώνος ι'. Cf. Vogel-Gardthausen, Die Griechischen Schreiber, p. 87), ff. 1-7, ff. 96-97, f. 219r (and the lower part of f. 211'), f. 213 were written by four hands of the 15th century. From a monastery, it appears, τῆς ἁγίας Ἀναστασίας (v. f. 214). Cf. Omont, Inventaire, I, p. 2[illegible].

F. 211v. Manu saec. XV. Ἱππολύτου ἐπισκόπου Ῥώμης (Ἰστέον ὅτι ἐν τῷ πεντακισχιλιοστῷ ὀκτακοσιοστῷ τριακοστῷ ὀγδόῳ ἔτει ἐνεκαινίσθη ἡ Κωνσταντινούπολις ... ἔστιν οὖν τὸ ὅλον συμπέρασμα τοῦ θεματίου ὅπερ συνέταξεν Οὐάλης ὁ ἀστρονόμος — [F. 212] οὕτως ἔσται τὸ τέλος). — Cf. F. Cumont, *Catal.*, V, 1, p. 118, n. 2; Kroll, in Vettii Valentis editione, p. VI, n. 3.

66. Cod. Paris. gr. 1603. — Chartaceus, cm. 21 × 14, ff. 400, saec. XVI variis manibus exaratus. — Olim Antonii Eparchi (v. in fine indicis codici praemissi), postea Fontebladensis (v. Omont, *Catal. des mss. grecs de Fontainebleau*, p. 30, n. 80), Regius MXVIII, 1112, 3363. — Cf. Omont, *Inventaire*, II, p. 102.

F. 128. Κριός. ὄνομα χελανχωρὶ οὗτος. οὗτος ἔχει ὄψιν παιδίου — [F. 129v] ἐπὶ δὲ τῆς κεφαλῆς βασίλειον. — Hermetis Trismegisti, Ἱερὰ Βίβλος, ed. Ruelle, *Revue de philologie*, XXXII, 1908, p. 252, 24-276, 25.

F. 176v. Alia manu. Παρατήρησις ἡμερῶν ληφθεῖσα ἀπὸ τῆς βίβλου Ἀριστοτέλους, ἃς παραφυλάττειν χρὴ εἴς τε φλεβοτομίας καὶ καθάρσεις καὶ παντοίας ἰατρείας (Δεῖ γινώσκειν ὅταν τύχῃ — παιδίον βιοθάνατόν ἐστιν). — Cf. cod. 44, f. 441; cf. etiam codd. It. 12, f. 94v; Vind. 3, f. 110; Germ. 7, f. 152. Vide quae ad codd. 39, f. 650v; 42, f. 56v (Ἕτεραι σεσημειωμέναι) adnotavi.

F. 177. Ἀριστοτέλους περὶ θεωρίας αἱμάτων σωτηρίων καὶ ὀλεθρίων (Ἐπὶ μὲν τοῦ ἥρως [*sic*] Μαρτίῳ — πεπηγεῖα [*sic*] ταχέως τελευτᾷ).

F. 177v. Ὅμοιον περὶ θεωρίας αἱμάτων (Αἷμα ἐὰν ῥεύσῃ κατάμαυρον — [f. 177v] ἄχρι ἑξαμηναίου [*sic*] χρόνου).

Ff. 277v-281. Alia manu. Excerpta ex *Cyranidibus*. Vide P. Boudreaux, *Revue de philologie*, XXXIV, 1910, p. 70.

F. 281v. Ὁ ζωδιακὸς κύκλος μεμορφωμένος — οἱ Ἰχθύες πόδες. — Hermetis Trismegisti, *op. cit.* (supra f. 128), p. 250, 11-252, 17. Cf. *Catal.*, VI, p. 83, 3 8.

Κριοῦ ἐλελίσφακον, Ταύρου περιστερεὼν ὀρθή — δρακοντία, Ἰχθύων ἀριστολοχία. — Hermetis Trismegisti. Ed. *Catal.*, VII, p. 232, 3-6.

Ἡμέρα κυριακή. πρώτη ὥρα — [f. 281v], πλανήτου [*sic*] τῆς βοτάνης. — Eiusdem. Ed. *Catal.* VIII, 3, p. 164, 12-21.

Ff. 322-325v. Alia manu Excerpta ex *Geoponicis* : I, 2; 1; 3; 4; 8 (Zoroastris); 9; 10 (Zoroastris); 11, 7-9; 12 (Zoroastris).

Ff. 326-327v. Magicae formulae.

F. 211. By a hand of the 15th century. Of Hippolytus bishop of Rome (It should be known that in the five-thousand eight-hundred and thirty-eighth year Constantinople was inaugurated; so the entire conclusion of the theme which Valens the astronomer composed — [F. 212] thus will be the end). — Cf. F. Cumont, Catal., V, 1, p. 118, n. 2; Kroll, in Vettii Valentis editione, p. VI, n. 3.

66. Cod. Paris. gr. 1603. Paper, cm. 21 × 14, ff. 400, written by various hands in the 16th century. Formerly belonging to Antonius Eparchus (v. at the end of the index prefixed to the codex), afterwards at Fontainebleau (v. Omont, Catal. des mss. grecs de Fontainebleau, p. 30, n. 80), Regius MXVIII, 1112, bought by Omont, Inventaire, II, 102. F. 128. Aries. Name checked on this one. This one has the appearance of a child [F. 129v] and on the head a royal crown. - Hermetis Trismegisti, Ἱερὰ Βίβλος, ed. Ruelle, Revue de philologie, XXXII, 1908, p. 252, 24-276, 25.

F. 176. In another hand. Observation of days taken from the book of Aristotle, which one must observe for bloodlettings and purgations and all kinds of medical treatments (One must know when it happens — the child is doomed to die). - Cf. cod. 44, f. 441; cf. etiam codd. It. 12, f. 94v; Vind. 3, f. 110; Germ. 7, f. 152. See what I noted on codd. 39, f. 65v; 42, f. 56v (Ἕτεραι σεσημειωμέναι).

F. 177. Aristotle's on the observation of salutary and deadly blood (In the case of the hero [sic] frozen in March [sic] he dies quickly).

F. 177. Similar work on the observation of blood (If blood flows completely black — [f. 177v] up to a period of six months [sic]).

Ff. 277-281. In another hand. Excerpts from the Cyranides. See P. Boudreaux, Revue de philologie, XXXIV, 1910, p. 70.

F. 281. The zodiac circle represented in figures F. Pisces: feet. Hermetis Trismegisti, op. cit. (supra f. 128), p. 250, 11-252, 17. Cf. Catal., VI, p. 83, 38.

For Aries: sage (elelisphacon), for Taurus: upright verbena — dragonwort, for Pisces: birthwort (aristolochia). - Hermetis Trismegisti. Ed. Catal., VII, p. 232, 3-6.

Sunday, first hour — [f. 2814], of the planet [sic] of the herb. - Of the same. Ed. Catal. VIII, 3, p. 164, 12-21.

F. 322-325. In another hand, Excerpts from the Geoponica: I, 2; 1; 3; 4; 8 (of Zoroaster); 9; 10 (of Zoroaster); 11, 7-9; 12 (of Zoroaster).

Ff. 326-327. Magical formulas.

Ff. 328-342ᵛ; 345-345ᵛ. Excerpta ex *Geoponicis* : I, 13; 14, 4-12; 16; II, 3, 1-6; 4, 1-2 (εὑρίσκεται ὕδωρ); etc.

F. 350ᵛ. Γίνωσκε ὅτι διὰ τὸ θέειν, ὅ ἐστι τρέχειν, ἔλεγον αὐτοὺς θεοὺς — ἡ δὲ ἕκτη τῇ Ἀφροδίτῃ, ἡ εὐδόμη [*sic*] τῷ Κρόνῳ.
Οἱ πλανῖται [*sic*]. (Πρῶτος ὁ Κρόνος ἐν τῇ αᵃ ζώνῃ τοῦ οὐρανοῦ ἐστιν καὶ ὁδεύει τὰ ιβ' ζῴδια — καὶ ἀναλύεται τάχιον).
Ζῴδια [F. 351] (Πρῶτος Κριός, οἶκος Ἄρεος, ἀρσενικὸν — οἶκος Διός, θηλυκόν).

F. 351. Κριὸς Λέων Τοξότης ἐκ τοῦ πυρός — ἐκ τῆς θαλάσσης.
Ἔαρ ἀπὸ κα' Μαρτίου ἕως — ἕως κ' Μαρτίου.
Ἐπικρατεῖ Κριὸς ἀπὸ κ' Μαρτίου — ἕως Μαρτίου κ' ♂. — Cf. cod. II. 29, f. 40.

F. 351ᵛ. Planetarum sigla. Κρόνος ♄ — Σελήνη ☾.

Ff. 351ᵛ-354; f. 360ᵛ. Formulae magicae vel medicinales.

F. 378ᵛ-378ᵛ. Eadem manu qua f. 277ᵛ-281ᵛ. Excerpta ex *Cyranidibus*. V. supra ff. 277ᵛ-281.

67. Cod. Paris. gr. 1765. — Chartaceus, cm. 21 × 17, ff. 395, saec. XVII — Ex bibliotheca Baluze (n. 757; v. f. 1), Regius 3406. — Cf. Omont, *Inventaire*, II, p. 137.

F. 302. *DCCCCLXVII, p. 766.* Πτωλομαῖος ὁ Φιλάδελφος ὁ βασιλεὺς Αἰγύπτου ὑπῆρχε — [F. 305ᵛ] ἐν ἀνθρώποις καὶ ἀνὰ μέσων [*sic*] τῶν. — Danielis prophetae *Apocalypsis* initium. Ed. *Catal.*, VIII, 3, p. 171, 4-174, 5.

68. Cod. Paris. gr. 1884. — Chartaceus, cm. 31 × 21, ff. 331, anno 1503 a Manuele Gregoropulo exaratus (f. 331, τέλος δέλαβὲ [? l. δ' ἔλαβε?] ἥδε βίβλος σὺν θεῷ παρὰ Μανουὴλ τοῦ Γρηγοροπούλου ἐν ,ζ^ω ια'. Ἡλίου κύκλος ια', Σελήνης ιθ', ἰνδικτιῶνος ,γ^ης. Cf. Vogel-Gardthausen, *Die Griechischen Schreiber*, p. 276). — Ex bibliotheca Trichet-Dufresne (f. 1 : post *nº 69* deletum, *17* legitur), postea Regius 2620. — Cf. Omont, *Inventaire*, II, p. 158.

F. 137ᵛ. Ἀρχὴ σὺν θεῷ. Πίναξ περιέχων τὴν ἅπασαν μέθοδον τῆς νοταρικῆς ἤτοι τῶν ψηφαρίων (Ἑρμηνευομένων τοῦ τε οὐρανοῦ καὶ τῆς γῆς — καὶ τὰ ἐναπολειφθέντα ἐστὶν ὁ θεμέλιος αὐτῆς). Insunt haec capitula : f. 137ᵛ, περὶ κύκλου τοῦ οὐρανοῦ; f. 138, περὶ κύκλου τῆς γῆς, περὶ κύκλον [*sic*] θαλάσσης, περὶ κύκλου Ἡλίου, ἑτέρα ἑρμην<ε>ία Ἡλίου, ἑτέρα ἑρμην<ε>ία περὶ Ἡλίου, περὶ κύκλον Σελήνης, ἕτερον; f. 138ᵛ, ἕτερον, περὶ τῆς ἰνδίκτου, ἕτερον, περὶ βισέξτου, ἡ περίοδος ἀναβαίν(ει); f. 139, εἰ θέλεις εὑρεῖν τὸ θεμέλιον ἑκάστου χρόνου etc., περὶ τὸ πῶς εὑρίσκειν τὸ πάσχα.

F. 139ᵛ. Περὶ εὐχρήστων ἡμερῶν τῆς Σελήνης (Σελήνης δὲ ἀρχομένης πάντοτε ποίει — ἐν αὐτῇ ἐπιβλαβές ἐστιν). — Insunt haec

Ff. 328-342; 345-345. Excerpts from the Geoponica: 1, 13; 14, 4-12; 16; II, 3, 1-6; 4, 1-2 (water is found); etc.

F. 350. Know that because of "theein," which means "to run," they called them gods; the [illegible] sixth day belongs to Aphrodite, the seventh [sic] to Kronos.

The planets (sic). (First, Kronos is in the 1st Zone of the heaven and traverses the 12 signs of the zodiac — and dis[illegible]ves more quickly).

Signs of the zodiac [F. 351] (First, Aries, house of Ares, masculine — house of Zeus, feminine).

F. 351. Aries, Leo, Sagittarius from fire [illegible] from the sea.

Spring from the 21st of March until — until the 20th of March.

Aries prevails from the 20th of March [illegible] until March 20 [illegible] — Cf. cod. It. 29, f. 10.

F. 351. Planetary symbols. Κρόνος K [illegible] Moon (.

Ff. 351-354; Γ. 360. Magic or medicinal formulae.

F. 378-378. In the same hand as f. 277-281. Excerpts from the Cyranides.

See above ff. 277"-281.

67. Giodl. Paris. gr. 1765. - Paper, cm. 21 × 17, ff. 395, 17th century - From the library of Baluze (n. 757; v. f. 1), Regius 3406. — Cf. Omont, Inventaire, II, p. 137. F. 302. DCCCCLX V11, p. 766. Ptolemy Philadelphus, king of Egypt, was – F. 305[illegible] among men and in between [sic] the. — Beginning of the Apocalypse of the prophet Daniel. Ed. Catal., VIII, 3, p. 171, 4-174, 5.

88. Cod. Paris. gr. 1884. — Paper, cm. 31 × 21, ff. 331, written in the year 1503 by Manuel Gregoropulos (f. 331, τέλος δέλαβε [illegible]1. δ' ἔλαβε ? ἡδε βίβλος σὺν θεῷ παρὰ Μανουήλ τοῦ Γρηγοροπούλου ἐν ζω ια'. Ηλίου κύκλος ια', Σελήνης ιθ', Ινδικτιώνος της Cf. Vogel-Gardthausen, Die Griechischen Schreiber, p. 276). — From the library of Trichet-Dufresne (f. 1: after n° 69 deleted, 17 is read), later Regius 2620) [illegible] f. Omont, Inventaire, II. 158[illegible].

F. 137. Beginning with God. A table containing the entire method of the notaric art, that is, of the numerical reckonings (interpreting both the heavens and the earth — and what has been left remaining is its foundation). These chapters are contained therein: f. 137', on the cycle of the heavens; f. 135, on the cycle of the earth, on the cycle [sic] of the sea, on the cycle of the Sun, another interpretation of the Sun, another interpretation concerning the Sun, on the cycle of the Moon, another; f. 138, another, on the indiction, another, on the bissextile, the period ascends); f. 139, if you wish to find the foundation of each year etc., on how to find Easter.

F. 139. On the useful days of the Moon (When the Moon begins, always do — in it there [illegible] harm).

These chapters are contained ther

capitula : *a*) Ἡ πρώτη τῆς Σελήνης — καὶ οὐδέποτε πέσεις. — Edetur in appendice. — F. 140. *b*) Εἰσὶ δὲ καὶ τῶν μηνῶν εὔχρηστοι ἡμέραι — Αὔγουστος δὲ ἔχει ... κδ', κε'. Proxime accedit ad Silvestri papae laterculum a Boissonade editum, *Notices et extraits*, XI, 2, 1827, p. 188 n. Cf. cod. 42, f. 56ᵛ. — *c*) Περὶ τῆς ἑβδομάδος εἰς τὸ γινώσκειν ποῖαι ὧραι ἑκάστης ἡμέρας — ποιοῦ 'ι β' ἐπιθετική. — Cf. infra cod. 73, f. 212ᵛ. — F. 141. *d*) Κατάστασις καὶ παρατήρησις περὶ τῶν ὡρῶν ἑκάστης ἡμέρας ... Ἡλίου ὥρα α' — ἐν αὐτῇ ἐπιβλαβές ἐστιν. — Cf. cod. Flor. 12, f. 136ᵛ.

F. 141. Περὶ σεληνιακῶν ἐπιτηρήσεων. Περὶ βροντῶν. Βροντοσκοπία ἐκ τῶν Φωντηΐου [*sic*] τοῦ Ῥωμαίου καθ' ἑρμηνεία<ν> πρὸς λέξιν. Καθολικὴν [*sic*] ἐπιτήρησις πρὸς Σελήνην περὶ κεραυνῶν καὶ ἄλλων καταστημάτων ἐκ τῶν Λα[f. 141ᵛ]βεῶνος καθ' ἑρμηνείαν πρὸς λέξιν ἀπὸ τῆς θερινῆς τροπῆς. Περὶ κεραυνῶν. Περὶ σεισμῶν βροντολόγιον. Περὶ σεληνιακῶν ἐπιτηρήσεων (Εἰ δισιδαιμονίως [*sic*] τισὶν — Φαζανία, Τασαμών [*sic*], Γαραμαντική). = Laurentius Lydus, *De ostentis*, p. 46, 3-60, 14 + 95, 10-101, 5 + 107, 7-109, 14 + 116, 19-117, 4 + 157, 17-160, 6. F. 146ᵛ, post Lydi p. 60, 14, insertum est sine inscriptione tonitruale, quod ad excerptum *Catal.*, IV, p. 170 editum (Cf. *Catal.*, VII, p. 163), proxime accedit.

F. 150ᵛ. Σεληνοδρόμιον ταχθὲν ἐκ β' βιβλίων (Τὴν σεληνοδρομίαν ἔταξε μὲν [*sic*] — τῆς Σελήνης οὕτως· Ἡμέρα πρώτη τῆς Σελήνης γεννᾶται. Ἡ ἡμέρα αὕτη — τρόφιμα καὶ εὔχρηστα ἔσονται). Partim in appendice edetur.

F. 153ᵛ. Περὶ μεταβάσεως τοῦ Ἡλίου ἀπὸ Ζωδίω [l. Ζῳδίου] εἰ<ς> Ζῴδιον (Μηνὶ Μαρτίῳ κ', ὥρᾳ — εἰς τοὺς Ἰχθύας). — Cf. codd. It. 3, f. 17; 29, f. 142ᵛ; infra cod. 75, f. 72.

Δέον γινώσκειν ὅτι ὁ μὲν Ἥλιος δι' ὅλου τοῦ χρόνου — ἡμέρα ὡρῶν θ', νὺξ ὡρῶν ιε'.

F. 154. Τροπαὶ χειμέριοι (Θερμὸν ἀήρ, ὑγρὸν ὕδωρ — τὸν ἐπίλοιπόν σου βίον). — Cf. cod. 43, f. 280ᵛ?

F. 154ᵛ. Περὶ διαιρέσεως ἐνιαυτοῦ καὶ τῆς τῶν τροπῶν αὐτοῦ γνώσεως (Τὸν ἐφεστῶτα τῆς τοῦ ἀγροῦ οἰκονομίας — τοῦ Δεκεμβρίου μηνός). — Florentini. = *Geoponica*, I, 1.

F. 155. Ποίῳ ζῳδίῳ ποία ἡμέρα ἑκάστου μη<νὸς> κεκλύρωται [*sic*] (Μὴν Ἀπρίλλιος ἤτοι Ξανθικός — λ', λα' Ἰχθύες. τέλος). — Heraclii. Cf. codd. 28, f. 108ᵛ; 32, f. 76ᵛ; 59, f. 195ᵛ; 61, f. 37. V. *Catal.*, VIII, 3. p. 193.

Folii 156ʳ dimidia pars, ff. 156ᵛ-157ᵛ vacant.

chapters: α) The first of the Moon — and you shall never fall.

α) To be published in the appendix. — F. 140. δ) There are also the useful days of the months — but August has ... 24th, 25th. This closely resembles the laterculus of Pope Sylvester edited by Boissonade, Notices et extraits, XI, 2, 1827, p. 188 n. Cf. cod. 42, f. 56. — c) On the week, for knowing what hours belong to each day — perform the 12th additional. — Cf. below cod. 73, f. 912. — F. 141. α) A disposition and observation concerning the hours of each day ... Hour 1 of the Sun — in it there is harm. Cf. cod. Flor. 19, f. 136.

Γ. 141. On lunar observations. On thunder. Brontoscopy from the works of Fonteius [sic] the Roman according to interpretations translated word for word. General observation in relation to the Moon concerning thunderbolts and other atmospheric conditions from the works of La[f. 141 v]beon according to interpretation translated word for word from the summer solstice. On thunderbolts. On earthquakes, brontologion. On lunar observations (If superstitiously [sic] to some — Phazania, Tasamon [sic], Garamantica). = Laurentius Lydus, De ostentis, p. 46, 5-60, 14; 95, 10-101, 5 + 107, 7-109, 14 + 116, 19-117, 4 + 157, 17-160, 6. F. 146, after Lydus p. 60, 14, a thunder text has been inserted without a title, which closely corresponds to the excerpt published in Catal., IV, p. 170 (Cf. Catal., VII, p. 163).

Γ. 150. Selenodromion arranged from 2 books (The course of the moon was arranged indeed [sic] — of the Moon thus: The first day of the Moon is born. This day — provisions and useful things shall be).

It will be published in part in the appendix.

Γ. 153. On the passage of the Sun from one Sign [l. Sign] to another Sign (On the 20th of March, at the hour — into Pisces). — Cf. codd. It. 3, f. 17; 29, f. 142; below cod. 75, f. 72.

One must know that the Sun throughout the entire year — day of 9 hours, night of 15 hours.

Γ. 154. Winter solstices (Warm air, moist water — the remainder of your life). — Cf. cod. 43, f. 280*?

Γ. 154. On the Division of the Year and the Knowledge of its Seasons (The one set over the management of the farm — of the month of December). – Florentini. = Geoponica, I, 1.

Γ. 155. To which Sign of the Zodiac each day of each month has been allotted [sic] (Month of April, that is Xanthikos - 30th, 31st Pisces. end). — Heracli. Cf. codd. 28, f. 108; 32, f. 76; 59, f. 195; 61, f. 37. V. Catal., VIII, 3. p. 193.

The lower half of folio 156, ff. 156–157 are blank.

69 Cod. Paris. gr. 2027. — Chartaceus; cm. 21 × 14,5; ff. 4 + 275; anno 1449 a Ioanne Symeonake scriptus (f. 50, ἐγράφη παρ' ἐμοῦ ἰωάννου ἱερέως τοῦ συμεωνάκη καὶ πρωτοπαπᾶ χάνδακος ἐν ἔτει υιθ', ἰνδικτιῶνος β', μαρτίω κθ'. Cf. Vogel-Gardthausen, *Die griechischen Schreiber*, p. 200). — Ex bibliotheca Catharinae de Medicis (f. D', *nº 85 della terza cassa*; f. 1, *nº 85*; f. 1, *nº 20 primo*; f. A et f. 1, *39*), postea Regius MMX, 2228, 3084. — Cf. Omont, *Inventaire*, II, p. 181.

F. 125ᵛ. Κλαυδίου Πτολομαίου βιβλίον ὁ Καρπός (Προεκθέμενοι, ὦ Σύρε — [F. 131ᵛ] ὡς ἐπὶ τὸ πλεῖστον. τέλος). — Ed. Camerarius, Norimbergae, 1535, ff. 55ᵛ-59ᵛ.

70. Cod. Paris. gr. 2037. — Chartaceus; cm. 24,5 × 19; ff. 55; una eademque manu saec. XVII. — Ex bibliotheca Colberti (n. 3825), postea Regius 3101, 3. — Cf. Omont, *Inventaire*, II, p. 182.

F. 1. Εἶδος ἀνδρεῖον, ὄρθιον — οἱ κύνες εἰσίν). = Ps.-Polemonis, *Physiognomonica*, ed. R. Foerster, *Scriptores physiognomonici*, I, p. 408, cap. 55-431, cap. 86.

F. 8. <Ε>ἴπερ τι ἄλλο καὶ τὸ φισιογνωμονεῖν [*sic*] — τοιοῦτοί εἰσιν ἄνδρες. = Eiusdem, *op. cit.*, pp. 298, cap. 1-347, cap. 27.

F. 34ᵛ. <Ο>ἱ τοὺς δακτύλους συμφυεῖς — ἔχοντες, ἄριστοι ἄνδρες. = Eiusdem, *op. cit.*, p. 354, cap. 53.

F. 35. Ὄνυχες πλατεῖς λευκοὶ ὑπόξανθοι — μάλιστα δὲ ὄνυχες. = Eiusdem, *op. cit.*, p. 352, cap. 54.
Folii 35ʳ dimidia pars, ff. 35ᵛ-40ᵛ vacant.

F. 41. <Ὅ>σα μὲν ταῖς ἔμπροσθεν βίβλοις — χήρᾳ, μὴ νοσῆσαι. — Melampodis. Ed. Diels, *Beiträge zur Zuckungsliteratur des Okzidents und Orients* (*Abhandl. preuss. Akad.*, 1907, *Phil.-hist. Abhandl.*, IV), p. 21.

F. 54. <Ἐ>ὰν ἐστὶν εἰς τὸ μέτωπον — καὶ πτωχοὶ ἔσονται. τέλος περὶ ἐλαίων. — Eiusdem. Ed. Franz, *Scriptores physiognomoniae veteres*, p. 501.

71. Cod. Paris. gr. 2091. — Chartaceus, cm. 21 × 13, ff. 127, manibus saec. XV et XVI scriptus (1. ff. 1-7ʳ saec. XV; 2. ff. 8-9ʳ saec. XVI; 3, ff. 10-127 saec. XV; 4. ff. 112ᵛ-113ʳ partim saec. XVI; etc.). — Olim Fontebladensis (v. Omont, *Catal. des mss. grecs de Fontainebleau*, p. 95, n. 283), Regius MDCCLXXI, 1931, 3496. — Cf. Omont, *Inventaire*, II, p. 192.

F. 1. Tabula. Κεφάλαια εἰσὶ ταῦτα να'. — F. 1ᵛ. [Κε]φάλαιον [α']. Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν — [F. 6ᵛ] βοηθείας τοῦ θεοῦ). — Cf. Du Cange, *Glossar. graec.*, s. v. Ῥικτολόγιον, p. 1299. Cf. codd. 39, f. 643; 88, f. 88.
Ff. 7, 51ᵛ-52, 111ᵛ-112ᵛ formulae magicae.

69 Cod. Paris. gr. 2027. — Paper; cm. 21 × 14.5; ff. 4 + 215; written in the year 1449 by Ioannes Symeonakes (f. 3), ἐγράφη παρ' ἐμοῦ ἰωάννου ἱερέως τοῦ συμεωνάκη και πρωτοπαπά χάνδακος ἐν ἔτει καθ'. ινδικτιώνος β', μαρτίω κθ'. (G. Vogel-Gardthausen, Die griechischen Schreiber, p. 2100). From the library of Catherine de Medici (f. D', no. 85 della terza cassa; f. 1. no. 85; f. 1, no. 20 prima; f. A and f. 1, 39), later Regius MMX, 28, 3084. Cf. Omont, Inventaire, II, p. 181.

Γ. 195. The book of Claudius Ptolemy called the Fruit [Karpos], Preface, O Syrus [redacted] f. 131r for the most part. end). - Ed. Camerarius, Norimbergae, 1535, pp. 55–59.

70. Cod. Paris. gr. 2437. Paper; cm. 24.5 × 19; ff. 55; written by one and the same hand, 17th century. From the library of Colbert (no. 3825), later Regius 3101, 3. — Cf. Omont, Inventaire, II, p. 182.

F. 1. A manly, upright figure — the dogs are). = Ps. Polemon's, Physiognomonica, ed. R. Foerster, Scriptores physiognomonici, I, p. 408, cap. 55-431, cap. 86. If anything else,

F. 8. physiognomy too is of such men. = Eiusdem, op. cit., pp. 298, cap. 1-347, cap. 27. F. 34. "Those who have their fingers grown together — having them, are the best men." Eiusdem, op. cit., p. 354, cap. 53.

F. C.35. Nails broad, white, somewhat yellow. [redacted] but especially the nails. = Eiusdem, op. cit., p. 352, cap. 54.

Half of folio 35v, ff. 35-40v are blank.

F. 41. Whatever in the preceding books — a widow, not to fall ill. — Melampodis. Ed. Diels, contributions to the twitching literature of the Occident and the Orient (Abhandl. Prussian Akad., 1907, Phil. -nhist. Abhandl., IV), p. 21.

C. 51. If it is on the forehead [redacted] and they will be poor. The end on olive trees. - Eiusdem. Ed. Franz, Scriptores physiognomoniae reteres, p. 501.

71. Cod. Paris. gr. 2 191. - Paper, cm. 21 x 13, ff. 127, written by hands of the 15th and 16th centuries (1. ff. 17° 15th century; 2. ff. 8-9 16th century; 3. f. 10-127 15th century; 4. ff. 112'-113″ partly 16th century; etc.). Formerly Fontainebleau (v. Omont, Catal. des mss, grecs de Fontainebleau, p. 95, n. 283), Regius MDCCLXXI, 1931, 3496. Cf. Omont, Inventaire, II, p. 192.

F. 1. Table of contents. The chapters are these, 51 in number. - F. 1'. [Chapter 1]. In the beginning was the Word, and the Word was – F. 6] with the help of God). - Cf. Du Cange, Glossar. graec., s. v. Ρικτολόγιον, p. 1299. Cf. codd. 39, f. 613; 88, f. 88. Fr. 7, 51-52, 111v-112 magical formulae.

F. 112v. Ἡ μέθοδος αὕτη ἔστη τοῦ ραπλήου. πήησον χαρακτήρας [*sic*] — ὁ πέντε καὶ δέκατος κρητὴς [κριτὴς in marg. manu post.]. F. 113, figurae geomanticae. Cf. quae infra ad cod. 79, f. 83v adnotavi.

72. Cod. Paris. gr. 2154. — Chartaceus, cm. 24 × 16, ff. 297, magna ex parte saec. XIV scriptus (1. Ff. 1-4 + ff. 7-250r + 262-269 + 277-279r eadem, ut videtur, manu saec. XIV [in folio quo f. 1 praeceditur, κεκοίμηται ἡ μακαρία συμβίος μου κυρία εὐδοκία ἡ ἀγγελίνα κατὰ τὴν ια^ην^ τοῦ ἰανουαρίου τῆς ιβ^ης^ ἰνδικτιῶνος ea manu scriptum est]; 2. Ff. 252-261 + 270-276 alia manu saec. XIV; 3. Ff. 280-297r alia manu saec. XIV; 4. Ff. 297v saec. XV; 5. Ff. 5-6 saec. XVI; 6. Ff. 279r-279v saec. XVI). — Ex bibliotheca Catharinae de Medicis (in folio quo f. 1 praeceditur, *nº 52 octavae*, inferius *nº 13*); postea Regius MCCCCLXXIX, 1614, 2683. — Cf. Omont, *Inventaire*, II, p. 206.

F. 280. Μελάμποδος περὶ παλμῶν τί σημαίνουσι ἐν ἑκάστῳ μέρει (Κεφαλῆς τρίχες ἐὰν — πένητι δὲ πλοῦτον σημαίνει). — Ed. H. Diels, *Beiträge zur Zuckungsliteratur des Okzidents und Orients* (*Abhandl. der k. Preussischen Akad.*, 1907, *Phil.-hist. Abhandl.*, IV), p. 35.

F. 281v. Notula : Ϧ, ξηρός, ψυχρός, ἀρσενικός, Ἰνδία.
Notula geomantica. ∴ etc. σπλήν, μόλυβδος, μουρτασάτη etc.

F. 282. Περὶ ἀγαθῶν τροφῶν εὐπορίστων. Opusculum medicinale; f. 284v, Πλούταρχος ὁ σοφὸς ἐν τοῖς ὑγιεινοῖς παραγγέλμασιν laudatur.

F. 288. Incipit in medio verbo... ματος. κατὰ μὲν οὖν πλάτος τὴν σφαῖραν δι<α>τέμνουσι κύκλοι · ὁ ὁρίζων ὃς διαιρεῖ — τὸ κάλλιστον δῶρον τῶν ἐν ἡμῖν, τὴν ἡγεμονίαν τοῦ λογικοῦ σφαλερῶς παραιτοίμεθα. Hoc de astronomia opusculum anno 1008 scriptum est. V. enim, f. 289v, ... ἄχρι τοῦ δεῦρο τοῦ ,ϛφιϛ' ἔτους..... κατὰ τὸ νῦν ,ϛφιϛ' ἔτους... Astrologica referuntur vel refutantur, f. 283 ss.

F. 296. Ἐρωτᾷς δι' ἣν αἰτίαν αἱ ἐν τῷ κανονίῳ τῆς ἀνωμαλίας περικείμεναι μοῖραι — τοῦτο καὶ τῶν ἐν τῇ Σελήνῃ προσθαφαιρέσεων τὸ παραίτιον. — Ptolemaeus citatur.

F. 297. Manu posteriore saec. XIV (?). Ἁγία τριὰς βοήθει μοι τῷ σῷ [δού]λῳ π ... σα νοταρίῳ καὶ πρωτοβεστιαρίῳ Κωνσταντίνῳ. ἀμήν. ἀμήν. ἀμήν. ἀμήν.

F. 297v. Manu posteriore saec. XV. [Μελάμ]ποδος περὶ παλμῶν, τί σημένει [*sic*] ἐν ἑκάστῳ μέρει (Παλμὸς λέγεται ὁ κνισμὸς ἢ ὁ σεισμὸς — ἡ οὐρά, χαρὰν σημαίνει). — Ineditum videtur.

73. Cod. Paris. gr. 2184. — Chartaceus, cm. 30,5 × 21, ff. 238, saec. XVI totus a Manuel Gregoropulo, ut ex scriptura apparet, exaratus (cf. Vogel-Gardthausen,

F. 11r. This method belongs to the raplion. Make characters [sic] the [redacted] fifteenth Cretan judge, written in the margin by a later hand.

F. 113, geomantic figures. Cf. what I noted below on cod. 79, f. 83'.

72. Cod. Paris. gr. 2154. Paper, cm. [redacted]24 X 16, ff. 297, written largely in the 14th century (1. Ff. 1-4 + 1-7-250r + 262-269 + 277-279 in the same hand, apparently, of the 14th century (on the folio preceding f. 1, the words κεκοίμηται ἡ μακαρία συμβίος μου κυρία εὐδοκία ἡ ἀγγελίνα κατὰ τὴν ιαην τοῦ Ἰανουαρίου τῆς ιβης ινδικτιώνος ["my blessed wife, Lady Eudokia the Angelina, fell asleep on the 11th of January of the 12th indiction"] are written in that hand; 2. Ff. 259-261 + 270-276 in another hand of the 14th century; 3. Ff. 280-297 in another hand of the 14th century; 4. Ff. 297* 15th century; 5. Ff. 5-6 16th century; 6. Ff. 279r-279* 16th cen[redacted]y). From the library of Catherine de' Medici (on the folio preceding f. 1, no. 52 of the eighth [section], below no. 13); later Regius MCCCCLXXIX, 1614, 2683. Cf. Omont, Inventaire, II, p. [redacted].

F. 280. Melampus, On what twitchings signify in each part of the body (If the hairs of the head [twitch], it signifies wealth even to the poor). - Ed. H. Diels, Contributions to the Twitch Literature of the Occident and Orient (Handl. der k. Prussian Akad., 1907, Phil.-hist. nAbhandl., IV), p. 35.

F. 281. Note: b, ξηρός, ψυχρός, ἀρσενικός, India. Geomantic note: etc. σπλήν, μόλυβδος, μουρτασάτη etc.

F. 283. On beneficial easily-obtained foods. A medical opuscule; f. 281, Plutarch the wise is cited in the health precepts.

F. 288. Begins in mid-word... ματος. κατὰ μὲν οὖν πλάτος τὴν σφαῖ ραν δια>τέμνουσι κύκλοι · ὁ ὁρίζων ὃς διαιρεῖ — τὸ κάλλιστον δῶρον τῶν ἐν ἡμῖν, τὴν ἡγεμονίαν τοῦ λογικοῦ σφαλερώς παραιτοίμεθα. This opuscule on astronomy was written in the year 1008. See indeed, f. 289r, ... ἄχρι τοῦ δεῦρο τοῦ φις' ἔτους..... κατὰ τὸ νῦν, φις' ἔτους... Astrological matters are cited or refuted, f. 283 ff.

F. 296. Ἐρωτᾶς δι' ἣν αἰτίαν αἱ ἐν τῷ κανονίῳ τῆς ἀνωμαλίας περικείμεναι μοῖρα[redacted] τοῦτο καὶ τῶν ἐν τῇ Σελήνη προσθαφαιρέσεων τὸ παραίτιον. — Ptolemy is cited.

F. 297. In a later hand of the 14th century (?). Αγία Τριάς βοήθει μοι τῷ σῷ [δού]λῳ π ... σα νοταρίῳ καὶ πρωτοβεστιαρίῳ Κωνσταν τίνῳ, ἀμήν. ἀμήν. ἀμήν. ἀμήν.

F. 297. In a later hand of the 15th century. [Melam]pus on twitchings, what each part signifies (Παλμός λέγεται ὁ κνισμὸς ἢ ὁ σεισμός [redacted] οὐρά, χαρὰν σημαίνει). — It [redacted]ppears to be unedited.

73. Cod. Paris. gr. 2184. - Chartaceus, cm. 30.5 X 21, fr. 238, saec. XVI totus by Manuel Gregoropulo, as appears from the handwriting, written (cf. Vogel - Gardthausen,

Die Griechischen Schreiber, p. 276). — Ex bibliotheca Catharinae de Medicis (in tergo folii quo f. 1 praeceditur, *X-VI : sextae*, et infra, *n° 6*), postea Regius DCXLVIII, 702, 2665. — Cf. Omont, *Inventaire*, II, p. 211; Dioscuridis, *De materia medica*, ed. Wellmann, II, p. XV.

F. 209. Ἰστέον ὅτι ὁ ἐνιαυτὸς διαιρεῖται εἰς καιροὺς δ' ... Ἐν μὲν τῇ εἰαρινὴ [*sic*] ὥρᾳ, θερμὸς καὶ ὑγρός ἐστιν ὁ ἀὴρ — καὶ σκοπεῖν δεῖ τὸν ἰατρὸν ἐπὶ πάσης φλεβοτομίας τῆς Σελήνης ληγούσης — ἀφώτιστος ἡ Σελήνης ἡμέρα. = Cod. 95, f. 369. Cf. Athenaei excerptum apud Aetium Amidenum (ed. Venetiis, 1534, III, cap. 162, f. 61ᵛ) servatum; codd. 42, f. 57ᵛ; 44, f. 142ᵛ.

F. 210. Εἴδησις δὲ καὶ τῶν ζωδίων . περὶ Σελήν(ης) (Κριός. Μὴν Μάρτιος α' καὶ β' | κη', κθ' Ὑδροχόος). = Cod. 95, f. 370ᵛ. Cf. *Catal.*, VIII, 3, p. 192, 1-195, 4.

F. 211. Ὄργανον προγνωστικόν, βιωφελές, χρήσιμον ἐξ Αἰγυπτιακῆς βίβλου ἠκριβόμενον [*sic*] ἀντιγραφέν (Σκεπτέον δὲ οὕτως· δέξαι — ὁ μικρὸς θάνατος). = Cod. 95, f. 372. Petosiridis. Ed. Riess, *Philologus*, VI. Supplementband, 1891-1893, p. 384, 17-385, 45.

F. 211ᵛ. Ἰδοὺ τὸ ὄργανον καὶ τὰ μὲν κόκκινα τῆς Σελήνης. Tabula. = Cod. 95, f. 373. Tabulae a Paulo Tannery editae (*Notices et extraits*, XXXI, 2, 1886, pp. 251, 252, 259, 260) diversae sunt. Ἑτέρα διάγνωσις Ἐσδρὰ τοῦ προφήτου περὶ ἀρ<ρ>ώστων (Εἰς τὴν πρώτην τοῦ μηνὸς ἐὰν κατακληθῇ [*sic*, ι superscr.] — λ', ὁμοίως ὑγιαίνει). = Cod. 95, f. 373. Eiusmodi opuscula scriptoris nomine destituta et in codicibus astrologicis (e. gr. Rom. 1, f. 327; Germ. 28, f. 291ᵛ; Par. 44, f. 330; 59, f. 35; 74, f. 103; 75, f. 263; 95, f. 373; 111, f. 134) et in aliis codicibus (Par. gr. 2224, f. 11, cap. θ'; Suppl. gr. 67, f. 233) saepius servantur.

F. 212. Ὡσαυτως ἐφανέρωσεν Ἐσδρὰς καὶ τῶν ιβ' μηνῶν ἡμέρας δυσκόλους, ἃς καὶ πρόσεχε, λέγων (Σεπτέβριος [*sic*] ἔχει δυσκόλας — πράττειν μηδ' ὅλως). — V. quae adnotavi ad cod. 27, f. 277; v. infra cod. 111, f. 136. — Hic codices Parisinos in numerum codicum astrologorum non adscriptos notare libet, qui opuscula de diebus faustis et infaustis continent: 1) cod. Par. gr. 2287, saec. XV, f. 273 : <Ἡ>μέραι παρατοιρήσημε [*sic*] τῶν [τ man. post.] μηνῶν <τ>ῶν ιβ' (<Μ>ηνὴ Σεπτεροίῳ [*sic*] εἰς — δ' καὶ κε'). Hoc codice initium opusculi Esdrae suppositi servatur, de quo vide quae ad cod. 42, f. 56ᵛ adnotavi. Invenitur etiam in cod. Paris. 1612, saec. XV, f. 79. — 2) Cod. Par. gr. 2313, saec. XIV, f. 23ᵛ-24 : Ὅσαι

Die Griechischen Schreiber, p. 276). From the library of Catherine de Medici (on the verso of the folio preceding f. I, N-17: sertue, and below, n° 6), later Royal DCXLVIII, 702, 2005). Cf. Omont, Inventaire, II, p. 211; Dioscorides. De materia medica, ed. Wellmann, II. p. XV.

(F. 30). It should be known that the year is divided into 4 seasons ... In the spring [sic] season, the air is warm and moist and the physician must observe at every phlebotomy the waning of the Moon — the unlighted day of the Moon. - Cod. 95. F. 369. Cf. the excerpt from Athenaeus preserved in Aetius of Amida (ed. Venice, 1531, III, cap. 162, f. 61v); codd. 42, f. 57v; 44, f. 142.

F. 210. Notice also of the Zodiac Signs (concerning the Moon) (Aries. Month of March, 1st and 2nd | 28th, 29th Aquarius). Cod. 15, f. 370. Cf. Catal., VIII, 3, p. 192, 1–195, 4.

F. 211. A prognostic instrument, beneficial to life, useful, accurately copied from an Egyptian book [sic] transcription. It should be examined thus: receive — the minor death). Cod. 95, f. 372. Of Petosiris. Ed. Riess, Philologus, VI. Supplementband, 1891–1893, p. 384, 17–385, 45.

F. 211. Ἰδοὺ τὸ ὄργανον καὶ τὰ μὲν κόκκινα τῆς Σελήνης. Tabula. = Cod. 95, f. 373. Tabulae a Paulo Tannery editae (Notices el extrails, XXXI, 2, 1886, pp. 251, 252, 259, 260) diversae sunt. Another diagnosis of Esdras the prophet concerning the sick (On the first of the month, if one is called to bed [sic, t superscr. - λ', | likewise he recovers). Cod. 95, f. 373. Short works of this kind, lacking an author's name, are found quite frequently both in astrological codices (e.g. Rom. 1, 327; Germ. 28, f. 291: Par. 44, f. 330: 59, f. 35; 74, f. 103; 75, f. 263; 95, f. 373; 111, f. 134) and in other codices (Par. gr. 2224, f. 11, cap. 8'; Suppl. gr. 67, f. 233).

F. 212. Likewise Esdras also revealed the difficult days of the 12 months, which you should also heed, saying (September [sic] has difficult [days] — do nothing at all). — See what is noted on cod. 27, f. 277, cf. below cod. 111, f. 136. — Here it is worth noting those Parisian codices not included in the number of astrological codices, which contain short works on lucky and unlucky days: 1) cod. Par. gr. 9287, 15th cent., f. 273: Days to be observed [sic] of the [t man. post.] months [of the 12] (Month of September [sic] on — 4th and 25th). In this codex the beginning of the spurious work of Esdras is preserved, on which see what I noted on cod. 42, f. 56". It is also found in cod. Paris. 1612, 15th cent., f. 79. — 2) Cod. Par. gr. 2313, 14th cent., f. 23-24: All

ἀγαθαὶ ἡμέραι καὶ ὅσαι φαῦλαι (Ἡ εὐδομὰς [*sic*] ἀπὸ — ἐκπέπτωκε τῶν ὀξέως) cum tabula f. 24 in marg. — 3) Par. gr. 1612. Ἡμέραι εὔχρησται καὶ καλαὶ τῶν μηνῶν εἰσὶν αὗται (Τοῦ Σεπτεβρίου μηνὸς α' — ιζ', κγ', κε'). — Sub Silvestri papae nomine ed. Boissonade, *Notices et extraits*, XI, 2, 1827, p. 188 n. Cf. codd. 42, f. 56ᵛ; 43, f. 296ᵛ; infra cod. 75, f. 137ᵛ. Ἐκείνῳ <τῷ> μηνὶ ὅτε βούλεται ἐγχειρίζεσθαι τινὶ πράγματι, ἐπιζήτει [ει manu post. in rasura] καὶ τῶν ὡρῶν τὴν εὐχρηστίαν ... ἐπωφέλως διαπράξῃς [*sic*] καὶ ἀνεμωδίστως [l. ἀνεμποδίστως]. Sequitur : Διαφοραὶ πραγμάτων καὶ ἐπιτηδείων — καλὴ καὶ ἄχρηστος. — Edetur in appendice cum opusculo in cod. 68 servato.

F. 212ᵛ. Τῆς ὅλης ἑβδομάδος αἱ ὧραι καλαὶ καὶ ἄχρηστοι [η manu post. in rasura] (Ἡ μὲν πρώτη ἡμέρα κυριακή, πρώτη ὥρα — τακτικὴ καὶ ἐπιτακτική). — Cf. cod. 68, f. 139ᵛ, c).

F. 213. Περὶ προγνώσεως ἀρ<ρ>ώστου ἢ ζεῖν [ῇ manu post. supra vers.] ἢ τελευτᾶν [ᾷ manu post. supra vers.] (Ὅταν εἰσέρχεσαι [η m. p. s. v.] εἰς τὸν ἄρ<ρ>ωστον λέγε χάνος — ὅλως στραφεῖ [*sic*], τελευτᾷ). — Cf. cod. 44, f. 332.

Ἄλλον (Ἐτέας [l. Ἰτέας] φύλλα τρυφερὰ — δὲ βραδύνει, τελευτᾷ).

Ἄλλον (Ὅταν πίνῃ ὁ ἄρ<ρ>ωστος — τελευτᾷ ὁ ἄνθρωπος — κύων, τελευτᾷ ὁ ἄνθρωπος). — Cf. cod. 44, f. 333ᵛ, Ἑρμινία etc.

Ἄλλον (Λαβὼν ζύμην θὲς — εἰ δὲ μὴ, κινδυνεύει).

Ἄλλον (Ἐπιπολὺ ἀσθενήσῃ [*sic*] ὁ ἀρ<ρ>ωστῶν, πλύνας — τελευτᾷ ὁ ἀσθενῶν).

F. 213ᵛ. Ἄλλον προγνωστικόν (Ψιχείαν [ψύχα m. p. s. v.] ψωμίου καῦσον — οὐ φάγ(ει), τελευτᾷ).

Ἀλλάτιον κατασκευασθὲν ὑπὸ τοῦ ἁγίου καὶ πανευφήμου ἀποστόλου καὶ εὐαγγελιστοῦ Λουκᾶ (Ἔχει δὲ ὠφέλειαν — λάχανα καὶ τὰ λοιπά). — Cf. H. Diels, *Die Handschriften der antiken Aerzte*, II, 1906, p. 58; *Erster Nachtrag*, 1908, p. 56. Διάγνωσις πρὸς ἀσθενῆ (Ψίφισον [*sic*] τὸ ὄνομα — εἰ δ' οὐδέν, ἀπόλ<λ>υται. Οἱ ἀστέρες οὕτως — ο'. υ' καὶ ὦ μέγα). — Cf. Ps.-Pythagorae cap. 6 a Paulo Tannery (*Notices et extraits*, XXXI, 2, 1886, p. 257) editum. Vide quae ad cod. 44, f. 335 adnotavi.

Ὁ κόσμος οὗτος συνέστηκεν ἐκ τεσσάρων στοιχείων ἐκ θερμοῦ καὶ ψυχροῦ — ἐν τῷ ἐγκεφάλῳ καὶ τῇ κύστῃ. Sequuntur medicinalia alia.

good days and as many as are bad (The seventh [sic] from – has fallen out of the acute) with a table f. 24 in the margin. - 3) Par. gr. 1612. The useful and good days of the months are these (Of the month of September 1st - 17th, 23rd, 25th). - Published under the name of Pope Sylvester, Boissonade, Notices et extraits, XI, 2, 1827, p. 188 n. Cf. codd. 42, f. 56; 43, f. 296°; below cod. 75, f. 137°. In that month, when one wishes to undertake some matter, seek out [ei added by later hand in erasure] also the usefulness of the hours ... you shall accomplish profitably and without hindrance [sic, read: without impediment]. There follows: Differences of matters and of suitable and unsuitable things, useful and useless. It will be published in the appendix together with the short work preserved in cod. 68.

f. 212. The good and useless hours of the whole week (added by later hand in erasure) (The first day, Sunday, the first hour is orderly and commanding). — Cf. cod. 68, f. 139v, c).

f. 213. On the prognosis of the sick person, whether to live or [added by later hand above the line] or to die [added by later hand above the line] (When you enter [n added by later hand above the line] to the sick person, say chanos – turns at all [sic], he dies). Cf. cod. 44, f. 332.

Another (Tender leaves of willow [read: willow] — [illegible] but delays, he dies).

Another (When the sick person drinks [illegible] dies [illegible] the man [illegible] a dog, the man dies). — Cf. cod. 44, f. 333, Herminia etc.

Another (Taking leaven, place it [illegible] but if not, he is in danger).

Another (If the sick person is very ill [sic], the patient [illegible] washes and dies).

F. 213. Another prognostic (Burn a morsel of soul [m. p. s. v.] of bread — if he does not eat, he dies).

A preparation made by the holy and all-praised apostle and evangelist Luke (It has benefit: vegetables and the rest). — Cf. H. Diels, Die Handschriften der antiken Aerzte, II, 1906, p. 58; Erster Nachtrag, 1908, p. 56. Diagnosis for a sick person (Calculate [sic] the name — if nothing, he perishes. The stars thus — o'. u' and omega majuscule). — Cf. [illegible] Ps-Pythagorae cap. 6 a Paulo Tannery (Notices et extraits, XXXI, 2, 1886, p. 257) editum. See what I noted on cod. 44, f. 335.

This world is composed of four elements: of hot and cold — in the brain and the bladder. Other medical matters follow.

74. Cod. Paris. gr. 2219. — Chartaceus, cm. 28 × 21, ff 2 + 156, saec. XV. — Ex bibliotheca Colberti (n. 3067), Regius 2821. 3. 3. — Cf. Omont, *Inventaire*, II, p. 215.

Inter alia collectanea medica invenitur :

F. 20. <Pauli monachi> Βίβλος σὺν θεῷ ἁγίῳ ἰατρικῆς τέχνης συλλεγεῖσα παρὰ διαφόρων βιβλίων καὶ ἀνδρῶν σοφωτάτων.

Περὶ τοῦ πῶς συνέστη ὁ κόσμος κατὰ φιλοσόφους τοὺς τῆς ἔξω σοφίας (Τὴν σύστασιν ὁ κόσμος ἔλαβεν — οὐρανός, πῦρ, ἀήρ).

τκγ'. Εἰ ἓν τὸ πᾶν (Οὐ πολλοὶ κόσμοι — οὐ κόσμοι πολλοί).

τκδ'. Περὶ οὐρανοῦ καὶ περὶ τῶν ζ' πλανήτων καὶ τῶν ιβ' ζῳδίων (Πρῶτον τε εἰπεῖν ἡμᾶς προσήκει — ἐργάζονται καὶ διατάσσονται). — Edetur in appendice.

F. 20v. Περὶ σκαλλῶν καὶ βαθμιδίων τῶν ζῳδίων (Δώδεκα δὲ ὄντων — καὶ ὥρας ι'). — Partim edetur ibidem.

F. 21. τκε'. Περὶ τοῦ πότε εἰσέρχεται καὶ ἐξέρχεται ὁ Ἥλιος τὰ ιβ' ζῴδια (Πρῶτον ζῴδιόν ἐστιν — μηνὸς ὡς διελάβομεν). — Cf. codd. Germ. 32, f. 2v; Par. 57, f. 227v, 7o. — Cf. appendicem.

τκϛ'. Περὶ τῆς ἐμβολῆς καὶ ἐκβολῆς τῆς Σελήνης ἐν ποίοις ζῳδίοις δι' οἷς καὶ διατάσσεται (Ἰδοὺ διεσαφηνίσαμεν καὶ — τὴν ἡμέραν ἐκείνην).

F. 21v. τκζ'. Περὶ εὐκόλων ζῳδίων, ἐναντίων τε καὶ μεσέων [*sic*] (Κριός, Δίδυμοι, Παρθένος — τῶν ἄλλων δεινῶν).

Ὅρα μετὰ ἀκριβείας καὶ ἐρεύνης καὶ γίνωσκε καθ' ἑκάστην ἐν ποίῳ ζῳδίῳ πορεύεται ἡ Σελήνη — μὴ φλεβοτόμη[*sic*] μηδὲ βοτανίζου.

τκη'. Περὶ στρατοπεδαρχίας βασιλέων τὸ πότε δεῖ κινεῖν ἐν τῷ ταξειδίῳ καὶ νικᾶν (Ἐὰν κινησῇ ὁ βασιλεὺς — Βηριάδης ἐν Ἀθήναις). — Edetur in appendice.

F. 22. τκθ'. Περὶ κατακλίσεως ἀρρώστου καὶ περὶ ζῳῆς καὶ θανάτου αὐτῶν (Θεωρῶν τὸν ἀσθενῆ — οὐ ψεύσεσαι [*sic*] τῆς ὑποθέσεως). — Ἄλλως (Ὅταν διπλάσῃς τὰς — καὶ ὥρας ι').

τλ'. Περὶ τοῦ πῶς δεῖ εὑρίσκειν ἑνὸς ἑκάστου ἀνθρώπου τὸ ζῴδιον ὁποῖόν ἐστιν (Ἐρωτώμενος παρὰ τινος — τὸ οὐράνιον σῶμα). — Cf. cod. It. 19, f. 16?

F. 23. τλα'. Περὶ γῆς σχήματος καὶ περὶ τῶν ἐν αὐτῇ (Τὸ τῆς γῆς σχῆμα οὔτε τετράγωνον — καὶ ζέσις ταὐτόν ἐστιν). — Cf. codd. It. 18, f. 335v; 29, f. 140; Germ. 23, f. 175. — Edetur in appendice.

τλβ'. Περὶ τοῦ μήκους τῆς γῆς (Τὸ τῆς γῆς — στάδια ἑπτὰ ἥμισυ). — Cf. codd. Par. 4 [2419], f. 142; 61, f. 47.

74. Cod. Paris. gr. 2219. — Paper, cm. 28 × 21, ff 2-4-156, 15th century. Cf. From the library of Colbert (n. 3067), Regius 2821. 3. 3. p. Omont, Inventaire, 11, 215.

Among other medical collections there is found:

F. 90. <Pauli monachi> Book, with the Holy God, of the medical art, compiled from various books and most learned men.

On how the world was constituted according to the philosophers of outer wisdom (The world received its constitution — heaven, fire, air).

323. Whether the All is one (Not many worlds not many worlds).

324. On the heaven and on the 7 planets and the 12 Signs of the Zodiac (First it is fitting for us to speak – they work and will be arranged). - Edetur in appendice.

F. 204. On the steps and degrees of the signs of the zodiac (There being twelve and hours 1, Partim edetur ibidem.

Γ'.21. 325. On when the Sun enters and exits the 12 Signs of the Zodiac (The First Sign is of the month as we have discussed). Cf. codd. Germ. 32, 1. 9'; Par. 57, [. 927, 70. — Cf. appendicem. f. 2v; f.

326. On the entry and exit of the Moon into which Signs of the Zodiac it passes through and is arranged (Behold we have made clear even that day).

Γ.1. 327. On the favorable Signs of the Zodiac, the contrary and the middle [sic] (Aries, Gemini, Virgo — of the other terrible things.

Observe with precision and inquiry and know each day in which Sign of the Zodiac the Moon travels – do not perform phlebotomy and do not gather herbs.

328. On the military command of kings, when one must set out on campaign and be victorious (If the king sets out - Beriades in Athens). Edetur in appendice.

F. 22. 329. On the confinement of the sick and on their life and death (Observing the patient you will not be deceived about the new matter of the case). – Otherwise (When you double the – and hours 10).

331. On how one must find the zodiac sign of each individual person (When asked by someone – the heavenly body). Cf. cod. 11. It.19, f. 16?

F. 23. 331. On the shape of the earth and what is on it (The shape of the earth is neither square – and ebullition are the same thing). Cf. codd. It. 18, f. 335; 29, f. 140; Germ. 23, f. 175. Will be published in the appendix.

332. On the length of the earth (The earth – seven and a half stadia). Cf. codd. Par. 4 [2419], f. 142, 61, f. 47.

F. 23v. τλγ'. Περὶ τοῦ διὰ μέσου οὐρανοῦ καὶ γῆς διαστήματος (Ἀπέχει ὁ οὐρανὸς — ὡς πτερόν τι). — Edetur ibidem.
τλδ'. Ὅπως τὸ χῶμα καὶ τὸ ὕδωρ ἔχουσιν ἕνωσιν (Ὅτι τὸ χῶμα — καὶ τὸ πῦρ).
τλε'. Περὶ ὕδατος (Τὸ ὕδωρ δεύτερον — θερμὸν καὶ ξηρόν). — Cf. Ioannis Damasceni *De fide orthodoxa*, II, 9, p. 169, ed. Lequien.
τλϛ'. Περὶ τοῦ ὠκεανοῦ ποταμοῦ (Γύρωθεν τῆς γῆς — τὴν εὐρυχωρίαν ἐκείνην). — Macarius Aegyptius citatur. — Vide quae ad cod. 47, f. 63 adnotavi.

F. 24. τλζ'. Περὶ τῆς ἀθανάτου πηγῆς (Δεῖ γινώσκειν ὅτι — λέγεται πηγὴ ἀθάνατος).
τλη'. Περὶ τῶν τεσσάρων μεγάλων θαλασσῶν (Θάλασσαι μεγάλαι εἰσί — τοῖς Ἰνδικοῖς μέρεσι). Vide quae ad cod. 47, f. 62v adnotavi et infra cod. 76, f. 22. — Edetur in appendice.
τλθ'. Περὶ τῆς ἐρυθρᾶς θαλάσσης (Ἐρυθρὰ δὲ λέγεται — γῆς τῆς ἐπαγγελίας). — Cf. ibidem.

F. 24v. τμ'. Περὶ τῆς δευτέρας θαλάσσης (Δευτέρα θάλασσα ἐστὶν — καὶ μεγάλη ἑνοῦται). — Cf. cod. 47 ibidem.
τμα'. Περὶ τῆς τρίτης θαλάσσης (Ἡ δὲ τρίτη ἁπλοῦται — ἁλυκωτάτην πλεοτέραν λαμβάνει). — Cf. ibidem.
τμβ'. Περὶ τῆς τετάρτης θαλάσσης (Ἡ τετάρτη θάλασσα — καὶ οὐ θάλασσαι). — Cf. ibidem.
Sequuntur τμγ'. Περὶ φύσεως. — F. 25. τμδ'. Πῶς ἑνοῦται τῷ σώματι ἡ ψυχή et, post alia, f. 34v. Περὶ τοῦ ἐὰν δάκῃ ὄφις ἄνθρωπον, quod edetur in appendice. — Deinde (f. 35) incipiunt excerpta e *Geoponicis*. — Sequuntur (f. 36) eodem manu sed alio atramento excerpta Περὶ λίθων (Inc. Λίθος αἱματίτης...). — Agitur deinde (f. 40 ss.) de aliis remediis velut de stercore canis, hominis, lupi, caprae, bovis, pecoris. — F. 47v. υπδ'. Θεοφίλου περὶ φλεβοτομαίς αἵματος, syntagmatis ultimum capitulum.
Post alia multa : F. 103. Τοῦτο ὅπερ γράφω οὐ πιστεύω, ἀλλ' ἵν' ἀπόπειραν ποιησάμενος ἀπελέγξω τουτονὶ τὸν τῆς ζωῆς καὶ θανάτου τὴν διάγνωσιν εὑρόντα, ὅτι οὐκ οἶδε τί λέγει. Διάγνωσις σὺν θεῷ περὶ ἀσθενείας σωματικῆς καὶ θανάτου καὶ ὑγείας (Πρώτη τοῦ μηνὸς ἐάν τις κατακλιθῇ. — [F. 103v] φόβον ἔχει θανάτου. ψεύδεται . εἰ δ' οὖν οὐ χρήσεταί ποτέ τις ἰατρῷ ... αἱ δὲ σῶσαι ἀγαθαί). — V. supra cod. 73, f. 211v.

75. Cod. Paris. gr. 2294. — Chartaceus, cm. 22 × 15, ff. 7 + 264; constat ex tribus fragmentis codicum, quibus ff. A-G, f. 264 addita sunt : 1) ff. 1-67 saec. XV,

F. 23. 333. On the distance between the middle of heaven and earth (Heaven is distant — like some feather). — Will be published in the same place.

334. How soil and water are united (That the soil – and fire).

335. On water (Water is second — warm and dry). Cf. John of Damascus, On the Orthodox Faith, II, 9, p. 169, ed. Lequien.

336. On the river Ocean (Around the earth that the spacious expanse). - Macarius of Egypt is cited. - See what I noted on cod. 47, f. 63.

F. 24. 337. On the immortal spring (One must know that – is called the immortal spring).

338. On the four great seas (There are great seas – in the Indian regions). See what I noted on cod. 47, f. 62v and below cod. 76, f. 22. — Will be published in the appendix.

339. On the Red Sea (The Red Sea is so called – of the land of promise). - Cf. ibid.

F. 24. 340. On the second sea (The second sea is great and is united). — Cf. cod. 47 ibid.

341. On the third sea (The third one stretches out — acquires a saltier abundance). Cf. ibidem.

342. On the fourth sea (The fourth sea – and not seas). — Cf. ibidem.

There follow 343. On nature. - F. 25. 344. How the soul is united with the body and, after other things, f. 34v. On what happens if a serpent bites a man, which will be published in the appendix. - Then (f. 35) begin excerpts from the Geoponica. There follow (f. 36) in the same hand but in different ink excerpts On Stones (Inc. The bloodstone...). — There is then a discussion (f. 40 ff.) of other remedies such as the dung of dog, man, wolf, goat, ox, and sheep. - F. 47. 484. Theophilus on bloodletting, the final chapter of the syntagma.

After many other things: F. 103. What I write here I do not believe, but so that, having made a trial, I may refute this man who found the diagnosis of life and death, showing that he does not know what he is saying. Diagnosis, with God's help, concerning bodily illness, death, and health (If someone takes to bed on the first of the month. - [F. 103] he has fear of death, he lies. But if no one ever makes use of a doctor ... those that save are good). - See above cod. 73, f. 211v.

75. Cod. Paris. gr. 2294. Paper, cm. 22 × 15, ff. 7+264; consists of three fragments of codices, to which ff. A-G and f. 264 have been added: 1) ff. 1-67, 15th century,

2) ff. 68-104 saec. XIII. 3) ff. 105-263 saec. XVI. — Ex bibliothecis Iac. Aug. Thuani (v. f. A in ima pagina), Colberti (n. 4023), postea Regius 3173. 3. — Cf. Omont, *Inventaire*, II, p. 231.

F. 72. [ζ' manu post.]. Αἱ μεταβάσεις τοῦ Ἡλίου ἀπὸ ζῴδιον εἰς ζῴδιον (Τὸν Μαρτίω [*sic*] κ', ὡρα — εἰς τοὺς Ἰχθύας). — Vide supra cod. 68, f. 153v.

Ὅσα προς ἀσχημοσύνην κτᾶσθαι καὶ ἡγεμονίαν παραλαμβάνειν καὶ θρέμ<μ>ατα ἀγοράζειν καὶ ὁδοὺς ἄρχεσθαι — καὶ κ<ο>ινωνίας ἄρχεσθαι. — Cf. cod. It. 19, f. 46.

F. 73v. Post formulas aliquas, syntagma incipit, [ιβ' manu post.]. Θεραπεῖαι ἐκ διαφόρων συλλεγεῖσαι βίβλων inscriptum, in quo nonnullae formulae magicae servantur. Haec capitula tantum notare mihi visum est:

F. 81. Prima manu ρ' [ρια' m. p.]. Ἀναγαλ<λ>ίς (Ἀναγαλ<λ>ὶς δὲ ἡ — πόρους καὶ θεραπεύει). — Ex Thessali [Pseudo-Harpocrationis] opusculo edit. *Catal.*, VIII, 3, p. 147, 9 — p. 148, 1.

ρα' prima manu [ριβ' m. p.]. Δεῖ δὲ γινώσκειν — πλησιαζομένῃ ἡ δονὴν ἐμποιήσεις. — Cf. *l. c.*, p. 148, 1-19.

F. 81v. [ριγ' m. p.]. Περὶ χυλοῦ κυκλαμίνου (Ὁ κυκλαμίνου χυλὸς — τυλλώδη [*sic*] σκιρρώματα διαφορεῖ). — Cf. *l. c.*, p. 144, 3-15.

[ριδ' m. p.]. Περὶ συμφύτου (Εἰ δὲ σύμφυτος — μέλιτος ἀντικοῦ [*sic*] δραχμὰς ϛ'). — Cf. *l. c.*, p. 143, 4-6.

[ριε' m. p.]. Περὶ καλαμίνθης (Τῆς καλαμίνθης τὸν — ἀπαλλάξεις τῆς νόσου). — Cf. *l. c.*, p. 145, 4-6.

F. 82. [ριϛ' m. p.]. Κυάμεως ἄγριος (Κυάμον ἄγριον [*sic*] φλεγμαινόντων — ἀπαλλάξεις τὸν κάμνοντα).

[ριζ' m. p.]. Περὶ ἀσφωδέλου [*sic*] (Ἀσφοδέλου δὲ ῥίζης — φόβους καὶ τρόμους). — Ex opusculo altero *De plantis septem planetis subiectis*. Cf. *l. c.*, p. 160, 20-25.

[ριη' m. p.]. Βοτάνη ἡ πολύγονος (Ταύτην τινὲς χαμαιλέοντα — ὁ χυλὸς πινόμενος). — Cf. *l. c.*, p. 159, 23 — p. 160, 6.

[ριθ' m. p.]. Περὶ κυνὸς βάτου (Κυνὸς βάτος . ταύτης — ὑπὸ κώλου ἐπιρεαζομένοις [*sic*]) — Cf. *l. c.*, p. 160, 7-18.

F. 82v. [ρκ' m. p.]. Περὶ ἀρνογλώσσου (Ἀρνόγλωσσον. τούτου ἡ ῥίζα — [F. 82v] προσκλυζόμενος καὶ ἀλυφόμενος [*sic*]). — Cf. *l. c.*, p. 161, 16-24.

F. 127. Περὶ δυνάμεως καὶ φύσεως τῶν λίθων. Περὶ τοῦ κριστάλου [*sic*] λίθου (Λίθος κρύσταλ<λ>ος ὁ — χρημάτων εὐπορήσεις πολλῶν).

F. 135. Ἀντίδοτος πρὸς γαλωτικοὺς πάνη πεπειρομένη [*sic*] Αἰγυπτιακὴ τρισμέγιστος φοβερὰ δόκιμος ... ταύτην ἐνέγκας Πέρσης παρέσχε τινὶ κόμητι ὀνόματι Καισσαρίω [*sic*] — καὶ ἀργείτω μίαν). — Cf. cod. 38, f. 100.

2) ff. 104 saec. XIII, 3) ff. 105-263 saec. XVI. - From the libraries of Jac. Aug. Thuanus (v. f. A on the bottom of the page), Colbert (n. 4023), later Regius 3173. 3. Cf. Omont, Inventaire, II, p. 231.

F. 72. [7th hand, later]. The transitions of the Sun from sign to sign (On March 20th [sic], at the hour into Pisces). — See above cod. 68, f. 153.
The things to be acquired for disgrace and to take on leadership and to buy livestock and to begin journeys and to begin partnerships. Cf. cod. It. 19, f. 46.

F. 73. After some formulas, a syntagma begins, in a 12th later hand. Inscribed Therapies collected from various books, in which some magical formulas are preserved. I thought it fitting to note only these chapters:

F. 81. In the first hand (100th, 101st in a later hand). Anagallis (And anagallis — pores and heals). From the opuscule of Pseudo-Harpocration of Thessalus, ed. Catal., VIII, 3, p. 147,9 — p. 148, 1. 101st in the first hand (112th in a later hand). It is necessary to know — being approached it will produce pleasure. Cf. l. c., p. 148, 1-19.

F.81. (113 m. p.). On the juice of cyclamen (The juice of cyclamen dissolves callous indurations). - Cf. l. c., p. 144, 3-15. 114 m. p.]. On comfrey (But if comfrey... drachmas of honey in-300 [sic]). — Cf. l. c., p. 143, 4-6.
[115 m. p.]. On calamint (Of calamint the — you will relieve from the disease). - Cf. l. c., p. 145, 4-6.

F. C.82. [116 m. p.. Wild bean (Wild bean [sic] of those inflamed – you will relieve the patient).
[117 m. p.]. On asphodel (sic) (Of asphodel root fears and tremors). - Ex opusculo altero De plantis septem planetis subiectis. Cf. l. c., p. 160, 20-25.
(118 m. p.). The herb polygonum (This some call chamaeleon the juice when drunk). — Cf. l. c., p. 159, 23 - p. 160, 6. (119 m. p.). On dog's bramble (Dog's bramble . of this for those afflicted by the colon (sic) - Cf. l. c., p. 160, 7-18. F. 89. [120 m. p.]. On plantain (Plantain. its root - F. 82') being irrigated and anointed [sic]). Cf. l. c., p. 161, 16-24.

F. 197. On the powers and nature of stones. On the crystal (sic) stone (The stone crystal which — you will obtain an abundance of wealth). F. 135. Antidote against venomous bites tried in every way (sic) Egyptian thrice-greatest fearful approved a Persian having brought this gave it to a certain count by the name of Caesarius [sic] – and let it rest one). — (f. cod. 3a, f. 100.

F. 135v. Χρὴ δὲ τὸν λαμβάνοντα — [F. 136] μεγάλην ἕξει ὠφέλειαν. — Cf. ibidem.

F. 138. Φυλακτήριον ἄριστον (Λέπτην λίθον λαβὼν γλύψον — ἐπὶ ετέρον [*sic*] πολλῶν).
Γνάθιος λίθος ὅμοιος — ὀνείρατα ἀληθῆ δείκνυσιν.
Folii 137 pars inferior vacat.

F. 137v. Παρατηρισιμαι [*sic*] ἡμέραι διὰ φλεβοτομίας καὶ παντὸς πραγμάτου (Σεπταίβριος [*sic*] · α', δ', ιβ' — ιϛ', κγ', κε'). — Silvestri papae. V. supra cod. 73, f. 212.
Ἄχρησται καὶ δίσκολαι (Σεπταίβριος [*sic*] · β', γ', δ' — Αὔγουστος · δ', ιε'). — Cf. quae ad cod. 44, f. 332v (Τω αὐτω etc.) adnotavi. Notula : Μιδόλος πράτω τίπετα (i. e. Μηδ' ὅλως πράττω τίποτα).

F. 263. Περιαρόστον [*sic*] ([Εἰ]ς τὴν πρότην [*sic*] τοῦ μηνὸς ἐὰν κατακληθὴ [*sic*] — [F. 263] εἰς τὴν λα' ομῖος [*sic*]). — V. supra cod. 73, f. 211v.

76. Cod. Paris. gr. 2317. — Chartaceus, cm. 20 × 13, ff. 3 + 85, saec. XVI ab Arsenio hieromonacho scriptus (f. 80v, Ἀρσένιος ἱερομόναχος βαρλαάμ. Cf. Vogel-Gardthausen, *Die Griechischen Schreiber*, p. 46). — Ex bibliotheca cardinalis Mazarin, postea Regius 2315. — Cf. Omont, *Inventaire*, II, p. 238.

Ff. 6v-12v formulae partim magicae obtinent.

F. 13. Περὶ τῶν ὡρῶν τῆς ἑβδομάδος ὅλης ὁποῦ εἰσι καλαὶ καὶ εὔχρησται. ἄρξεται ἀπὸ τῆς κυριακῆς (Ὥρα πρώτη τῆς κυριακῆς κακὴ — ὥρα ιβ' καλή).

F. 13v. Brontologion et seismologion. Σεπτέβριος . Κριὸς ἤγουν σεπτέβριος, ἐὰν βροντήση ὑπὸ ἀνατολῶν φθαρήσονται — ὁ δὲ σεισμός, ἀγαθόν.

F. 14. Αἱ πεφωτισμέναι ἡμέραι τῆς Σελήνης. α' — κη'. Ἀφώτιστοι δὲ αὗταί. δ' — λ'. — Cf. *Catal.*, III, p. 40, 22-25; V, 3, p. 128, 19-21.
Ἐτέχθη ὁ κύριος ἡμῶν Ἰησοῦς Χριστος ἐν ἔτει ,εφζ' — Μαρτίου μηνὸς ἡμέρ(α) ϛ'.
Εἰ θέλεις εὑρίσκειν πόσας ἡμέρας ἔχομεν νηστείαν τῶν ἁγὶων ἀποστόλων — τῶν ἁγίων ἀποστόλων. — Cf. cod. 43, f. 324v.
Εἰδέναι δεῖ καὶ τοῦτο ὅτι τό πάσχα — τῆς κα' τοῦ Μαρτίου.
Χριστός μου δύναμις. — Ἡ γῆ φλεγίζεται — ψυχή.

F. 14v. Διάγνωσις τῆς ἡλιακῆς σφαίρας τῶν ιβ' ζῳδίων ὅπως ἐν ἑκάστῳ μηνὶ ἀκριβῶς χρὴ δια<ι>τᾶσθαι (Κριὸς ἤτοι Μάρτιος Υ. Ἀπὸ τῶν ιβ' τοῦ Μαρτίου ὁ Ἥλιος ἀναβιβάζεται εἰς τὸν πύργον τοῦ Κριοῦ — τοῦ Μαρτίου καὶ τελειοῦται). — Cf. cod. 43, f. 278v.

F. 135. It is necessary that the one receiving - [F. 136] will have great benefit. — Cf. ibidem.

F. 138. An excellent amulet (Taking a thin stone engrave — on other [sic] of many).
Jaw stone similar Dreams are a true sign.
The lower part of folio 137 is blank.

F. 137. Noteworthy [sic] days for phlebotomy and every matter (September [sic]: 1st, 4th, 12th – 17th, 23rd, 25th). – Of Pope Sylvester. See above cod. 73, f. 212.
Useless and difficult (September [sic]: 2nd, 3rd, 4th – August: 4th, 15th). – Cf. what I noted on cod. 44, f. 332v (Τω αύτω etc.).
Note: Μιδόλος πράτω τίπετα (i.e. Μηδ' όλως πράττω τίποτα).

F. 26.3. On the most excellent [sic] ([On the first [sic] of the month, if one is invited – [F. 203] on the 31st ομῖος (sic). See above cod. 73, f. 211.

76. Cod. Paris. gr. 2317. Paper, cm. 20 × 13, ff. 3+85, 16th century, written by Arsenius the hieromonk (f. 80', Αρσένιος ιερομόναχος βαρλαάμ. Cf. Vogel-Gardthausen, Die Griechischen Schreiber, p. 46). - - From the library of Cardinal Mazarin, later Regius 2315. Cf. Omont, Inventaire, II, p. 238.

Ff. 6-12v contain partly magical formulas.

F. 13. On the hours of the entire week which are good and useful. It will begin from Sunday (First hour of Sunday, bad – 12th hour, good).

F. 13. Brontologion and seismologion. September. Aries, that is September, if it thunders from the east, destruction will follow; but the earthquake, good.

Γ. 14. The illuminated days of the Moon. 1st - 28th. The unilluminated ones are these: 4th - 30th. - Cf. Catal., III, p. 40, 22-25; V, 3, p. 1928, 19-21. Our Lord Jesus Christ was born in the year 5507 – on the 30th day of the month of March
If you wish to find how many days we fast for the holy apostles – --of the holy apostles. — Cf. cod. 43, f. 324.
One must also know this, that Easter of the 21st of March.
Christ is my strength. - — ·The earth is ablaze – soul.

Γ. 14. A description of the solar sphere of the 12 Zodiac signs, on how one must conduct one's diet precisely in each month (Aries, that is March γ. From the 12th of March the Sun ascends into the tower of Aries – of March and is completed). Cf. cod. 43, f. 278v.

F. 16. Πρόκλου σφαῖρα. Περὶ ἄξωνος καὶ πόλων (Ἄξων καλεῖται τοῦ κόσμου — ὁρίζοντος μετεωρισμένος φαίνεται. τέλος τῆς τοῦ Πρόκλου σφαίρας). = <Ps.> Procli Diadochi Sphaera, Helmestadii, 1661; cf. M. C. P. Schmidt, *Philologus*, XLV, 1886, p. 313 sqq.

F. 21v. Περὶ τοῦ ποῦ ἵσταται ἡ γῆ (Ἡ γῆ οὐχ ὑπὸ — καὶ σὺ οὕτω νόει). — Cf. cod. 4 [2419], f. 141v.

Περὶ τοῦ ὠκεανοῦ ποταμοῦ τοῦ περικυκλοῦντος τὴν γῆν (Ἔστι δὲ ποταμὸς — γῆν τοῦ παραδείσου). — Cf. Ioannis Damasceni *De fide orthodoxa*, II, 9, p. 170c, ed. Lequien.

Περὶ παραδείσου (Ὁ παράδεισος οὐκ ἐστιν — γινώσκετε τὸν παράδεισον). — Cf. codd. Ital. 12, f. 336v; Paris. 4 [2419], f. 142v, cap. πβ'.

F. 22. Περὶ τῶν τεσσάρων θαλασσῶν τῆς γῆς (Θάλασσαι εἰσὶ δ' ... Περὶ τῆς δευτέρας θαλάσσης ... Περὶ τῆς τρίτης θαλάσσης ... Περὶ τῆς τετάρτης θαλάσσης ... καὶ οὐ θάλασσαι). — V. supra, cod. 4, [2419], f. 143; cod. 74, f. 24-24v, cap. τλη' — τμβ'.

F. 22v. Περὶ τῶν θερμῶν ὑδάτων (Περὶ τῶν θερμῶν — μᾶλλον δὲ καὶ ψυχρά). — V. quae ad cod. 47, f. 63 adnotavi.

Περὶ τοῦ πῶς γίνεται ὁ σεισμός (Ὁ σεισμὸς οὕτω — τὴν γῆν διέσεισαν). — Cf. cod. 4 [2419], f. 124v, cap. πγ'; cod. Germ. 32, f. 6?

Περὶ νεφέλης καὶ χαλάζης (Ἀναγκαῖον δὲ καὶ — οὕτω γίνεται ἡ χάλαζα). — Cf. cod. Vind. 7, f. 64; Germ. 32, f. 5v.

F. 23. Περὶ χιόνων (Ἡ χιὼν γίνεται — ἑκάστου γίνεται πλήρωσις).

F. 23v. Περὶ τῆς νεφέλης καὶ βροντῆς (Τῶν νεφελῶν πληθυνθέντων — τὸν κτύπον ἀκούομεν).

Γίνωσκε δὲ ὅτι εἰ μὲν ὑπὸ τοῦ συγκρούματος — αὐτὸ λέγεται κέραυνος.

Περὶ ἀστραπῆς (Περὶ ἀστραπῆς ὑποδείξομεν — ια' λιβόνοτος. ιβ' θρασκίας). — Cf. codd. Vind. 7, f. 65?

Περὶ τῶν κομήτων τῶν πιπτόντων ἐκ τοῦ οὐρανοῦ καὶ λεγομένων ἀστέρων (Οἱ κομῆται οὐκ εἰσὶν ἀστέρες — καὶ τοῦτο ψευδές).

F. 24. Περὶ τοῦ Ἡλίου πῶς πιανέται (Ὁ μὲν Ἥλιος — πάλιν φωτίζει ἡμᾶς). — Cf. cod. Ital. 19, f. 378v, cap. ε'.

Περὶ τῶν δ' προσώπων τοῦ Ἡλίου καὶ πῶς ποιεῖ τὰς δ' τάξεις ἔαρ, θέρος, φαθινόπωρον καὶ χειμών (Εἰσὶ δὲ καμάραι τρεῖς — θέρος, μετόπωρον καὶ χειμών).

Ὁ οὐρανὸς ἀνακαινίζεται εἰς ἔτη ς' — ἄρχεται ἀπὸ τὴν πρώτην.

F. 24v. Χρὴ δὲ γινώσκειν ὅτι ἀπὸ τὸν πρῶτον κύκλον — στιγμὰς υπ', ῥοπὰς με'.

Γ. 16. Proclus's Sphere. On the Axis and the Poles (The axis of the world is called – appears elevated above the horizon, end of Proclus's Sphere). =< Ps. > Procli Diadochi Sphaera, Helmestadii, 1661; cf. M. C. P. Schmidt, Philologus, XLV, 1886, p. 313 sqq.

Γ. 215. On where the earth stands (The earth not by – and so understand thou). Cf. cod. A [2419], f. 141.

On the river Ocean that encircles the earth (There is a river – the earth of paradise). - Cf. Ioannis Damasceni De fide orthodoxa, II, 9, p. 170c, ed. Lequien. On Paradise (Paradise is not – know ye paradise). - Cf. codd. Ital: 12, f. 336; Paris. 4 [2419], f. 142, cap. πβ'.

F. 23. On the Four Seas of the Earth (There are four seas... On the Second Sea... On the Third Sea... On the Fourth Sea... and not seas). – V. supra, cod. 4, [2419), F. 143, fol. 74, l. 21–24v, cap. τλη–τμβ'.

F. 23. On Hot Waters (On the Hot Waters – but also [illegible]ther cold). - V. quae ad cod. 47, f. 63 adnotavi.

On How an Earthquake Occurs (The earthquake thus shoo[illegible] the earth apart). — Cf. cod. 4[2419], f.124v, cap. πγ'; cod. Germ. 32, f. 6?

On Cloud and Hail (It is also necessary — the [illegible] thus it occurs hail). — Cf. cod. Vind. 7, f. 64; Germ. 32, F. 5. f. On [illegible] Snow

F. 23. (Snow is formed — the fullness of each is produced). On

F. 23. Cloud and Thunder (When the clouds have multiplied we hear the roar).

Know that if from the collision — this is called lightning bolt.

On Lightning (On lightning we will show [illegible] 11th libanotus. 12 thrakias). Cf. cod. Vind. 7, f. 6

On Comets Falling from the Sky and Called Stars (Comets are not stars – and this is false).

F. 24. On How the Sun Is Nourished (The Sun — again illuminates us). - Cf. cod. Ital. 19, F. 378, cap. ε'.

On the 4 aspects of the Sun and how it produces the 4 seasons spring, summer, autumn and winter (There are three vaults [illegible] summer, autumn and winter).

The heavens are renewed in 6 years — it begins from the first.

G. 24. One must know that from the first cycle — 45[illegible] points, 45 solstices.

Περὶ τῶν τεσσάρων χρόνων τῆς Σελήνης (Ἡ Σελήνη ἀπὸ τὴν πρώτην — ψυχρὰ καὶ ὑγρά). — Haec proxime accedunt ad Athenaei excerptum quod apud Aetium Amidenum (ed. Venetiis, 1534), III, cap. 162, f. 61ᵛ servatur. Cf. supra codd. 42, f. 57ᵛ; 44, f. 142ᵛ.

F. 25. Περὶ οὐρανοῦ (Οὐρανός ἐστι περιοχὴ — τὸν ποιητὴν ὡς ἀριστοτέχνην δοξάζομεν). = Ioannis Damasceni, *De fide orthodoxa*, II, 6, p. 160-163, ed. Lequien.

F. 26ᵛ. Περὶ πυρὸς (Τὸ πῦρ ἓν — ἡ Σελήνη ἕκαστον ζῴδιον). = *Op. cit.*, II, 7, p. 163.

F. 20ᵛ. Περὶ ἀέρος (Ἀήρ ἐστι στοιχεῖον — [F. 32] θερινὴ ἀργέ<σ>της, ζέφυρος). = *Op. cit.*, II, 8, p. 168.

F. 40ᵛ. In summa pagina Μῆνα λέγομεν τὴν τῆς Σελήνης ἀποκατάστασιν. — Menses Romanorum, Atheniensium, Graecorum (Γορπιαῖος etc.), Hebraeorum, Aegyptiorum, Turcorum nominantur.

F. 81ᵛ. Tabula qua venti, menses et planetae, paradisus etc. exhibentur.

77. Cod. Paris. gr. 2327. — Charlaceus, cm. 20,5 × 13, ff. 299, anno 1478 a Theodoro Pelecano scriptus (f. 291, ἐτελειώθη ἡ παροῦσα βίβλος διὰ χειρὸς ἐμοῦ Θεοδώρου τοῦ Πελεκάνου τυγχάνων [τος manu, ut videtur, posteriore supra versum] ἀπὸ χώρας [ς 1ᵃ (?) manu ex ν (?)] Κερκύρας νήσου τῶν φεάκων· μηνὶ ἰουνίῳ εἰς τὰς κβ', εἰς χώραν τῆς Κρίτης [*sic*] εἰς τὸν λεγόμενον Χάντακα: Ἐπὶ ἔτους ,ϛϡ π'. τὸ δὲ ἀπὸ τῆς χριστοῦ γεννήσεως ,αυοη'. καὶ ἔσται ἡ βίβλος αὕτη ἐμοῦ Θεοδώρου τοῦ Πελεκάνου χάριτι χριστοῦ τοῦ θεοῦ ἡμῶν, ᾧ [*sic*] ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας ἀμήν. Cf. Vogel Gardthausen, *Die Griechischen Schreiber*. — Olim Fontebladensis (v. Omont, *Catal. des mss. grecs de Fontainebleau*, p. 81, n. 244), Regius DLXXVIII, 618, 3178. — Cf. Omont, *Inventaire*, II, p. 240.

F. 8ᵛ. Formulae magicae.

F. 280. Ἐκ τῶν μεταλλικῶν (Κρόνῳ μόλιβδος, λιθάργυρος — [F. 280] γῆ λευκὴ καὶ τὰ ὅμοια). — Ed. M. Berthelot, *Collection des anciens alchimistes grecs*, *Texte grec*, p. 24, cf. *Intr.*, p. 76 sqq.; *Les origines de l'alchimie*, p. 362, cf. p. 48 sqq.; 233; A. Ludwich, *Maximi et Ammonis reliquiae*, p. 121, 5-20. Cf. F. Cumont, *Textes relatifs aux mystères de Mithra*, I, p. 118. — Idem opusculum in codicibus Paris. gr. 2329, f. 213ᵛ; 2250, f. 241; 2419 [cod. 4], f. 46ᵛ; 2830 [cod. 91], f. 217 invenitur.

F. 293. Ἑρμοῦ Τρισμεγίστου ὄργανον (Φιλοκαλίας χάριν ἐκ<κ>είσθω — τὸ κ' κίνδυνον). Sequitur tabula [F. 293]. — Ed., praeter tabulam, *Catal.*, I, p. 128, 3-12. Fere eadem tabula *Notices et extraits*, XXXI, 2, 1886, p. 259 invenitur.

On the Four Seasons of the Moon (The Moon from the first is cold and moist). These come very close to the excerpt of Athenaeus preserved in Aetius of Amida (ed. Venice, 1534), III, cap. 162, f. 61. Cf. above codd. 42, f. 57; 44, f. 142.

F. G. 25. On the Heaven: Heaven is an enclosure (we glorify the Creator as a master craftsman). = John of Damascus, On the Orthodox Faith, II, 6, p. 160-163, ed. Lequien.

F. 26. On Fire (Fire is one — the Moon, each zodiac sign). Op. cit., II, 7, p. 163. On.

G. 20. On Air (Air is an element — [F. 32] the summer Argestes, Zephyrus). = Op. cit., II, 8, p. 168.

F. 40. At the top of the page: We call the month the return of the Moon. — The months of the Romans, the Athenians, the Greco-Romans (Gorpiaios etc.), the Hebrews, the Egyptians, the Turks are named.

F. 81. A table displaying winds, months and planets, paradise, etc.

77. Cod. Paris. gr. 2327. Paper, cm. 20.5 × 13, ff. 299, written in the year 1478 by Theodorus Peleranus (f. 291, ἐτελειώθη ἡ παροῦσα βίβλος διά χειρός ἐμοῦ Θεοδώρου τοῦ Πελεκάνου τυγχάνων (τος nunu, ut videtur, posteriore supra versum] ἀπὸ χώρας (ς 12 (?) manu ex v (!)] Κερκύρας νήσου τῶν φεάκων· μηνὶ Ιουνίω εἰς τὰς κβ', εἰς Χώραν τῆς Κρίτης [sic] εἰς τὸν λεγόμενον Χάντακα: Ἐπὶ ἔτους τα πτι τὸ δὲ ἀπὸ τῆς χρωστοῦ γεννήσεως αυοη'. καὶ ἔσται ἡ βίβλος αὕτη ἐμοῦ Θεοδώρου τοῦ Πελεκάνου χάριτι χριστοῦ τοῦ Θεοῦ ἡμῶν, ὧ [sic] ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας ἀμήν. (f. Vogel Gardhausen, Die Griechischen Schreiber. - Formerly Fontainebleau (v. Omont, Catal. des mss. grecs de Fontainebleau, p. 81, n. 244), Regius DLX XVIII, 618, 3178. · Cf. Omont, Inventaire, II, p. 240.

F. 8v. Magical formulas.

F. 280. From the metallurgical works (To Saturn belongs lead, litharge — [F. 280] white earth and the like) — Ed. M. Berthelot, Collection des anciens alchimistes grecs, Texte grec, p. 24, cf. Intr., p. 76 sqq.; Les origines de l'alchimie, p. 362, cf. p. 48 sqq.; 233; A. Ludwich, Maximi et Ammonis reliquiae, p. 121, 5-20. Cf. F. Cumont, Textes relatifs aux mystères de Mithra, I, p. 118. — The same opuscule is found in codices Paris. gr. 2329, f. 213; 2250, f. 241; 2419 [cod. 4], f. 46v; 2830 [cod. 91], f. 217. F. 293.

Instrument of Hermes Trismegistus (For the sake of the Philocalia let it be set forth — the 20th danger). A table follows [F. 293]. — Ed., apart from the table, Catal., I, p. 128, 3-12. Nearly the same table is found in Notices et extraits, XXXI, 2, 1886, p. 259.

78. Cod. Paris. gr. 2394. — Chartaceus. cm. 32 × 21, pag 1034, anno 1733, ex archetypo anno 1220 exarato manu Johannis scriptus (v. p. 617, πέρας εἴληφεν ἡ παροῦσα βίβλος ἥδε δι' ἐμῆς χειρὸς Ἰωάννου τοῦ ἐκ κώμης οὐατίστης (?) πενίᾳ συζῶντος κατὰ μῆνα ὀκτώβριον τοῦ ,αψλγ^ου ἔτους ἀπὸ τῆς τοῦ κυρίου ἡμῶν κατὰ σάρκα ἐπιδημίας. ἀντιγραφεῖσα παρὰ πρωτοτύπου χειρὶ κἀκείνης γεγραμμένης ἐν ἔτει τῷ σωτηρίῳ ,ασκ^ω [1220]). — Cf. Omont, *Inventaire*, II, p. 252.

P. 623. Τῶν ἀσαφῶς εἰρημένων Πτολεμαίου καὶ δυσπαρακολουθήτων ἐν τῇ αὐτοῦ τετραβίβλῳ ἐπὶ τὸ σαφέστερον καὶ εὐπαρακολούθητον μεταχείρησις (Προοίμιον. Τῶν παρασκευαζόντων τὸ — [P. 778] τῆς ἐκ τῆς συγκράσεως). — Procli diadochi. Ed. Allatius, Lugduni Batavorum, 1635.

79. Cod. Paris gr. 2406. — Chartaceus, cm. 28 × 19, ff 84, saec. XVI partim (ff. 1r-23r + 59v-62v + 66r-68r + 81r-84r, ut videtur) manu Angeli Vergecii, partim alia manu scriptus. — Ex bibliotheca Colberti (n. 2277), postea Regius 2741. 2. — Cf. Omont, *Inventaire*, II, p. 254.

F. 65. Περὶ τῶν ἀπὸ τῶν σχηματισμῶν τῆς Σελήνης ἐπισημασιῶν (Ἡ Σελήνη πρὸς τὸν Ἥλιον τρίγωνος — καὶ τὰς φάσεις).

F. 66. Κατὰ τὰς τοῦ μεγάλου Πτολεμαίου παραγγελίας οἱ λαμβανόμενοι ἀπλανεῖς ἀστέρες λαμπροὶ — Ἀλεξάνδρου τελευτῆς, οὕτως. Sequuntur tabulae ff. 66, 66v-67.
Ἡ δὲ Πλειὰς ἔχει κατὰ — [F. 66] Παρθένου γ' ν.

F. 81. Εὐαγγελιστήριον τῆς λεγομένης ψάμμου (Εὐαγγελιστήριον ἀρχαῖον καὶ ἀψευδές· ἡ δὲ μέθοδος ἀπεκαλύφθη δι' ἀγγέλου Κυρίου τῷ προφήτῃ Χαροὺθ — εἰς ἐναντίον μεταπίπτει. τέλος). — Hoc opusculum geomanticum modo prophetae Chaleth, modo imperatori Leoni Sapienti, suppositum est. Cf. quae ad cod. 30, f. 73v adnotavi et infra cod. 105, f. 185v.

F. 83v. Ἀρχὴ σὺν θεῷ τοῦ Πυθαγορικοῦ λαξευτηρίου ἤτοι τοῦ ῥαβολίου οὕτω πως λεγομένου περσιστί (α'. [illegible] . Τὸ εἶδος τοῦτο ὄνομά ἐστι τοῦ λαχιὰμ — μέτρον καὶ στηριγμόν). — Cf. Du Cange, *Glossarium med. et inf. graecitatis*, s. v. Λαξευτήριον, Ῥάμπλιον; P. Tannery, *Notices et extraits*, XXXI, 2, 1886, p. 247; Desrousseaux, *Mélanges d'archéologie et d'histoire*, VI, 1886, p. 542. Vide supra cod. 71, f. 112v; infra cod. 113, ff. 12, 17, 66v-76v. Cf. cod. Paris. 9 [2424], f. 163v sqq.; cod. Ital. 29 et 30, f. 1 sqq.

F. 84. Tabula geomantica.

80. Cod. Paris. gr. 2409. — Chartaceus, cm. 31 × 21,5, ff. 62, saec. XVI duabus manibus exaratus (*a*) ff. 1-24, *b*) ff. 25-59, quae Angeli Vergecii videtur; cf. Vogel-Gardthausen, *Die Griechischen Schreiber*, p. 5). — Ex bibliotheca cardinalis Mazarin (v. f. 1 in ima pagine), postea Regius 2735. — Cf. Omont, *Inventaire*, II, p. 255.

78. Cod. Paris. gr. 2394. — Paper. cm. 32 × 21, 1034 pages, written in the year 1733 from an archetype copied in the year 1200 by the hand of Johannes (see p. 617, recently this present book was completed by my hand, Johannes, from the village of Onatistes (?), living in poverty, in the month of October of the year 1733 from the incarnation of our Lord in the flesh, transcribed from an original written in its hand in the year of salvation 1220 [ψ220]). Cf. Omont, Inventaire, II, p. 252.

P. 623. A treatment of the obscurely stated and difficult-to-follow passages of Ptolemy in his Tetrabiblos, rendered more clearly and intelligibly (Prooemium. Of those who prepare the [illegible] P. 778) of the mixture). - Procli diadochi. Ed. Allatius, Lugduni Batavorum, 1635.

79. Code. Paris Gr. 2406. — Paper, cm. 18 x 19, ff. 84, 16th century, in part n (ff. 1v–23v + 59r–62v + 66v–68v + 81r–84v, as it appears, written by the hand of Angelus Vergocius, in part written by another hand. From the library of Colbert (no. 2277), later Regius 2741. 2. - Cf. Omont, Inventory, II, p. 254.

F. 65. On the weather signs derived from the configurations of the Moon (The Moon in trine with the Sun — and the phases).

F. 66. The bright fixed stars taken according to the precepts of the great Ptolemy — of the death of Alexander, thus. Tables follow on f. 66, 66v–67.

The Pleiades has according to — | F. 66v. Virgo 3° 50′.

Γ.51. Εὐαγγελιστήριον of the so-called sand (An ancient and truthful Εὐαγγελιστήριον; the method was revealed by an angel of the Lord to the prophet Charoúth --it falls into the opposite. end). - This little geomantic work has been attributed at times to the prophet Chaleth, at times to the emperor Leo the Wise. Cf. what I noted at cod. 30, f. 73 and below cod. 105, f. 185. Γ. 83. Beginning, with God's help, of the Pythagorean Laxeutērion, that is, of the so-called rabolion, thus named in Persian (1st. ::. This form is the name of the lachiam, a measure and a support). — Cf. Du Cange, Glossarium med. et inf. graecitatis, s. v. Λαξευτήριον, Ράμπλιον; P. Tannery, Notices et extraits, XXXI, 2, 1886, p. 247; Desrousseaux, Mélanges d'archéologie et d'histoire, VI, 1886, p. 542. See above cod. 71, f. 112; below cod. 113, ff. 12, 17, 66-76. Cf. cod. Paris. 9 [2424], f. 163′ sqq.; cod. Ital. 29 et 30, f. 1 sqq.

F. 84. Geomantic table.

80. Code. Paris. gr. 2409. — Paper, cm. 31 × 21.5, ff. 62, 16th century, written by two hands (a) ff. 1-24, b) f. 25-59, which appears to be that of Angelus Vergecius; cf. Vogel-Gardthausen, Die Griechischen Schreiber, p. 5). From the library of Cardinal Mazarin (see f. 1 at the bottom of the page), later Regius 2735. Cf. Omont, Inventaire, II, p. 255.

F. 1. Ἰωάννου Ἀλεξανδρέως τοῦ φιλοπόνου [τ. φ. deleto, γραμματικοῦ A. Vergecius supra vers.] περὶ τῆς τοῦ ἀστρολάβου χρήσεως καί τί [delevit Vergecius] τῶν ἐν αὐτῷ καταγεγραμμένων [ἕκαστον infra deleto, ἕκαστον τι hic inseruit Vergecius] σημαίνει ἕκαστον (Τὴν ἐν τῷ ἀστρολάβῳ — διέστηκεν ἐπὶ θάτερα). — Ed. Hase, *Rheinisches Museum*, VI, 1839, p. 129. Cf. Tannery, *Revue de Philologie*, VII, 1888, p. 63 sqq.

F. 15ᵛ. Ἑτέρα ἐξήγησις τοῦ ἀστρολάβου (Εἰ βούλει γινώσκειν — καθὼς πρότερον διεταξάμεθα. τέλος). Ps. Aegyptii vel potius Ammonii. (Cf. *Catal.* VII. cod. 5, p. 21). — Partim Ed. Hase, *op. cit.*, p. 158. Cf. Tannery, *op. cit.*, pp. 62, 64, 70.

F. 18ᵛ. Κυροῦ Νικηφόρου τοῦ Γρηγορᾶ φιλοσόφου περὶ κατασκευῆς καὶ γενέσεως ἀστρολάβου. Περὶ τῶν τοῦ ὀργάνου — τὸν θερινὸν τροπικόν (Τὸ μὲν ἔξωθεν — καταγεγραμ<μ>ένον χειμερινὸν κύκλον . τέλος τοῦ λόγου τοῦ κυροῦ Γρυγορᾶ [*sic*]). — V. cod. 20, f. 22.

F. 23. Ἰσθέον [στ manu A. Vergecii supra vers.] δὲ καὶ τοῦτο ὡς ἡμεῖς ἐνταῦθα διὰ τὸ σαφέστερον — λέλεκται καὶ τοῦτο μὲν τοιοῦτον. — V. ibidem. Cf. infra cod. 84, f. 158.

Folii 24 pars inferior, f. 24ᵛ vacant.

F. 25. Ἰωάννου τοῦ Καματηροῦ τοῦ ἐπὶ τοῦ [ε. τ. secunda manus delevit, tertia supra vers. restituit] κανικλείου περὶ τῆς οὐρανίας τῶν αστέρων διαθέσεως ἐν συνόψει προς βασιλέα τὸν Πορφυρογεννήτη. Ποίημα τοῦ ἐπὶ τοῦ [ut supra] κανικλείου τοῦ Καματηροῦ περὶ ζῳδιακοῦ κύκλοῦ καὶ τῶν ἄλλων ἁπάντων τῶν ἐν οὐρανῷ (Ἐξ οὐρανίων ἀντύγων — ἡ Βαβυλώνων [Βαβυλωνῖων manu A. Vergecii infra vers.] γράφει . τέλος τῶν στίχων τοῦ ἐπὶ τοῦ [ut supra] κανικλείου). — Ed. Miller, *Notices et extraits*, XXIII, 1872, p. 53-111.

F. 50ᵛ pars inferior, f. 51ʳ vacant.

F. 51ʳ. Ὅταν συντρέχωσιν οἱ ἀστέρες εἰς ἓν οἴκημα, τί ἀποτελοῦσιν (<Κ>αλόν ἐργάσασθαι δουλείας — δουλείας εἰς τὸ κ [*sic*]). — Cf. cod. Ven 7, f. 290ᵛ, cap. φκθ'.

F. 51ᵛ magna pars, f. 52ʳ et 52ᵛ vacant.

F. 53. Δομ<ν>ίνου [ν add. manus post.] φιλοσόφου Λαρισσαίου ἐγχειρίδιον ἀριθμητικῆς εἰσαγωγῆς (Μονάς ἐστι καθὸ — ζητουμένων ἐκεῖ διαρθρώσομεν). — Ed. Boissonade, *Anecdota graeca*, IV, p. 413. Cf. Tannery, *Revue de Philologie*, IX, 1885, p. 129.

F. 1. Of John of Alexandria the Philoponus (τ. φ. deleted, grammaticus A. Vergecius above the line: on the use of the astrolabe and what [deleted by Vergecius] of those things inscribed in it [ἕκαστον deleted below, ἕκαστον τι inserted here by Vergecius] each one signifies (The one in the astrolabe is separated to the other side). Ed. Hase, Rheinisches Museum, VI, 1839, p. 129. Cf. Tannery, Revue de Philologie, VII, 1888, p. 63 sqq.

F. 15. Another explanation of the astrolabe (If you wish to know just as we previously arranged. end. Ps. Aegyptii or rather Ammonii. (Cf. Catal. VII. cod. 5, p. 21). Partly Ed. Hase, op. cit., p. 158. Cf. Tannery, op. cit., pp. 62,n64, 70.

F. 18. Of Cyrus Nicephorus the philosopher Gregoras, on the construction and making of the astrolabe. On the parts of the instrument — the summer tropic (The one inscribed on the outside, the winter circle. end of the discourse of Cyrus Gregoras [sic]). See cod. 20, f. 22.

F. 23. It should also be noted [στ written above the line by the hand of A. Vergecius] that what we have said here has been stated in this way for the sake of greater clarity, and this matter is such. — V. ibidem. Cf. infra cod. 84, f. 158.

The lower part of folio 24, f. 24v are blank.

F. 25. A poem by Ioannes Kamateros, holder of the office of [the second hand deleted ε. τ., the third hand restored it above the line] kanikleios, on the celestial disposition of the stars in synopsis, addressed to the emperor Porphyrogennetos. A poem by the holder of the [as above] kanikleios, Kamateros, on the Zodiac circle and all the other things in heaven (From the celestial vaults – the Babylonians [Βαβυλωνίων written below the line by the hand of A. Vergecius] writes. End of the verses of the holder of the [as above] kanikleios). Ed. Miller, Notices et extraits, XXIII, 1872, p. 53–111.

F. 50v the lower part, f. 51' are blank.

F. 51v. When the stars converge in one house, what effects do they produce? (<K>alon ergasasthai douleias – douleias eis to k [sic]). — Cf. cod. Ven 7, f. 290, cap. φκθ'.

F. 51v the greater part, f. 52 and 52 are blank.

F. 53. The handbook of arithmetical introduction by Domn[in]os [ν added by a later hand] the philosopher of Larissa (The monad is, in that respect — we shall articulate the matters sought there). — Ed. Boissonade, Anecdota graeca, IV, p. 413. Cf. Tannery, Revue de Philologie, IX, 1885, p. 129.

81. Cod. Paris. gr. 2418. — Chartaceus, cm. 27 × 21, ff. 126, saec. XVII. — Ex bibliotheca cardinalis Mazarin (n. 149; cf. Montfaucon, *Bibliotheca bibl. mss.*, II, p. 1323), Regius 2707. — Cf. Omont, *Inventaire*, II, p. 256.

F. 1. Παύλου Ἀλεξανδρέως εἰσαγωγὴ εἰς τὴν ἀποτελεσματικήν (Προοίμιον. Πάνυ καλῶς, ὦ — τὰ ζῴδια κατονώμασθαι [*sic*]. τέλος τοῦ Παύλου). — Ed. Schato, Witebergae, 1585.

82. — Cod. Paris. gr. 2425. — Chartaceus, cm. 29 × 21,5, ff. 285, saec. XV totus una eademque manu exaratus. Quae litterae madore evanidae erant, manus posterior plerumque rescripsit. Initio tria folia avulsa sunt. — Ex bibliotheca Catharinae de Medicis, postea Regius LXVII, 1306, 2728. — Cf. Omont, *Inventaire*, II, p. 259.

F. 1. Calendarium, cuius initium infra f. 155ᵛ locum obtinet, incipit cum mense Iulio. Δύσις. . [reliqua evanida] ἀφανής. μεσημβρία — κύκλος ἀνταρκτικός· ἀφανής. μεσημβρία. — Duodecim orbes ex Antiochi calendario excerpti picti sunt; cf. Boll, *Griechische Kalender*, I (*Sitzungsberichte der Heidelberger Akademie der Wissenschaften*, Philos. hist. Klasse, 1910, XVI), p. 3 sqq.

F. 1ᵛ. Κανόνιον τῶν δ' ἀνέμων καὶ κδ' βαθμῶν (Ἐπὶ [l. -πεὶ] γὰρ <ἑ>κάστου ἀνέμου — τῷ [l. τὸ] ἀνάπαλιν συνοῄσθω [l. συννοείσθω]). — Antiochi. Cf. codd. Ital. 19, f. 379, cap. ϛ'; Vind. 3, f. 60ᵛ; 7, f. 81ᵛ.

Manu posteriore notula : ομολογο ετος [*sic*] etc.

Tria folia perierunt.

F. 2. Figurae quattuor : τετράγωνον, τρίγωνον, διάμετρος, ἑξάγωνον.

F. 2ᵛ. De septem planetis. ♄. οἶκος ♄ ♑ ♒ — ☾. οἶκος ☾ ... ὁ ☉ εἰς τὰς [*sic*] ☉.

Unum folium periit.

F. 3. Εἰς ποῖον μέλος τοῦ ἀνθρώπου αὐθεντεύουν τὰ ιβ' ζῴδια (Ὁ ζωδιακὸς κύκλος μεμορφωμένος — καὶ μακάριον βοήθημαν [*sic*] τοῦ σώματος). — Ed. forma contractiore *Catal.*, VI, p. 83. Cf. quae de septem planetarum plantis *Catal.*, VIII, 3, p. 151 sqq. collegi.

Folii 4 dimidia pars vacua.

F. 4ᵛ. Βιβλίον α' κεφάλαια κα' — βιβλίον ϛ' κεφάλαια ρ'. Cf. f. 76, f. 141ᵛ.

Ὁ πίναξ σὺν Θεῷ τῆς βύβλου Πτολεμαίου (α'. Ὅτι καὶ ὀφέλημος [*sic*] — πρὸς στακτικῶν καὶ λαφρῶδων [*sic*]).

F. 8. Inscriptio rubro exarata evanida. Τετράβιβλον καὶ ἕτερον βιβλίον τοῦ Ἀντιόχου θυσαυρῶν. Τετράβηβλον καὶ ἕτερον

81. Cod. Paris. gr. 2418. Chartaceus, cin. 27 × 21, ff. 126, saec. XVII. Ex bibliotheca carolinalis Mazirin (n. 149; cf. Montfaucon, Bibliotheca bibl. mss., 11, p. 1:323), Regius 2707. - Cf. Omont, Inventaire, 11, p. 256.

F. 1. Introduction to Astrology by Paul of Alexandria (Proem. Very well, O — the signs of the zodiac were named [sic]. End of Paul). - Ed. Schato, Witebergae, 1585.

82. - Cod. Paris. gr. 2425. - Chartaceus, cm. 29 × 21.5, f. 285, saec. XV, written throughout by one and the same hand. Letters that had faded from moisture were for the most part rewritten by a later hand. At the beginning three leaves have been torn out. From the library of Catherine de' Medici, afterwards Regius LXVII, 1306, 27-28. Cf. Omont, Inventaire, II, p. 259.

F. 1. A calendar, whose beginning below f. 155 holds its place, begins with the month of July. Setting.. [the rest faded] invisible. Midday — the Antarctic circle: invisible. Midday. - Twelve orbs excerpted from the calendar of Antiochus are depicted; cf. Boll, Griechische Kalender, 1 (Sitzungsberichte der Heidelberger Akademie der Wissenschaften, Philos. hist. Klasse, 1910, XVI), p. 3 sqq.

F. 17. A short table of the 4 winds and 24 degrees (For [l. since] each wind the opposite is to be understood [l. should be understood]). — Antiochus. Cf. codd. Ital. 19, f. 373, cap. Γ': Vind. 3. f. 60': 7, f. 815.

In a later hand, a note: ομολογο ετος [sic] etc.

Three leaves are missing.

F. 2. Four figures: τετράγωνον, τρίγωνον, διάμετρος, ἑξάγω non

F. 2.' On the seven planets. b. οἶκος 5 ♋ ≈ house (... Th to [sic] 5.

One leaf has perished.

F. 3. On which part of the human body the 12 Signs hold sway (The Zodiacal circle depicted — and a blessed aid to [sic] the body). Ed. in a more concise form, Catal., VI, p. 83. Cf. what I collected concerning the plants of the seven planets, Catal., VIII, 3, p. 151 sqq.

Half of leaf 4 is blank,

F. 4. Book 1, chapters and book 30, chapters 100. Cf. f. 76,

F. 141.'

The table, with God's help, of Ptolemy's book (1. That also beneficial [sic] — concerning astringent and light [sic] things).

F. 8. Inscription written in red, now faded. The Tetrabiblos and another book of the Thesaurus of Antiochus. The Tetrabiblos and another

βηβλήον τοῦ Ἀντιόχου (Τῶν τὸ δι' ἀστρονομίας — ἀδύναμοι παντελῶς τυγχάνουσι) = Ptolemaei *Tetrabibli* liber I [in κα' capitulis], ed. Norimbergae, 1535, ff. 1-14.

F. 25v. Κλαυδίου Πτολεμαίου ἀποτελεσματικὸν δεύτερον. = *Tetrab.* liber II [in ιγ' capitulis]. In codice foliorum 33, 34 ordo inversus est.

F. 41v. Ἀρχὴ τοῦ τρίτου Πτολεμαίου. = *Tetrab.* liber III [in ιδ' capitulis]. Cum f. 57v vacet, nihil tamen deesse videtur.

F. 63. † δοκίμαι βοδάνος [?] τὸ ἔγραψε : ἐπειδὴ οὐκ ἐσάφησες πῶς δὴ [l. δεῖ] εὑρίσκεσθαι τὸ ἔτος, ἀλλ' οἰμεῖς [l. ἡμεῖς] οἴδωμεν [*sic*] † τὰ ἀπὸ κτίσεως ὑφέλ(ε) ἀνὰ ιβ'.

ιε'. Περὶ τῶν ιβ' στοιχείων (Δώδεκα στοιχεῖα ὁ μ̄ [l. θεὸς ?] ἐν τῷ οὐρανῷ ἔλεξεν. Κριοῦ τὸ ἔτος πολεμηκὸν [*sic*] ἐστὶν — Ἰχθύων. τὰ πάντα ἀναπληροῦσι). Haec dodecaeteris Chaldaïca fere ad verbum cum excerpto *Catal.*, V, 1, p. 241 edito concinit.

F. 63v. Πτολεμαίου πρὸς Σύρον ἀποτελεσματικὸν τέταρτον. — F. 76. Τέλος τοῦ Πτολεμαίου. Add. manu post. saec. XVI ὧδε πεπλίροται ἡ τετράββλος Πτωλεμαίου. τέλος τῆς τετραβίβλου [*sic*]). = *Tetrabl.* liber IV [in θ' capitulis]. Operis editi finis (f. 55 ὁ μὲν οὖν τόπος τῆς etc.) a textu in hoc codice servato differt.

F. 76. [Manu post. rescriptum : *hic i[n]cipit alius liber valde utilis*] Βιβλίον εον (cf. f. 4v). Ἐκ τῶν Ἀντιόχου θησαυρῶν ἐπίλυσις καὶ διήγησις πάσης ἀστρονομηκῆς [*sic*] τέχνης (1). (α'. Τίνος ἕνεκα τῶν — ὅ ἐστι μεθ' ὅπορος [deletum manu posteriore, quae ὕδωρ scripsit]). — Ed. *Catal.*, I, p. 142.

F. 77. β'. Περὶ ἀρρενικῶν καὶ θυλικῶν [*sic*] ζῳδίων καὶ ἀρρενουμένων καὶ τεθυλημένων [*sic*] τόπων καὶ ἀστέρων (Ἀρσενικὰ μὲν ζῴδιά — αὐτῆς τὴν ἐνέργιαν [*sic*]). — Ed., *l. c.*, p. 144.

F. 77v. γ'. Περὶ αἱρέσεως τῶν ἀστέρων (Ἐπὶ τῶν ἡμερινῶν — κακὸς χρηστὸν ἀσπάζεται). — Ed., *l. c.*, p. 146.

F. 78. δ'. Περὶ τῆς <τῶν> δώδεκα ζῳδίων κράσεως (Εἰρήκαμεν εἶναι τὸν Κριὸν — στηχ(εῖα *sic*) ἀκολούθως κείμενα). — Ed. *ibid.*

ε'. Περὶ ζῳδίων λεπρῶν καὶ ἀλφῶν καὶ ψωροπιῶν ἡ λιχή-

(1) Ex argumentis capitulorum quae epitomator in *Catal.*, VIII, 3, p. 104-111 editus nobis servavit, apparet opus Antiochi vel potius Rhetorii usque ad f. 141 huius codicis continuari et in pretiosissimo hoc libro plenius servari quam nusquam, opinor, alibi; cf. quae de his collectaneis disserui in *Mél. éc. franç. de Rome*, XXXVII, 1918, p. 38 ss. [F. C.]

book of Antiochus (Of those through astronomy — powerless are altogether) Ptolemaei Tetrabibli liber I [in 21 chapters], ed. Nuremberg, 1535, ff. 1–14.

F. 255. Claudius Ptolemy's Apotelesmatika, Book Two.== Tetrah. liber II [in ιγ' capitulis]. In the codex, the order of folios 33, 34 is reversed.

F. 41v. Beginning of the third book of Ptolemy. = Tetrab. liber III [in 14 chapters]. Although f. 57v is blank, nothing appears to be missing.

F. 63. + δοκίμαι βοδάνος [?] τό ἔγραψε : ἐπειδὴ οὐκ ἐσάφησες πῶς δὴ [read: δεῖ] εὑρίσκεσθαι τὸ ἔτος, ἀλλ᾽ οἰμεῖς [read: ἡμεῖς] οἴδωμεν [sic] † τὰ ἀπὸ κτίσεως ὑφέλ(ε) ἀνὰ ιβ΄.
15. On the 12 signs (The twelve signs which the g[read: god] spoke of in heaven. The year of Aries is warlike [sic] — Pisces. They complete all things). This Chaldaean dodecaeteris agrees almost word for word with the excerpt published in Catal., V, 1, p. 241.

F. 63. Ptolemy's Apotelesmatikon, the fourth book addressed to Syrus. F. 76. End of Ptolemy. Added in a later hand, 16th century (here the Tetrabiblos of Ptolemy is completed, end of the Tetrabiblos [sic]). Tetrab. liber IV [in 9 chapters].

The end of the published work (f. 55 ὁ μὲν οὖν τόπος τῆς etc.) differs from the text preserved in this codex.

F. 76. [Rewritten in a later hand: hic i[u]cipit alius liber valde utilis] Fifth book (cf. f. 4v). From the Treasuries of Antiochus: an explanation and account of every branch of astronomical [sic] art (1). (α'. For what reason among — which is after harvest [deleted by a later hand, which wrote ὕδωρ]). — Ed. Catal., I, p. 142.

F. 77. β'. On masculine and feminine [sic] signs and masculinized and feminized [sic] places and stars (The masculine signs — its influence [sic]). Ed., l. c., p. 14[illegible]. F. 77. γ'. On the sect of the stars (In the case of diurnal — the bad embraces the good). Ed., l. c., p. 146.

F.78. δ΄. On the mixture of the twelve Zodiac signs (We have said that Aries – στηχεῖα sic) following in order). Ed. — ibid.

ε'. On leprous Zodiac signs and white spots and scabrous or lichen-

(1) From the summaries of chapters which the epitomator preserved for us in Catal., VIII, 3, p. 104-111, it appears that the work of Antiochus, or rather of Rhetorius, continues up to f. 141 of this codex and is preserved more fully in this most precious book than anywhere else, I think; cf. what I have discussed about these collections in Mél. éc. franç. de Rome, XXXVII, 1918, p. 38 ff. [F. C.]

νων [*sic*] (Ψώρας, λέπρας, λιχήνας — τοὺς οὕτω γενηθέντας). Ed., *l. c.*, p. 147.

F. 78v. ϛ'. Περὶ ζῳδίων ἀσελγῶν (Ἀσελγῆ καὶ παθοποιὰ — τοῖς ἔμπροσθεν εὑρίσεις [*sic*]). — Ed. *ibid.*

ζ'. Περὶ ζῳδίων σηνοποιων [*sic*] εἰς τοὺς ὀφθαλμούς (Σινοπιὰ [*sic*] δὲ ζῴδια — ἐν τοῖς ἔμπροσθεν). — Ed. *ibid.*

η'. Περὶ ὑψωμάτων καὶ ταπεινομάτων [*sic*] (Εἰρηκότες οὖν ἀκολούθως — οὐδεὶς ὑψῶσαι δύναται). — Ed. *ibid.*

F. 79. θ'. Περὶ ἐναντιωμάτων τῶν ἀστέρων (<Τ>ίνος ἕνεκεν οἱ — φύσεως τοῦ ἀστέρος). — Ed., *l. c.*, p. 148.

F. 79v. ι'. Περὶ τῆς τῶν τριγονηκῶν [*sic*] δεσποτῶν αἱρέσεως (<Ἐ>κάστης οὖν τριγονικῆς [*sic*] — τοῖς ἔμπροσθεν εὑρίσεις [*sic*]). — Ed., *l. c.*, p. 149.

ια'. Περὶ τῶν λς' δεκανῶν καὶ τῶν παρανατελώντ(ων *sic*) αὐτοῖς καὶ προσώπων (<Τ>οῦ ζῳδιακοῦ κύκλου — Τεύκρου τοῦ Βαβυλωνίου). Cf. *ibid.* (= Porphyrii *Isagoge*, ed. Wolf, Basileae, 1559, p. 199). V. etiam cod. German. 7, f. 109v, η'.

F. 80. ιβ'. Περὶ <τῆς> τῶν ἁπλανῶν λαμπρῶν ἀστέρων καὶ τῶν παρανετελόντων [*sic*] δυνάμαιως [*sic* 1a m. ex -μαίων] (<Τ>ύπος δὲ τῶν — ἐν τοῖς ἑξῆς). — Cf. *l. c.*, p. 151 (= Porphyrii *Isagoge*, p. 200).

F. 80v. ιγ'. Περὶ τῶν ὁρίων κατ' Αἰγυπτίοις [*sic*] καὶ Πτολεμαῖον καὶ λαμπρῶν καὶ σκιερῶν μοιρῶν (<Π>άλιν οἱ παλαιοὶ — ἔμπροσθεν εἰναγκάσθη [*sic*] καθυποτάξαι). — Cf. *ibid.* (= Porphyrii *Isagoge*, p. 200).

F. 81. ιδ'. Περὶ των ἀναφωρῶν [*sic*] τῶν ἑπτὰ κλημάτων [*sic*] (<Τ>ὰς ἀναφωρὰς [*sic*] τῶν — καθὼς φησιν Οὐάλις [*sic*]). — Ed., *l. c.*, p. 152.

ιε'. Περὶ τῆς τῶν ζῳδίων μελανθεσίας [*sic*] (<Τ>ὰς μελλοθεσίας [*sic*] τῶν — συσχηματισμῶν ἐνεργῇ δύναμιν). — Cf. *ibid.* (= Porphyrii *Isagoge*, p. 201).

ιϛ'. Περὶ τρυγώνων [*sic*] καὶ τετραγώνων καὶ διαμέτρων καὶ τὸν ἀσύνδετον λόγον εχώντων [*sic*] πρὸς ἄλληλα ὡς [1a m. ex πρὸς] ἐν τύπῳ διαμέτρων (<Τ>ῶν τρυγώνων [*sic* Δ supra script.] καὶ — αἵτινες καλοῦνται χρονικαί). Cf. *ibid.* (= Porphyrii *Isagoge*, p. 201).

F. 82. ιζ'. Περὶ των ἀσυνδέτων ζῳδίων καὶ συμπάθιαν εχώντων [*sic*] πρὸς ἄλληλα (<Ἀ>σύνδετα μὲν ζῴδια — φίλων καὶ δούλων). — Ed., *l. c.*, p. 153.

F. 82v. ιη'. Περὶ τετραγώνων συμπαθῶν καὶ ἀσυμπαθῶν (<Τ>ὰ μὲν οὖν — κύκλος ἔχει μοίρας). — Ed., *l. c.*, p. 154.

nous [sic] (Scabies, leprosy, lichens - those so born). Ed., I. c., p. 147.

F. 78. ς'. On licentious Zodiac signs (Licentious and passion-inducing ones you will find above [κἰ]). - Ed. ibid.

ζ'. On Zodiac signs causing damage [sic] to the eyes (The damaging [κία] Zodiac signs – in the preceding). - Ed. ibid.

η'. On exaltations and depressions [sic] (Having therefore said in order – no one is able to exalt). - Ed. ibid.

F. 79. θ'. On the oppositions of the stars ("For what reason the nature of the star). - I. c., p. 148.

G. 79. ι'. On the choice of the lords of the triplicities (<E>ach triplicity therefore you will find in what precedes [[sic]]. - Ed., L. l.e, p. 149. [sic]

11th. On the 36 decans and the stars rising with them and their faces ("Of the Zodiacal circle – Teucer the Babylonian). Cf. ibid. (= Porphyrii Isagoge, ed. Wolf, Basileae, 1559, p. 199). V. also cod. German. 7, f. 109°, n'.

G-M nF.80. 12th. On the power of the fixed bright stars and the co-rising [sic] stars [sic 1 m. ex μαίων] ("A figure of in the following). — Cf. l. c., p. 151 (= Por- Phyrius Isagoge, p. 200).

Γ. 80. 13th. On the terms according to the Egyptians [sic] and Ptolemy and of bright and dark degrees ("Again the ancients were previously compelled [sic] to subjoin). — Cf. ibid. (= Porphyrii Isagoge, p. 200).

C. 81. 14th. On the ascensions [sic] of the seven climes [sic] ("The ascensions [sic] of those as Vettius Valens [sic] says). — Ed., l. c., p. 152.

15th. On the melanthesia [sic] of the zodiac signs ("The melothesias [sic] of the — effective power of configurations). — Cf. ibid. (= Porphyrii Isagoge, p. 201).

17′. On trines [sic] and squares and oppositions and those having an unconnected relationship [sic] to each other as [1* m. ex towards] in the type of oppositions ("Of the trines [sic Δ supra script.] and which are called temporal). Cf. ibid. (= Por- phyrii Isagoge, p. 201).

C-82. nF. 12. On the unconnected Signs and those having sympathy [sic] with each other ("Unconnected signs of friends and servants). - Ed., l. c., p. 153.

Γ.82. 18. On Sympathetic and Unsympathetic Squares ("The things then – the circle has degrees). Ed., *l. c.*, p. 154.

ιθ'. Περὶ τῶν ιβτιμορίων [*sic*] τῶν ἀστέρων (<Τ>ὰ δωδεκατημόρια τῶν — τινὲς αὐτὰ χρήσονται). — Ed., *ibid.*

F. 83. κ'. Περὶ ἀκουόντων καὶ βλεπόντων (<Σ>υμβάλωντ(αι *sic*) δὲ τὰ — καὶ ἑξῆς ἀκολούθως). — Ed., *l. c.*, p. 155.

F. 83v. κα'. Περὶ ἐπιθεωρίας (<Τ>ούτων οὕτως διαιρουμένων — ἡμέραν καὶ νύκτα). — Ed. *ibid.*

κβ'. Περὶ ἀκτινοβολίας (< Α>κτινοβολεῖν λέγεται κατὰ — τὸν ἐν Κριῷ). — Ed. *ibid.*

κγ'. Περὶ δεξιῶν καὶ ἀριστερῶν πλευρῶν (<Δ>εξιὰ δὲ σχήματα — δὲ τὰ ἑπόμενα). – Ed. *ibid.*

κδ'. Περὶ δωριφωρίας [*sic*] τῶν ἀστέρων (<Δ>ωριφωρία [*sic*] δέ ἐστιν — τῆς αἱρέσεως δορυφωρίσει [*sic*]). — Ed , *l. c.*, p. 156.

F. 84. κε'. Περὶ δωρηφωρίας [*sic*] παραιρέτων (<Π>αρ' αἵρεσιν δὲ — νυκτερινοὶ τοῖς ἡμερινοῖς). — Ed. *ibid.*

κς'. Περὶ συμφωνίας (<Σ>υμφωνία δὲ ἀλλήλων – ἑξάγωνοι ανημαίνως [*sic*] ἐνεργοῦσι). — Ed. *ibid.*

κζ'. Περὶ επιδεκατίας [*sic*] (<'Ε>πιδεκαταία καθυπερτέρισεις [*sic*] ἐστὶν — ἢ ἑξαγώνῳ ἐπιθεωρεῖ). — Ed., *l. c.*, p. 157.

F. 84v. κη'. Περὶ ἀχρήστων καὶ κακώσεων τόπων [*sic*] (<Κ>άκωσις λέγεται ὅταν — καὶ ὁ δωδέκατος). — Ed. *ibid.*

κθ'. Περὶ χρηματιζώντ(ων *sic*) τόπων (<Χ>ρηματισθηκοι [*sic*] μὲν τόποι — ἔπαναφωρὰ [*sic*] τοῦ μεσουρανήματος). — Ed. *ibid.*

λ'. Περὶ ἰδιωπρωσωπίας [*sic*] (<'Ι>διοπρωσωπεῖν [*sic*] λέγεται ὅταν — ἐν θυλικῷ [*sic*] ζῳδίῳ). — Ed. *ibid.*

λα'. Περὶ ανταναλλῶσεως [*sic*] (<'Α>ντανάλλωσις [*sic*] δέ ἐστιν — ὑπερέχωσι μὴ χρηματίζωνται). — Ed., *l. c.*, p. 158.

λβ'. Περὶ δεσποτίας [*sic*] ἀλλήλων (<Δ>εσπόται δὲ ἀλλήλων — ζῳδίοις οἱ ἀστέρες). — Ed. *ibid.*

λγ'. Περὶ οἰκοδεσπότου (<Ο>ἰκοδεσπότης λέγεται ὅταν — φάσεως ἢ συσχηματισμοῦ). — Ed. *ibid.*

F. 85. λε'. Περὶ κολλήσεως (<Κ>ῶλλησεῖς ἐστὶν ἤτι [*sic*]— ἀπέχη [*sic*] μοίρας τρεῖς). — Ed. *ibid.*

λς'. Περὶ συναφῆς (<Σ>υναφὴ δέ ἐστιν — τὴν συνοδικὴν μοῖραν). — Ed. *ibid.*

λζ'. Περὶ παραλλαγῆς (<Π>αραλλαγὴ δέ ἐστι — ἑτέρου ἀστέρου [*sic*] μοῖραν). — Ed. *ibid.*

λη'. Περὶ συνδέσμου (<'Υ>πὸ σύνδεσμον λέγεται — ὀπίσσω [*sic*] λύει αὐτόν). – Ed. *ibid.*

λθ'. Περὶ κενοδρωμίας [*sic*] (<Κ>ενοδρομία δέ ἐστιν — μήτε κατὰ σχῆμα). — Ed., *l. c.*, p. 159.

19. On the Twelfth-Parts of the Stars (The twelfth-parts of the — some will use them). Ed., ibid.

Γ. 83. 20. On Those Hearing and Seeing (Let them combine (sic) the — and the following in order). — Ed., l. c., p. 155.

C. 83'. 21. On Aspect (These being thus divided — day · day and night). — Ed. ibid.

22. On Ray-casting (Ray-casting is said according to — the one in Aries). — Ed. ibid.

23. On Right and Left Sides ("Right fig shit but the following). Ed. *ibid.*

24. On the spear-bearing of the stars (<1>spear-bearing of the it's not sect will serve as spear-bearer [sic]). - Ed, l. c., 156.

Γ. 84. 25. On the spear-bearing [sic] of the co-significators (<P>art of the sect — nocturnal ones to the diurnal). — Ed. ibid.

26. On harmony (<Harmony of one another – sextile ones act imperceptibly [sic]). - Ed. ibid.

27. On the tenth-sign relationship [sic] (<E>pidecataean overcoming [sic] is — or observes by sextile). — Ed, l. c., p. 157.

Γ. 845. 28. On useless and afflicted places [sic] (<A>ffliction is said to occur when and the twelfth). — Ed. ibid.

29. On active places [sic] (<A>ctive [sic] places indeed — the return [sic] of the midheaven). - Ed. ibid.

30. On idioprosopia [sic] (idioprosopein [sic] is said when in a feminine [sic] Sign). - Ed. ibid.

31. On antanalosis [sic] (Antanallosis [sic] is that — may they not aspect while prevailing). — Ed., l. c., p. 158.

32. On mutual domination [sic] (The stars are lords of one another in Signs). - Ed. ibid.

33. On the oikodespotes (The oikodespotes is said when of phase or configuration). - Ed. ibid.

F. 85. 35. On kollesis (Kollesis is still [sic] — is distant [sic] three degrees). - Ed. ibid.

36. On synaphē ("Synaphē is — the conjunctional degree). — Ed. ibid.

37. On parallage (Parallagē is — of another star's [sic] degree). - Ed. ibid.

38. On syndesmos (Under syndesmos is said — behind [sic] releases it). - Ed. ibid.

39. On kenodromia [sic] (Kenodromia is — nor according to configuration). — Ed., l. c., p. 159.

μ'. Περὶ ὁμωρροῆσεως [*sic*] (<'Ο>μορρόησεις [*sic*] δέ ἐστιν — ἀστέρος τοῦ αὐτοῦ). — Ed. *ibid.*

μα'. Περὶ ἐμπερισχέσεως (<'Ε>μπερίσχεσις δέ ἐστιν — πρόσω ἢ ὀπίσσω [*sic*]). — Ed. *ibid.*

F. 85ᵛ. μβ'. Περὶ τῶν ἐν δυνάμει ἀστέρων (<'Ε>ν δυνάμει δὲ — εὐτονωτέρῳ τῆς δωδεκατροπίας [*sic*]. — Ed. *ibid.*

μγ'. Περὶ λαμπηνῶν (<'Ε>ν λαμπήναις δὲ — μεταβάλλονται εἰς ἀγαθοποιεῖαν [*sic* εἰ ex η 1ª m.]) — Ed. *ibid.*

μδ'. Περὶ τοῦ πῶς χαίρουσιν οἱ ἀστέρες (<Χ>αίροντες δὲ λέγονται — δὲ ἡμερινοὶ ὑπόγειοι). — Ed. *ibid.*

με'. Περὶ τῶν ὑπαύγων ἀστέρων (<Ὑ>παυγοι δὲ λέγονται — τῶν φάσεων ψηφωφορίας [*sic*]. — Ed., *l. c.*, p. 160.

μϛ'. Καὶ ἀποκλημάτων [*sic*] (<'Ο>μὲν ὡροσκόπος — ἔχη [*sic*] ἡ δωδεκάτροπος). — Cf. *ibid.* (= Porphyrii *Isagoge*, p. 202).

F. 86. μζ'. Περὶ κλήρων σημασίας (<Σ>ελίνης [*sic*] ὁ κλῆρος — ἀποτελούμενα βίαια πράγματα). — Ed. *ibid.*

F. 86ᵛ. μη'. Περὶ τὰ αὐτῶν ἀποτελέσματα [*sic*] (<Ἥ>λιος ἐπιβλέπον [*sic*] τὸν — ἐκεῖνον προαναιρεῖσθαι λέγεται). — Ed., *l. c.*, p. 161.

F. 87ᵛ. μθ'. Περὶ τῶν τελίων καὶ ἐλαχείστων [*sic*] ἐτῶν (Ἥλιος ἔτι [*sic*] ρκ' — α' μ' η'). — Ed., *l. c.*, p. 162.

F. 88. ν'. Πῶς ἄν τις μάθη τὰς πρωθέσεις τῶν ζῳδίων καὶ ὥρας τῶν κλημάτων [*sic*] (<Ο>ἷον ἐν τῷ — ἄλλων κλημάτων [*sic*] γνώσει). — Ed., *l. c.*, p. 163.

να'. Περὶ τῶν μεγίστων ἐτῶν καὶ τελείων ἀποκαταστάσεων τῶν ἑπτὰ ἀστέρων (<Κ>ρόνος ποιεῖ τὴν — δὲ τοῦ κόσμου). — Ed. *ibid.*

νβ'. Περὶ τῶν ἀσυνδέτων ἀστέρων πρὸς τὰ φῶτα (<Ε>ἰ δὲ Σελήνη — καὶ ἰσσοδυναμούντων [*sic*] ζῳδίων. — Ed. *ibid.*

F. 88ᵛ. νγ'. Ἀποτελέσματα τῶν δορηφωριῶν [*sic*] τοῦ Ἡλίου (<Κ>ρόνος επιδωρηφωρίαν [*sic*] τυχὼν — παρ' αἵρεσιν δορυφωροῦντων [*sic*]). — Ed., *l. c.*, p. 164; cf. *Catal.*, II, p. 191-192.

νδ'. Επισκεψης [*sic*] πινακική (<'Η> πινακηκὴ επίσκεψης [*sic*] οὕτως ζητεῖται — κατὰ τὸν αὐτὸν ἄνεμον). — Edetur in appendice.

F. 91ᵛ. νε'. Περὶ τοκετοῦ (<'Ε>πει [l. 'Επὶ] μὲν ἀρσενικῆς γενέσεως — τὴν Σελήνην ἔκκεντρον ἐπιθεωρούντων). — Edetur ibid.

νϛ'. Περὶ γενημάτων [*sic*]. Ἀπὸ τοῦ πολεύοντος καὶ διέποντος (<Κ>ρόνου πολεύοντος ὡροσκόπου α' — ἢ θεωφωρούμενον [*sic*] ποιεῖ). — Edetur ibid.

F. 92. νζ'. Ἀποτελέσματα τοῦ πίνακος. Τόπος ιβ' (<'Ο> δωδέκατος

44. On Coflux [sic] (. The cofluxes [sic] are of the same — star. - E. Mut.

41. On Circumscription (· Circumscription is — forward or backward [sic]). - Ed. ibid.

Γ. 85. 42. On Stars in Power (In power however — more vigorous in the dodecatropos [sic]). - Ed. ibid.

43. On litters (If they shine brightly — they change into benefic action [sic et ex η 1* m!]) - Ed. ibid.

44. On How the Stars Rejoice (Those said to rejoice — and the diurnal ones subterranean). Ed. ibid.

45. On the stars under the rays (< those under the rays are called — of the phases of computation (sic). Ed., l. c., p. 160.

47. And of the lots [sic] ("The > ascendant — may have [sic] the dodecatropos). — Cf. ibid. (= Porphyrii Isagoge, p. 202).

F. 96. 47. On the signification of the lots (< the lot of Selene [sic] being completed — violent matter. Loc. ibid.

F. 86. 48. On their own effects [sic] (< The Sun looking upon [sic] — is said to be killed before him). Ed., l. c., p. 161.

F. 87. 49. On the greatest and smallest [sic] years (The Sun further [sic] 120 — 1 40 8). — Ed., l. c., p. 162.

F. 88. 50. How one may learn the positions of the signs and the hours of the lots [sic] (< such as in the — knowledge of other lots [sic]). — Ed., l. c., p. 163.

51. On the greatest years and perfect restorations of the seven stars ("Saturn makes the — heat of the world). Ed. ibid.

52. On the stars unconnected to the lights ("But if the Moon — and of signs of equal power [sic]). — Ed. ibid. F. 88. 53. Effects of the spear-bearers [sic] of the Sun (< Saturn having obtained spear-bearing [sic] — contrary to sect of those bearing the spear [sic]). — Ed., l. c., p. 164: cf. Catal., II, p. 191-192.

54. Tabular inspection [sic] (< The tabular inspection [sic] is sought thus according to the same wind). To be published in the appendix.

F. 91. 55. On childbirth (< Since [l. Upon] a masculine nativity — those observing the Moon in an eccentric position). — To be published ibid.

44. On produce [sic]. From the one who plows and governs ("When Saturn plows the ascendant of hour 1 or is observed— non [· ii] produces). - Edetur ibid.

F. 92. 57. Results of the table. The 12th place (<0> the twelfth

τόπος καλεῖται κακοδαιμόνιμα [*sic*] — χρόνων εὐδαίμονας γενήσει [*sic*]. — Ex Hermete Trismegisto. Edetur ibid.

F. 112v. νη'. Περὶ τῆς τῶν ἀπλανῶν δυνάμεως (<'A>ναγκαῖον ψήθην καὶ τὴν — ἐναντία καὶ βλαβαιρὰ [*sic*]. — Cf. appendicem.

F. 116. νθ'. Κλήμ(α)τ(α *sic*) (lege Σχήματα) Σελήνης καθολικά (<Σ>ελίνη [*sic*] Σκορπίου ἢ — ποιῶν βιωθάνατος [*sic*] ἔσται). — Edetur in appendice.

F. 116v. [Man. post. ξ']. Περὶ δωδεκατημορίων (<'E>ὰν τὸ τῆς Σελήνης — ἢ δούλαις επιμηγεῖσεται [*sic*]. — Edetur ibid.

F. 117v. [Man. post. ξα']. Καθολικὰ σχήματα περὶ σινῶν καὶ παθῶν (Πολλὰ μὲν οὖν — ἢ κακοῦργον εφῶδοι [*sic*]). — Edetur ibid.

F. 120. [Man. post. ξβ']. Περὶ μοιρῶν σηνοτικῶν [*sic*] ὀφθαλμῶν (<X>έστην [l. Χαίτη] Λέοντος ἀπὸ — μϛ' ἕως κθ'). — Edetur ibid.

[Man. post. ξγ']. Περὶ φαλακρῶν (<K>ύριος μὲν καὶ ὡς ἐπὶ τὸ πλεῖστον <o>ἱ Λεωντιανοὶ — μᾶλλον ἀναφαλαντιαῖοι γίγνονται). — Edetur ibid.

[Man. post. ξδ']. Περὶ ποδαγρῶν (<"O>σοι ἔχουσιν τὸν — ὀχλήσεων βιοθάνατον ποιεῖ). — Edetur ibid.

F. 120v. ξε'. Περὶ μαινομένων καὶ ἐπιλυπτικῶν [*sic*] (Ἐὰν Σελήνη καὶ — αλλαζῶνας καὶ ὑμβρηστᾶς [*sic*]). - Edetur ibid.

F. 121v. ξϛ'. Περὶ ἀσελγῶν καὶ μεθηστῶν [*sic*] καὶ ἐμπαθῶν ('Η 'Αφροδίτης [*sic*] ♀ ἥτις — κλέπτας καὶ αἰσχρωποιοῦς [*sic*]). — Edetur ibid.

F. 122. [Man. post. ξζ']. Περὶ τόπων καὶ μοιρῶν ἀσελγοποιῶν καὶ ἐμπαθῶν ('O ὡροσκόπος ἕως — κιναιδίζονταις [*sic*] τοῖς ἤθεσι). — Edetur ibid.

[Man. post. ξη']. Περὶ δεκανῶν ἀσελγοποιῶν ἐν οἷς ἡ ♀ 'Αφροδήτης [*sic*] ('Αφροδήτης Κριοῦ δεκανῷ — ἐπιμανεῖς ταῖς μοίξαισιν [*sic*]). — Sequuntur brevissima capitula ξθ'-οϛ'. Omnia edentur in appendice.

F. 122v. [Man. post ξθ']. Περὶ 'Ηλίου ("Ηλιος Κριῷ [*sic*] δεκανῷ — πρώτῳ καὶ τρίτῳ).

[Man. post. ο']. Περὶ Σελίνης [*sic*] (Σελήνη Κριῷ δεκανῷ — 'Ιχθύων δεκανῷ πρώτῳ).

[Man. post. οα'.] Περὶ Κρόνου (Κρόνος Κριῷ δεκανῷ — γ' ἀσελγεῖς ποιεῖ).

F. 123. [Man. post. οβ']: Περὶ Διός (Ζεὺς Κριῷ δεκανῷ — πρώτῳ καὶ τρίτῳ).

[Man. post. ογ']. Περὶ Ἄρεος ("Αρης Κριῷ δεκανῷ — πρώτῳ καὶ τρίτῳ).

place is called evil daemon [sic] of years prosperous in birth [sic]. Former Hermit Trismegisto. Editor ibid.

F. 112, 58. On the power of the fixed stars (<I deemed it necessary and the contrary and harmful [sic]. Cf. appendicem.

F. 116. 59. General Figures (sic) (read Σχήματα) of the Moon ("The Moon [sic] of Scorpio or – making a violent death [sic] there will be).

To be published in the appendix.

F. 116. [Later hand E']. On the dodecatemoria (<I>f the Moon's – or will mix with female slaves [sic]. – To be published ibid.

F. 117. [Later hand Σα']. General figures concerning injuries and afflictions (For indeed the malefic many [sic]). To be published ibid.

F. 120. [Later hand β']. On the degrees significant [sic] for the eyes (<Ch>aite [l. Χαίτη] of Leo from degree 48 to 29). To be published ibid.

[Later hand Eγ']. On bald men (<M>ainly and for the most part <the> Leonine ones tend rather to become bald). To be published ibid.

[Later hand Eδ']. On those with gout (<Th>ose who have the – of afflictions causes a violent death). To be published ibid.

Γ. 120. ξε'. On the mad and the epileptic [sic] (If the Moon and — those who are arrogant and irritable [sic]). - Edetur ibid.

Γ. 121. Επ'. On the licentious, the drunkards [sic], and the passionate (Aphrodite [sic] ♀ which thieves and those who do shameful deeds [sic]). - Edited ibid.

F. 122. [Man. post. ξζ']. On the places and degrees that produce licentiousness and passion (The horoscope up to those who behave like sodomites [sic] in the characters). - Edetur ibid.

[Man. post. ιη']. On the decans that produce licentiousness, in which Venus [sic] (In the decan of Venus in Aries frenzied in their adulteries [sic]). - There follow very brief chapters ξθ'–οε'. All will be published in the appendix.

F. 122. [Man. post. ξθ']. On the Sun (The Sun in Aries [sic] in the first and third decan).

[Man. post. o']. On the Moon (Moon in the decan of Aries, in the first decan of Pisces).

[Man. post. ou'.] On Saturn (Saturn in the decan of Aries — makes the third licentious).

F. 123. [Man. post. oβ']: On Jupiter — Jupiter in the decan of Aries first and third).

[Man. post. oγ']. On Mars (Mars in the decan of Aries — first and third).

[Man. post. οδ'.] Περὶ Ἑρμῆ (Ἑρμῆς Ζυγοῦ δεκανῷ — Αἰγο κέρωτος δεκανῷ πρώτῳ).
[Man. post. οε'.] Περὶ ωροσκόπου (Ὡροσκόπος Κριοῦ δεκανῷ — καὶ ἀσελγεῖς ποιοῦσι).
[Man. post. οϛ'.] Περὶ ζῳδίων ἀσελγῶν (<Ἀ>σελγῆ ζῴδι εἰσιν — ποιεῖ, μάλλιστα [*sic*] ἑσπέριος). — Edetur in appendice

F. 123ᵛ. οζ'. Καθολικὰ σχήματα βιοθανάτων (<Κ>λῆρος ἀναιρέτου ἀπ οἰκοδεσπότου — κακοποιῶν θεωρούμενος βιωθανάτους [*sic* ποιεῖ). — Edetur ibid.

F. 125. οη'. Καθολικὰ σχήματα ἐκπτώτων (<Κ>λῆρος επιατοικοῦ [*sic* τόπου ἀπὸ Κρόνου — τεχθέντας ταπινοῦς [*sic*] ποιήσει). — Edetur ibid.

F. 125ᵛ. οθ'. Περὶ φάσεων τῶν τῆς Σελήνης (<Ε>ἰσι τῆς Σελήνης — καὶ πλεονεξίας ἐκπεσούντων [*sic*?]). — Edetur ibid.

F. 126ᵛ. π'. Περὶ ἀναβιβάζωντος καὶ καταβιβάζωντος [*sic*] (<Ἐ>ὰν ἀναβιβάζων — δὲ καὶ βιωθανασίαν). — Edetur ibid.
πα'. Καθολικὰ σχήματα εὐτυχούντων (<Τ>ὰς ευτυχὴς σύνεση [l. εὐτυχεῖς γενέσεις] — στραταρχηκὰς γενέσις [*sic*] ποιεῖ). — Edetur ibid.

F. 127ᵛ. πβ'. Περὶ πράξεως καὶ ἐπιτηδευμάτων (<Τ>ῶν περὶ πράξεω — ρηψωκινδύνοις [*sic*] καὶ [verba delela] καὶ περιβοησίας). — Edetur ibid.

F. 129. πγ'. Περὶ τῶν γ' ἀστέρων τῶν σημαινόντων τὰς πράξις [*sic* (<Ὁ> μὲν οὖν τῆς πράξεως — οὕτω λέγε τὴν πρᾶξιν). — Edetur ibid.

F. 131. πδ'. Περὶ τεχνῶν (<Μ>ετὰ τὸ σκοπίσαι [*sic*] — ἢ τούτω ὁμοίους). — Edetur ibid.
πε'. Περὶ ῥητόρων καὶ πεδευτῶν [*sic*] (<Ἐ>ὰν ὁ τοῦ — γραμ ματικοὺς ἢ παιδευτάς). — Edetur ibid.
πϛ'. Περὶ μαθηματικῶν ἢ μάντεων (<Ἐ>ὰν ὁ Ἑρμῆς — ἀπαρα βάτους μαθηματικοὺς ποιεῖ), — Edetur ibid.
πζ'. Περὶ βαλαναίων [*sic*] (<Ἐ>ὰν ὁ Κρόνος — κέντρῳ μαρ μαρωξυστας [*sic*] ποιεῖ). — Edetur ibid.

F. 131ᵛ. πη'. Περὶ νεκρεπαρτῶν [*sic*] (<Ὁ> Κρόνος ἰσσόμοιρος [*sic* Ἄρει — ἢ τυμβορέχ(ους *sic*) ποιοῦσι). — Edetur ibid.
πθ'. Περὶ οἰκοδόμων ἢ κεραμέων (<Ὁ> Κρόνος ἰσσόμοιρος [*sic* Ἄρει — επιθεωρίσει [*sic*] νευροβάτας ποιεῖ). — Edetur ibid
ϙ'. Περὶ μεθηστῶν καὶ κηνεδῶν [*sic*] καὶ γοήτων (Ὁ Ἄρη τῇ — ἐν θυλικοῖς [*sic*] ζῳδίοις). — Edetur ibid.
ϙα'. Περὶ τέκνων καὶ βυρσέων καὶ λιθοξόων καὶ καβιδωρίων [*sic* (<Ἐ>ὰν ὁ Κρόνος — ποιοῦσιν ἢ μαρμαρινούς). — Edetur ibid
ϙβ'. Περὶ κηνηγῶν καὶ ἱερακοτρώφων καὶ ὀρνηθοτρόφων κα

[Man. post. oδ']. On Mercury (Mercury in the decan of Libra — first decan of Capricorn).

[Man. post. oe']. On the Horoscope (Horoscope in the decan of Aries — and they make licentious).

[Man. post. oς']. On Licentious Signs ("Licentious Signs are — makes, especially [sic] in the west). — Edited in the appendix. F. 123. oζ'.

General configurations of violent deaths — The lot of the destroyer from the house-lord — observed by malefics makes violent deaths (sic). Edited ibid.

Γ. 125. 78th. Universal figures of those who fall (The lot of the creditor's place from Saturn – will make those born humble [sic]). - Edited ibid.

Γ. 125. 79th. On the phases of the Moon (<T>here are phases of the Moon – and of those who fall into excess [sic]). - Edetur ibid.

Γ. 126. 80th. On the ascending and descending node [sic] (< the ascending node – and also violent death). — Edetur ibid.

81st. Universal figures of the fortunate (The fortunate conjunctions [I. fortunate nativities] — makes nativities of military commanders [sic]). - Edetur ibid.

K. 197. 82nd. On occupation and pursuits (Of those concerning occupation – those who risk danger [sic] and [words deleted] and renown). - Edetur ibid.

Γ. 199. 83rd. On the 3 stars signifying occupations [sic] (Those of the occupation – thus state the occupation). – Edetur ibid.

Γ. 131. 84th. On crafts (<A>fter examining [sic] similar or to this ones). -- Edetur ibid.

85th. On orators and educators [sic] ("If the one of – grammarians or teachers"). — Edetur ibid.

86th. On mathematicians or diviners ("If Hermes — makes inviolable mathematicians"). — Edetur ibid.

πζ'. On baths [sic] (<If Saturn center mar maroxytas [sic] makes). Edetur ibid.

F. 131, πη'. On the dead parts [sic] (< Saturn in equal degrees [sic] with Mars — or tomb-haunters [sic] they make). — Edetur ibid.

79. On builders or potters (<0> Saturn in equal degrees [sic] with Mars – makes rope-walkers). — Edetur ibid.

80. On drunkards and catamites [sic] and sorcerers (Mars in the – in feminine [sic] Signs). - Edetur ibid.

81. On children and tanners and stone-cutters and cabinetmakers [sic] (<If Saturn – they make or marble ones). Edetur ibid.

82. On hunters and falconers and bird-keepers and

ζωγράφων (<'Ε>ὰν ὁ 'Ερμῆς — 'Ερμοῦ ζωγράφους ποιοῦσι). — Edetur ibid.

F. 132. ϟγ'. Περὶ ναυτῶν καὶ κυβερνητῶν (<'Ο> Κρόνος μεσουρανῶν ἐν — τοῦ κυρίου αὐτοῦ). — Edetur ibid.

ϟδ'. Περὶ ῥαπτῶν (<'Ο> Ἄρης καὶ 'Αφροδίτη – ῥάπτας, ληνοῦφους, ὀθηνιακούς). — Edetur ibid.

ϟε'. Περὶ μοιχανικῶν [*sic*] καὶ ψηφάδων (<'Ο> 'Ερμῆς Ἄρης Αφροδίτη — ἀπὸ κλήμασιν ὄνταις [*sic*] ψηφάδας). — Edetur ibid.

ϟϛ'.Περὶ μήμων [*sic*] (<'Ο> 'Ερμῆς καὶ 'Αφροδίτη — ποιοῦσιν ἢ φιλοσόφους). — Edetur ibid.

F. 132v. [Man. post. ϟζ']. <Π>ερὶ γονέων (<Τ>ὸ μὲν περὶ πατρὸς — σημαίνουσι τὰ περὶ γονέων). — Edetur ibid.

F. 133. ϟη'. Περὶ ἀλλοφύλων γονέων (<'Ο> "Ηλιος καὶ ἡ Σελήνη — δούλην λέγε ἢ σεσινομένην [*sic*]). — Edetur ibid.

F. 133v. ϟθ'. Περὶ πατροκτωνιῶν ἢ μητρωκτωνιῶν ἢ εγχθρῶν [*sic*] τῶν γονέων καὶ ἀποβλήτων (<"Ο>σοι ἔχουσιν τὸν "Ηλιον — λέγε τῶν γονέων). — Ed. *Catal.*, II, p. 187, 15-29.

ρ'. Περὶ πολλυχρονιότητος [*sic*] γονέων (<'Ε>πεὶ μὲν τοῦ — ὁ Καρκίνος τὼν [*sic*] Τοξότην). — Cf. ibid., p. 187, 30-188, 10.

F. 134v. ρα'. Περὶ γονέων ἀπὸ σηνοπανσελίνου [*sic* ex -ης] (<Τ>ὸ μὲν οὖν διακριτηκὸν [*sic*] — οἰκοδεσπότης τοὺς πατέρας). — Ed. praeter initium, ibid., p. 188, 10-25.

F. 135. ρβ'. Περὶ προτελευτῆς γονέων (<Σκ>έπτου τοὺς κυρίους τῶν — τὸν πατέρα προανέρει [*sic*]). — Partim editum *Catal.*, II, p. 188.

F. 136. ργ'. 'Αριθμὸς τῶν προκεκευημένων [l. -κεκυη-] (<'Ε>ὰν δὲ τριγονηκὸς [*sic*] δεσπότης — οὐκ ἔξει, οὐ τεθνήξεται). — Cf. *Catal.*, VIII, 3, p. 110, cap. πδ' [ubi προκεκοιμημένων].

F. 136v. ρδ'. Περὶ ἀδελφῶν καὶ τῆς φυλίας αὐτῶν καὶ ποσώτητος [*sic*] (<Κ>ατὰ τὸ δυνατὸν — παρ' ἐκείνων ὑπὸ μῆνας). — Ed. forma contractiore *Catal.*, II, pp. 189, 27-34. Edetur in appendice.

ρε'. Περὶ φιλλίας [*sic*] ἀδελφῶν (<'Ε>ὰν ὁ κύριος τοῦ — φαῦλοι καθεστήκασι). — Ed. *Catal.*, II, p. 189, 35-190, 11 (finis aliquantum diversus est).

F. 137. ρϛ. Περὶ <τοῦ> γ' <ζῳδίου> ἀπὸ τοῦ ὡροσκόπου (<'Εὰν> τὸ γ' ζῴδιον — Παρθένος, Αἰγόκερως, Τοξότης).

ρζ'. Περὶ μειζώνων καὶ μικροτέρων ἀδελφῶν (Μαθήσει δὲ καὶ — τοὺς ἀδελφοὺς σημαίνει).

ρη'. Περὶ ποσότητος ἀδελφῶν ('Υποδείγματος χάριν ἔστωσαν — τῶν γονέων ἐφέξει).

F. 138 ρθ'. Περὶ σηναφῶν καὶ ἀπὸριὼν [*sic*] (<Κ>ατὰ μοίκος σηναφὴ [*sic*] — ἀπέστη, ἀπόρροιαν επιῆσατο [*sic*].

painters (<If Hermes – of Hermes they make painters).
- Edetur ibid.

F. 132. 83. On sailors and helmsmen (<0> Saturn culminating in of his lord). — Edetur ibid.

84. On tailors (<0> Mars and Venus tailors, linen-weavers, linen-dealers). - Edetur ibid.

85. On adulterers [sic] and mosaic-workers (<0> Mercury Mars Venus — from those dwelling on branches [sic] mosaic-workers). - Edetur ibid.

86. On mimes [sic] (<0> Mercury and Venus – they make or philosophers). - Edetur ibid.

F. 132. [Man. post. qζ']. <I>about parents (<T>o about father means about parents). Edetur ibiti.

C. 133. fi'. About opposite-sex parents (<0> Helios and Selenindoulin say or sesinomenin [sic]). - Edetur ibid.

C. 133. qθ'. About patricide or matricide or enmity [sic] of parents and offspring (<0>those who have the son - so-called parents). Ed. Catal., II, p. 187, 15-29.

100. On the longevity of parents (<Since the Cancer among them, Sagittarius). - Cf. ibid., p. 187, 30-188, 10.

F. 134. 101. On parents from the syzygy of new and full moon (<T>he discerning lord of them, the fathers). Ed. except for the beginning, ibid., p. 188, 10-25.

F. 135. 102. On the pre-death of parents (<Consider the lords of the — the father he kills first [sic]). - Partly edited Catal., II, p. 188. F. 136.

103. The number of those who have fallen asleep beforehand [l. -κεκυη-] (<If the trigonic [sic] lord — he will not have, he will not die). Cf. Catal., VIII, 3, p. 110. cap. 84 [where προκεκοιμημένων]. F. 136v. 104. On brothers and their friendship and number [sic] (<According to what is possible — from them under months). - Ed. in contracted form Catal., II, pp. 189, 27-34. Will be published in the appendix. 105. On the friendship [sic] of brothers (<If the lord of the — they have become base). Ed. Catal., II, p. 189, 35-190, 11 (the ending is somewhat different).

F. 137. 106. <...>. On the 3rd <Sign> from the horoscope (<If the 3rd sign Virgo, Capricorn, Sagittarius).

107. On elder and younger brothers (In the Mathesis indeed and it also signifies the brothers).

108. On the number of brothers (For the sake of an example, let there be — of the parents in succession).

G. 138 109. On conjunctions and difficulties [sic] (<A>ccording to degree conjunction [sic] — it departed, it made an aporrhoia [sic].

F. 139. ρι'. Ὑπόδειγμα (Ἔστω εἶναι Σελήνη — ἔτι δὲ μᾶλλον πυρίσαντες [?]).

F. 139v. ρια'. Περὶ συνδέσμου (Σύνδεσμός ἐστιν τῆς — μοίρᾳ, πλεῖον ἰσχύει).

ριβ'. Περὶ κενοδρομίας (Κενοδρομία ἐστὶν τῆς — μέλλοντα ἢ ὀφελοῦντα [*sic*]).

ριγ'. Γένεσις γραμματικοῦ (Οὗτος γεγωνε [*sic*] Θηβαῖος γραμματικὸς πένης — καὶ τὴν τύχην). — F. 140. ριδ'. Περὶ τοῦ εἶναι αὐτὸν γραμματικόν. — F. 140v. ριε'. Περὶ τοῦ εἶναι αὐτὸν προδ(ό)τ(ην). — ριϛ'. Περὶ τῆς ἀσελγείας. — ριζ'. Περὶ τῆς ἀνατολῆς τῆς τύχης αὐτοῦ (Ἀνεστοιλεν [*sic*] αὐτοῦ ἡ — τὰς αἰτίας ταύτας). — Capp. ριγ'-ριζ' edentur in appendice.

F. 141 maior pars vacat.

F. 141v. Βιβλίον ἕκτον. κεφάλαια ρ'. — Cf. supra f. 4v. [Man. post.: *Hic incipit alius liber diuersorum astronomorum*].

α'. Περὶ ἧς κινήσεως <ποιεῖται> ὁ Ἥλιος ἀπὸ ζῳδίου εἰς ζῴδιον (Ποιῆται [*sic*] ὁ Ἥλιος — κωρηφὴν [*sic*] ἡμῶν τόπου). Antiochi. — Ed. *Catal.*, VII, p. 118, 16-25.

β'. Περὶ ὧν ποιοῦνται φάσεων πρὸς τὸν Ἥλιον οἱ ε' ἀστέρες (Τοιαύτας δὲ φάσεις — τὴν δευτέραν ζώνην). [F. 142 περὶ Κρόνου, f. 142v περὶ Διός, f. 143 περὶ Ἄρεως, περὶ Ἀφροδίτης, f. 143v περὶ Ἑρμοῦ]. Antiochi. — Ed. *l. c.*, p. 118, 26-122, 8.

F. 144. γ'. <Antiochi vel Heliodori; v. Boll, *l. c.*, p. 122, 15 app. Cf. praeter cod. German. 7, f. 119v, codd. Ital. 11, f. 58, Vindob. 3, f. 66, cap. δ'.> Σχόλια διάφωρα [*sic*]. Ὅτι ὁ ζῳδιακὸς — γὰρ ὁμόκεντρος. — Ed. *l. c.*, p. 118, 15-18.

Ὅτι οἱ ἀστρονόμοι — τὰς μοίρας διαιρεῖσθαι. — Partim tantum editum, l. *c.*, p 122, 18-20.

Ὅτι εἰνίκα [*sic*] προλαμβάνουσιν ἡμᾶς οἱ Αἰγύπτιοι — τοῦ Θὼθ ἡμέραν ἀπὸγραφῶμενα [*sic*].

F. 144v. Ὅτι τὸ τέλει — τοὺς ψηφίζοντας ἀριθμεῖν.

[In marg. hic et nonnunquam infra ση(μείωσαι)]. Ὅτι ἐπὶ τῶν κε' — σκόπει τὸ διὰ τί. — Aegyptii, Alexandrini Romani citantur.

Ὅτι καιρικὴ ὥρα ἐστιν — αἱ κυριακαὶ ἀεὶ ιβ'.

Ὅτι ἡσημερινὴ [*sic*] ὥρα — ἐστὶν ἡ ἰσσημερινὴ [*sic*]. — Ed. *l. c.*, p. 122, 20-25.

Ὅτι τοῦ κύκλου — ἐπὶ βορρᾶν πλάτος. — Ed. *l. c.*, p. 122, 25-33.

F. 145. Ὀλίγας μοίρας εἰ κεῖται — οἰκεῖσθαι τὸ βῶρριον [*sic*].

Ὅτι τῶν οἰκεῖσεων [*sic*] εἰσὶν μέν τινες — καὶ δυτικοῦ σέμ(...) τοῦ ὁρίζοντος.

Ὅτι τὸ ἀνατέλλον τμῆμα — λαμβάνονται αἱ ὧραι.

F. 139. ch. 41. Example (Let the Moon be — yet even more inflamed [3]).

F. 139v, ch. 111. On conjunction (Conjunction is of the ... degree, more prevails).

ch. 112. On void course (Void course is of the ... future or benefiting [sic]).

ch. 113. Nativity of a grammarian (This one was born [sic] a Theban grammarian, poor — and fortune). — F. 140. ch. 114. On his being a grammarian. — F. 140. ch. 115. On his being a traitor). — ch. 116. On licentiousness. — ch. 117. On the rising of his fortune (His fortune rose [sic] — these causes). — Chs. 113–117 will be published in the appendix.

F. 141 the greater part is blank.

F. 141. Sixth Book. 100 chapters. Cf. above f. 4. [Later hand: Here begins another book of various astronomers].

α΄. On the movement which the Sun makes from sign to sign (The Sun makes [sic] - our vertex [sic] of place). H of Antiochus. - Ed. Catal., VII, p. 118, 16-25.

β'. On the phases which the 5 planets make with respect to the Sun (Such phases – the second zone). (F. 142 on Saturn, f. 142v on Jupiter, f. 143 on Mars, on Venus, f. 143° on Mercury]. Antiochus. — Ed. l. c., p. 118, 26-122, 8.

F. 144. γ'. «Antiochus or Heliodorus v. Boll, l. c., p. 192, 15 app. Cf. besides cod. German. 7, f. 119v, codd. Hal. 11, f. 58, Vindob. 3, f. 66, cap. δ'. Various scholia [sic]. That the Zodiac — for concentric. — Ed. l. c., p. 118, 15-18.

That the astronomers — the degrees are to be divided. — Partly published, l. c., p. 122, 18-20.

That when [sic] the Egyptians anticipate us – the day of Thoth is recorded [sic].

Γ. 144. That the end — to count those who calculate.

[In marg. here and sometimes below σημείωσαι)]. That concerning the 25th, consider the reason why. Egyptians, Alexandrians Romans are cited.

That the seasonal hour is — the lordly hours are always 12.

'That the equinoctial [sic] hour — is the equinoctial [sic]. - Ed. l. c., p. 123, 20-25.

That of the circle — the latitude toward the north. - Ed. l. c., p. 122, 25-33.

Γ. 145. If it lies in few degrees — the northern region [sic] to be inhabited.

That of the habitations [sic] there are some — and of the western sem(...) of the horizon.

That the rising section — the hours are taken.

"Οτι αἱ αναφωραὶ [*sic*] νοοῦνται — τοῦ ἰσημερινοῦ συναναφαίρονται [*sic*].

F. 145ᵛ. "Οτι τὸ ἐξανάλογ(ον) καλεῖται — καὶ δ' δ' ιτ'.
"Οτι πολλάκις ἐπιγράφει — δὲ καὶ ἰδίως.
"Οτι λῶξωσίς [*sic*] ἐστιν — τὸν χοιμερινὸν [*sic*] τροπικόν. — Cf. codd. Ital. 11, f. 59, cap. κθ'; German. 7, f. 120, cap. κθ'.
"Οτι ἀπὸ τῆς ἐαρινῆς ἰσημερίας — ϛτ', λεπτὰ θ'.
Ἀπὸ δὲ τῆς θερινῆς — μοίρας πη', μθ'.

F. 146. Καὶ οὗτος ἀπὸ τοῦ παθήματος καὶ τούτου τὴν ὀνομασίαν εἴληφεν· ὁρίζω<ν> δὲ λέγεται — εἰς ημησφαίρια [*sic*] β'.
"Οτι αἱ ἀπὸκαταστάσης [*sic*] — δι' ἡμερῶν ιθ'.
"Οτι στηριγμός ἐστι — δι' ἡμερῶν κ'.
[In marg. κε' πρὸς φ(ασ)ε(ως) Σελήνης (?).] Τὸ μὲν γάρ ἐστι προπιδισμὸς [*sic*] — ἐκλήθη στηριγμὸς προσθετικός.

F. 146ᵛ. "Οτι ὡς τὸ μέγιστον ἀπόστημα — ἐν τῷ κατεκεντρο τ' [*sic*].
"Οτι ὑπόλειψίς ἐστι — ἀπὸ Καρκίνου εἰς Διδύμους. = Theonis Smyrnaei *De astronomia*, ed. Th. H. Martin, 1849, p. 204.
"Οτι τῶν πλανομένων [*sic*] φησὶν ὁ Ἄδραστος — φένεται καὶ ἀναποδεῖζωντα [*sic*]. — Theonis Smyrnaei. Ed. *ibid.*
"Οτι αἱ μέγισται κινήσεις — δὲ ἐλάχισται στηριγμούς.
"Οτι ἀναποδισμός ἐστι — ἕπεται τὰ φαινόμενα. — Theonis Smyrnaei. — Ed. *op. cit.*, p. 206.

F. 147. "Οτι ὁμαλῶς κινεῖσθαί ἐστιν, ὥς φησιν Ἄδραστος — τὸ αὐτὸ τάχος. — Theonis Smyrnaei. Ed. *op. cit.*, p. 216.
"Οτι εὐτάκτως κινεῖσθαι — τοῦ ζῳδιακοῦ φαίρεσθαι [*sic*]. — Theonis Smyrnaei. Ed. *ibid.*
"Οτι φάσις ἐστιν — ἀπὸ τοῦ Ἡλίου.
"Οτι γ' συνέρχωνται [*sic*] — τοῦ ὑπὲρ γῆν.
"Οτι φάσης [*sic*] ἐστὶν — ἡ ἐσχάτος γινόμενος.
"Οτι ὁρίζων ἐστιν — τοῦ ὑπὸ γῆν.
"Οτι ἡ Σελήνη φάσεις — λέγομεν, οὐ φάσιν. — Paulus Alexandrinus citatur.

F. 147ᵛ. "Οτι εἰ μέν ἐστιν μέγας — ἄμηδρος [*sic*] ἐν πλεῖωσιν [*sic*].
"Οτι ὅταν κατὰ πλάτος — διάστασης [*sic*] τοῦ Ἡλίου.
"Οτι ἕκαστον κλῆμα [*sic*] — αναφαιρομένου [*sic*] τοῦ ζῳδιακοῦ.
"Οτι ὅταν μὲν καὶ τὸν ἀστέρα (?) καὶ τὸν "Ηλιον — μετ' αὐτὴν τὴν δύσιν.

F. 148. Περὶ ἑώας ἀνατολῆς καὶ ἑσπερίας ἀνατολῆς (Ἰδιαίταιρον [*sic*] δὲ καθ' ἕκαστον — συνίστανται τὸν ὁρίζωντα [*sic*]).

F. 148ᵛ. Ἐπὶ δὲ τῶν φαινομένων — τοὺς τοῦ Ἡλίου τόπους ἀορίστους.
"Οταν οὖν τοὺς φαινομένους καθαπλῶς — ἡ ἐσχάτη τῶν φαινομένων τοῦ ἀστέρος δύσεων.

That the ascensions [sic] are understood — are co-rising [sic] with the equator.

G. 145. That what is called proportional — [redacted]nd dδ' ' δ' 17ι''.

That it often inscribes — but also [redacted] particular sense.

"That the obliquity [sic] is — the winter [sic] tropic. — Cf. codd. Ital. 11, f. 59, cap. κθ' ; German. 7, f. 120, cap. κθ'.

That from the vernal equinox — AY', minutes θ'.

And from the summer [redacted] degrees πη', μθ'.

G. 146. And this one also has taken its name from the phenomenon it has received; and it is called defining — into hemispheres [sic] β'.

That the returns [sic] — in 19 days.

That a station is — in 20 days.

[In marg. 25 at the appearance of the Moon (?).] For the one is a prograde motion [sic] — was called an additive station.

F. 146. That as the greatest distance — in the epicenter [sic].

That a retrogradation is — from Cancer to Gemini. = Theonis Smyrnaei De astronomia, ed. Th. H. Martin, 1849, p. 204.

That of the wandering [sic] stars Adrastus says — appears also retrograding [sic]. — Theonis Smyrnaei. Ed. ibid.

That the greatest motions — and the least are stations.

That a retrogradation is — the phenomena follow. — Theonis Smyrnaei. — Ed. op. cit., p. 206.

F. 147. That to move uniformly, as Adrastus says — the same speed. — Theonis Smyrnaei. Ed. op. cit., p. 216.

That to move in an orderly manner — to appear in the Zodiac [sic]. — Theonis Smyrnaei. Ed. ibid.

That a phase is — from the Sun.

That they come together γ' [ἡ] [redacted] of the one above the earth.

"That of appearance [sic] is – or becoming the last.

That the horizon is — of [redacted] below the earth.

That the Moon has phases [redacted] we say, not an appearance. [redacted] Paul Alexandrinus is cited.

Γ. 147'. That if it is great — faint [sic] in many [sic].

That when according to la[redacted]de — distance [sic] of the Sun.

That each branch [sic] — of the Zodiac being subtracted [sic].

That when both the star (?) and the Sun — after [redacted] the setting itself.

Γ. 148. On the morning rising and evening rising (Ἰδιαίταιρον [sic] δὲ καθ᾽ ἕκαστον [redacted] συνίστανται τὸν ὁρίζωντα [sic]).

Γ. 148. Ἐπὶ δὲ τῶν φαινομένων - τοὺς τοῦ Ἡλίου τόπους ἀορίστους.

When therefore the visible ones simply - the last of the visible settings of the star.

Ἐπὶ μὲν οὖν τῶν περὶ αὐτὴν τὸν [l. τὴν] διάμετρον — καὶ κρύψεων ἴδιον. — Κολοβοδιέξοδος explicatur.

F. 149. Ὅτι τὸ μεταξὺ πάλιν — τὸ τῶν κολωβοδιεξόδων [*sic*] ἴδιον. — Νυκτιδιέξοδος explicatur.

F. 149v. Ὅτι πάλιν μεταξὺ [?] τῶν β' τούτων φάσεων — ἐπὶ τῆς ἀναγραφῆς. — Ἐνιαυτοφανής, ἀμφιφανής explicantur.

Ὅτι τοὺς ἐπιτέλ<λ>ειν ἐῴους — ἑκάστην φάσειν [*sic*] διχῶς.

Ὅτι ἐν τῇ Συντάξει ἀποδέδεικται καὶ ὁ Ἥλιος παραλλάσ<σ>ων — ἐπιπροσθούσης τῷ Ἡλίῳ.

F. 150. Ὅτι ἄλλος [l. ἄλλο] ἐστὶ μεσουράνημα καὶ ἄλλο — τῆς ἡμέρας.

Ὅτι ἐπὶ παντὸς πλανωμένου — οὐκ ἐστι φαινομένη.

Καὶ ἀκριβὴς μὲν ἐποχή ἐστιν ∠ πρὸς τὴν ἐπιφάνειαν. — Ptolemaeus citatur.

Ὅσοι οὖν ἀστέρες — τὰς β' διαστάσης [*sic*].

Παραλέγουσι κατά τε μῆκος — ὡς εἴρηται παράλλαξεις [*sic*].

Ὅτι συζυγίαι λέγονται — λαμβάνομεν τὰς ἐποχάς.

Ὅτι ὁ ἐνιαυτὸς τοῦ Ἡλίου — πρὸς τὸν Αἰγύπτιον.

Ὅτι ἐν<ν>έα καὶ δέκα — καὶ δέκατος κύκλος. [In ima pagina rubro οἱ ιθ' κύκλοι Σελήνης].

F. 150v. Ὅτι ὁ ὑ [quattuor vel quinque litterae deletae] ἐστιν ἡ μέση τῆς Σελήνης ἐποχή.

Ὅτι ἐπακταί εἰσιν — ταύτας καλοῦμεν [*sic*] ἐπακτάς.

Ψηφίζονταις [*sic*] οὖν τὴν σύνοδον — ὡς ἐν ἀρχῇ μεμαθήκαμεν καὶ τὸ λοιπὸν τῶν εξεῖς [*sic*] ἐφαπτόμεθα.

Ὅτι μέση καλεῖται [*sic*] — ἀεὶ ἡ αὐτή.

Ὅτι διὰ τί — ἡ αὐτὴ ἀεί.

[In marg. rubro πόσον κινήται [*sic*] ἡ Σελήνη]. Ὅτι τρίτον ἐστὶν — ἀπὸ λα' ἕως λε'.

Ὅτι τὰς ἐπακτὰς κατὰ τὰς ἰνδίκτους τῶν Ἀλλεξανδρέων [*sic*] τίθεμεν. — Cf. cod. German. 7, f. 120v.

F. 151. Ὅτι τὴν ἀνάδωσιν [*sic*] τῶν ἐτῶν — τὰ ἔτι [l. ἔτη] τοῦ Διοκλητιανοῦ.

Τὰ δὲ ἔτη τὰ ἁπλᾶ — ἔτη, ἔτος ἕν. — Cf. cod. German. 7, f. 120v?

Ὅτι ἡ μὲν Σελήνη — συστοίχως τῷ παντί. — Cf. codd. It. 11, f. 59, cap. κθ'; Germ. 7, f. 120, cap. κθ'?

Figura imperfecta.

Fol. 151 pars inferior vacat.

F. 151v. Ὅτι πᾶσα Σελίνη [*sic*] ἐκλείπουσα ἢ ἄρχεται πάσχειν — καὶ γίνεται περαν ανακαθάρσεως [*sic*]. Cum figura.

Ὅτι μέσος χρόνος ἐστὶν — τῶν β' φωστήρων.

Ὅτι ἡ τελία ἔκλυψης [*sic*] — ὥρας ἰσημερινὰς δ'.

Ἐπὶ μὲν οὖν τῶν περὶ αὐτὴν τὸν [I. τήν] διάμετρον and κρύψεων ἴδιον. — Κολοβοδιέξοδος is explained.

F. 149. That the interval again — the peculiarity of the κολωβοδιέξοδοι [sic]. — Νυκτιδιέξοδος is explained.

F. 149. That again between [?] these two phases in the — record. Ἐνιαυτοφανής, ἀμφιφανής are explained.

That those rising in the evening — each phase [sic] in two ways. That in the Syntaxis it has been demonstrated that the Sun also

deviates — as it is interposed before the Sun.

F. 150. That one thing [I. another] is the culmination and another — of the day.

That for every wandering star — it is not visible.

And the precise conjunction is — in relation to the surface. — Ptolemy is cited.

As many stars as — the 2 dimensions [sic].

They pass alongside in length – as the parallaxes [sic] have been stated.

That conjunctions are called — we take the epochs.

That the year of the Sun — in relation to the Egyptian.

That one new and ten — and the tenth cycle. [In the bottom of the page in red: the 16 cycles of the Moon].

F. 150. That the u [four or five letters deleted] is the mean position of the Moon.

That there are epactae we call these [sic] epactae.

We calculate [sic] therefore the conjunction as we learned at the beginning and we proceed to the rest of what follows [sic].

That it is called [sic] the mean — always the same.

That why — always the same.

(In the margin in red: how much the Moon moves [sic].) That the third is — from 31 to 35.

"That we place the epacts according to the indictions of the Alexandrians [sic] we set. — Cl. cod. German. 7. I. 120'.

F. 151. That the return [si] of the years — the years still [I. years] of Diocletian.

And the simple years — years, one year. — Cf. cod. German. 7, f. 120 v

That the Moon – in correspondence with the whole. — Cf. codd. It. 11, 1. 59, chap. kth'? Germ. 7, C. 130), cap. kth'

Figure incomplete.

Fol. 151 lower portion is blank.

F. 151'. "That every Moon [sic] that is eclipsing either begins to be affected – and occurs beyond purification [sic]. Cum figura.

"That the mean time is — of the 2 luminaries.

That the total eclipse [sic] — hours (4 solar hours [sic].

Ὅτι μὲν ἡ Σελήνη εἰς τὴν τῆς γῆς — παρὰ Πλατονι λέγομεν [*sic*]. Cum tribus figuris. Ex Theonis Smyrnaei *De astronomia* libro, ed. Th. H. Martin, pp. 316-322.

F. 152ᵛ. Ὅτι ἐπὶ μὲν Σελήνης λέγεται κυρίως ἔκλυψεις [*sic*], ἐπὶ δὲ Ἡλίου ἐπισκότεισης [*sic*] — τῆς σελινιακὴς [*sic*] προσσυναντῶσα βιάζεται. — Ptolemaeus citatur.

F. 153ᵛ. α'. Ὅτι ὥσπερ ὁ ἀναβιβάζων καὶ καταβιβάζων — βορρᾶν δὲ καταβαίνειν. Figura.

β'. Ὅτι κεινουμένων [*sic*] τῶν συνδέσμων — τὰ ἑπόμενα μοίρας ἑνενήκοντα.

F. 154. Ὅταν ἐξ αὐτοῦ τοῦ σημείου — τοῦ βωρρὰ [*sic*] εἴρηται.

Ὅτι ἐὰν ἑσωνται [*sic*] ιγ' δάκτυλοι — εὐθὺς δὲ ἀνακαθαίρεται.

Ὅτι δύνατον τῷ ἐνιαυτῷ — συντάξει Πτωλεμαιός [*sic*] φησίν.

Sequuntur quattuor de lunae defectu scholia. Inc. Ὅτι καὶ ἱστεροῦσα [*sic*]... Des. ... τὸ τέλος τῆς ἀνακαθάρσεως.

De solis defectu. [In marg. ☉ ☉] scholia quinque. Inc. Ὅτι ἀπὸ μοιρῶν ιβ' ἐὰν διήσταται [*sic*]... Des. ... καὶ διακρίνουσιν τὰς ἡλιακὰς εκλήψεις [*sic*].

F. 154ᵛ. De luna scholia septem. Inc. Ἐπεὶ δὲ τῶν σελινιακῶν εκλήψεων [*sic*] οὐ δεόμεθα... Des. f. 155, ... καὶ ὁ ἐπίκυκλος δηλοῖ τὸ μοίκος [*sic*]. Figura.

F. 155ᵛ. Rubro. Ζήτει τὰ ἄλλα ϛ' εἰς τὴν ἀρχὴν τοῦ βιβλίου.

Μηνὸς Ἰαννουαρίου ἕως κ' — Μηνὸς Ἰουνίου ἕως κ'... μεσημβρία. Antiochi. — V. quae supra ad f. 1 adnotavi.

F. 156. ε'. Σχωλαὶ [*sic*] εἰς τὸν περὶ χρόνου διαιρέσεως ἐκ τῆς Ἡλιωδώρου [*sic*] (Συνάντισης [*sic*] ἐστιν ὅταν — μὴν Χοίακ ἐν ᾧ τελευτήσει). Cum figuris duabus ff. 161ʳ et 161ᵛ. — Partim tantum editum *Catal.*, VII, p. 101, p. 28-102, 23. Cf. codd. Flor. 11, f. 261, cap. πγ'; Rom. 2, f. 125, cap. πγ', in quibus textus omissus est. Cf. etiam codd. Vind. 3, ff. 65 66ᵛ, cap. α'-δ'; Germ. 7, ff. 104ᵛ-105, cap. κζ'-κη'.

F. 156ᵛ. Ἐκ τοῦ Σαραπίωνος Ἀλεξανδρέως παρονομασίαι σχηματισμῶν τῶν ἀστέρων [rubro Σεραπίωνος ὀνομασία]. Inc. Χρηματιστηκὰ [*sic*] ζῴδια γίνεται ἢ λέγεται — τὸν κακὴν φαύσειν ἔχωντα [*sic*]. — Edetur in appendice.

Unum folium periit.

F. 161. Οἶδε τὸ διάμετρον [l. Ἰδὲ τὸν κλῆρον?] ἰοῦ γάμου. Στοιχ(...). κλῆρος δόξης ἀπὸ Διὸς — καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. — Cf. *Catal.*, I, p. 169-170.

Ὁμοίως ἐπὶ νυκτός (Κλῆρος ἀρχῆς ἀπὸ — ἴσα ἀπὸ ὡροσκόπου). — Cf. *ibid.*

That the Moon into the [shadow] of the earth – as said by Plato [sic]. Cum tribus figuris. Ex Theonis Smyrnaei De astronomia libro, ed. Th. H. Martin, pp. 316-322.

F. 152. That in the case of the Moon eclipses [sic] are properly so called, but in the case of the Sun obscurations [sic] — of the lunar [sic] conjunction pressing upon it. — Ptolemaeus citatur.

F. 153. α'. That just as the ascending and descending node [redacted] but to the north to descend. Figura.

β'. "That when the conjunctions are moved [sic] – the following ninety degrees.

Γ. 154. When it has been said from the very sign of the north [sic].

"That if there shall be [sic] 13 digits – and it is immediately purged again. That Ptolemy arranges it [redacted] possible in the year [sic] he says.

There follow four scholia on the eclipse of the moon. Inc. That even being deprived [sic]... Des. the end of the purgation.

On the eclipse of the sun. [In margine Θ] five scholia. Inc. "That from 12 degrees if they stand apart [sic]... Des. ... and they distinguish the solar eclipses [sic].

F. 154'. On the moon seven scholia. Inc. Since indeed of the lunar eclipses [sic] we have no need... Des. f. 155, ... and the epicycle indicates the length [sic]. Figure.

F. 155. In red. Seek the rest at the beginning of the book.

Month of January up to 22 — Month of June up to 20... midday. Antiochi. — See what I noted above at f. 1.

F. 156. 5th. Scholia [sic] on the treatise on the division of time from Heliodorus [sic] (A conjunction [sic] is when — the month Choiak in which he will die). With two figures at ff. 161r and 161v. — Partially edited in Catal., VII, p. 101, l. 28–102, 23. Cf. codd. Flor. 11, f. 261, ch. 83; Rom. 2, f. 195, ch. 83, in which the text is omitted. Cf. also codd. Vind. 3, ff. 65–66v, chs. 1–4; Germ. 7, ff. 104–105, chs. 27–28.

F. 156. From Sarapion of Alexandria, designations of stellar configurations (in red: Serapion's nomenclature). Inc. Chrematistic [sic] signs come about or are said — having an evil light [sic]. — To be published in the appendix.

One leaf is lost.

F. 161. See the diameter [read: See the Lot?] of marriage. Stoich(...). The Lot of glory from Jupiter [redacted] and the same from the horoscope [redacted]. Cf. Catal., I, p. 169–170.

Likewise for the night (The Lot of sovereignty from — the same from the horoscope [redacted]). Cf. ibid.

Ἰστέον ὅτι μέγιστα συμβάλλεται εἰς — αὐτοῦ ἡ εγχήρησις [*sic*]. Ποίῳ μηνὶ τελευτήσει τις ἐπὶ πάσης γενέσεως — ἐν ᾧ τελευτήσει. Balbilli? — Edetur in appendice. — F. 161 tabula imperfecta. f. 161ᵛ eadem tabula perfecta.

F. 162. ζ'. Περὶ τῶν παρανατελόντων [*sic*] τοῖς ιβ' ζῳδίοις [rubro: τὰ παρανατέλοντα [*sic*] τοῖς ιβ' ζῳδίοις] (Κριός. Κηφεὺς Ανδρομαίδ(α) [*sic*] — καὶ Λύρα). — Antiochi. Ed. Boll, *Sphaera*, p. 57.

F. 162ᵛ. Ἰανουάριος. α'. Ὁ ἐπὶ τῆς κεφαλῆς τῶν Διδύμων ἑῷος δύνει. — Antiochi. Ed. Boll, *Griechische Kalender*, I (*Sitzungsberichte der Heidelberger Akademie der Wissenschaften*, Ph.-hist. Kl., 1910, xvi), p. 11.

F. 165ᵛ. η'. Ὅσα εὕρων χρειῶδει ἐν τοῖς Βαβύλου [l. Βαλβίλλου) (α'. Τὸ προαναφαιρόμενον [*sic*] ζῴδιον τοῦ ἀφέτου — τῇ γένεσει). — Edetur in appendice.

F. 166 transpositum ad excerpta Pauli Alexandrini, inter f. 188 et f. 189 pertinet: Inc. Ὅτι ἄνευ τοῦ περὶ ἀπορροίας καὶ συναφῆς — καθέστηκεν = H, 2 v. 16-19 edit. a. 1586.
Ὅτι παραδίδωσιν — ἀστέρων, ιθ' (i. e. decimum nonum caput). — Cf. Paulum, H, 3-H, 4.
Περὶ τοῦ πολεύοντος καὶ διέποντος (Ὅτι τὸν πολεύοντα καὶ ... ἔστι δὲ ἡ ταξις [*sic*] τῆς ἐπ<τ>αζώνου ἔχουσα οὕτως). [In marg. Κρόνος. α'.] Ὁ μὲν τοῦ Κρόνου ἀστὴρ — τὴν ἐφεξῆς νύκτα ἔτι μα... = Paulus, I, 3, l. 27; cf. *infra*, f. 189.

F. 167. Φησὶ δὲ καὶ τοῦτο ὅτι ὁ Ἥλιος — φησὶ μερίζεσθαι τοὺς χρόνους. — Balbilli. Edetur in appendice.

F. 167ᵛ. θ'. Ἀναβιβάζωντος τοπικαὶ διαίρεσις (-ει- man. post.) [*sic*]. Ἀναβιβάζων (Κρῷ [l. Κριοῦ] δεκανῷ γ' φαῦλος — καὶ ἐγγαίων κυρίους). — Heliodori? Partim edetur in appendice.

F. 170. ι'. Ἀναβιβάζοντα, καταβιβάζοντα ἀπὸ χειρὸς λαβεῖν (Ἀναβιβάζωντα καὶ καταβιβάζωντα [*sic*] ἀπὸ χειρὸς εὑρεῖν — κόσμου ἐκλυπτικοὶ [*sic*] τόποι). — Edetur in appendice.
ια'. Σχόλια διάφωρα [*sic*] (Τρεῖς εἰσιν δεκανοὶ — ἔσεσθαι τὸ σῖνος). — Heliodori? Edetur in appendice.
ιβ'. Ἐὰν Κρόνος ἀπὸ ῥήματος ἢ ψυγμῶν — τυχοῦσα θηριώδη γεν<ν>ᾶσθαι.

F. 170ᵛ. ιγ'. Περὶ χρεῖας [*sic*] σώματος (Ἐὰν ὁ τῆς Σελήνης ὁρικράτορ [l. ὁριοκράτωρ] — ἐν τοῖς Ἀφροδίτης). — Heliodori. Cf. cod. Vind. 3, f. 66, cap. ϛ'. Edetur ibid.
Περὶ ξενιτείας (Τὰ καταγόμενά ἔτι [l. ἔτη] — ἐνιαυτοῦ κύριον φαίρειτοι [l. φέρηται]). — Edetur ibid.

It should be known that experience contributes greatly to it [sic]. In which month will someone die in any nativity — in which he will die. Balbilli? — To be published in the appendix. F. 161 table incomplete. F. 161 the same table complete.

Γ'. 162. Z'. On the stars rising alongside [sic] the 12 Zodiac signs (in red: the stars rising alongside [sic] the 12 Zodiac signs) (Aries. Cepheus, Andromeda [sic] – and Lyra). Antiochi. Ed. Boll, Sphaera, p. 57.

Γ. 162. January. α'. The star on the head of Gemini sets in the east. Antiochi. Ed. Boll, Griechische Kalender, I (Sitzungsberichte der Heidelberger Akademie der Wissenschaften, Ph.-hist. Kl., 1910, xvi), p. 11.

Γ. 165', η'. Whatever useful things I found in the works of Babylus [read: Balbillus] (α'. The zodiac sign [sic] preceding the apheta in a nativity). — the To be published in the appendix.

F. 166 transposed to the excerpts of Paulus Alexandrinus, belongs between f. 188 and f. 189: Inc. "That without the chapter on separation and application – it has been established" — 1H!! 2 v. 16-19 edit. a. 1586.

'That he transmits of stars, 19th (i. e. decimum nonum chapter). — Cf. Paulum, 11, 3-1, 4.

On the ruler and governor (That the ruler and ... the arrangement [sic] of the zone above is as follows). [In the margin: Saturn. α'.] The star of Saturn — still the night following for ma Paulus, I, 3, 1. 27; cf. infra, **f. 189.**

Γ. 167. He also says this, that the Sun he says the times are divided. nous. --— Balbilli. Will be published in the appendix.

Γ. 167. θ'. Of the Ascending Node, local division (-ει- later hand) [sic]. Anavivasion (Krῷ [1. Aries] decanῷ 3rd phallus and enggaionnkyrious). -- Heliodori Partim edetur in appendix.nΓ. 170. i'. Ascending, descending from the hand they take ('Anaviva-nZonta and descending [sic] from the hand hnd — world hidden [sic] places). — Edetur in appendix.

ya. Various comments [sic] (Three are dekanos — ἔsesthai τὸνσινος). - Heliodori Edetur in appendix.

l'. If Saturn from speech or coldness - I had the fortune of a beastly birth.

Γ. 170. ιγ'. On the use [sic] of the body (Ἐὰν ὁ τῆς Σελήνης ὁρικράτορ [1. δριοκράτωρ) - ἐν τοῖς ᾿Αφροδίτης). - Heliodori. Cf. cod. Vind. 3, f. 66, cap. 7'. Edetur ibid.

On sojourning abroad (Τά καταγόμενά έτι [I. ἔτη] — ἐνιαυτοῦ κύριον φαίρειται [1 φέρηται]). -. Edetur ibid.

F. 171. Ἄλλως (Κατὰ τὸν καιρὸν τῆς — ζημίας ἀκαίρας [?] ἢ νόσσους [*sic*]). — Edetur ibid.
Πάλιν ἐὰν εὕρις [*sic*] κατὰ τὸν καιρὸν τῶν γενεθλίων — ἀστέρας ἄλλως εὑρίσκεσθαι. — Edetur ibid,
ιδ'. Περὶ στηριγμῶν (Ὁ τοῦ Κρόνου στηρίζων — καὶ ὠφέλημος [*sic*] ἔσται). — Cf. cod. It. 19, f. 414, Edetur ibid.

F. 172. ιε'. Περὶ ἐκπτώσεως (Ἐπειδὴ φησὶν ὁ Δωρόθεος — ἐπὶ πολλῶν συμβάλλεται). — Edetur ibid.
ιϛ'. Περὶ χρόνου θανάτου (Πάλιν ὡς εἰς τὸν αὐτὸν τί φησιν Δωρόθεος — καὶ ποιεῖν ἀναίρεσιν). — Edetur ibid.

F. 172v. Πολλύμορφα [*sic*] ζῴδιά εἰσιν — τὸν οὐραῖον σύνδεσμον. — Edetur ibid.
Ὅτι ὥσπερ τὰ δεσμὰ — παρανατείλας ἀλωπεκείας ποιεῖ. — Edetur ibid. Sequitur dimidia pagina vacua.

F. 173. ιζ'. Περὶ λαμπρῶν καὶ σκιαιρῶν [l. σκιερῶν] μοιρῶν κατὰ Ριτόριον [l. Ῥητόριον]. Tabula. — Cf. cod. Ven. 7, cap. ρα' (p. 69)?
ιη'. Ἀρσενικῶν καὶ θυληκῶν [*sic*] μοιρῶν τῶν ζῳδίων κατὰ Ριτόριον [*sic*]. Tabula.

F. 173v. ιθ'. Tabula : Ὡρῶν (Κρόνος, Ζεύς etc., ὡρῶν κύριοι καὶ διέποντες καλοῦνται), ἡμερῶν (Κρόνος, Ἥλιος etc.), μηνῶν (Κρόνος, Σελήνη etc.), ἐνιαυτῶν (Κρόνος, Ἥλιος etc., ἐνιαυτῶν κύριοι οἱ [l. ἢ] ἐνιαυτοκράτορες καλοῦνττοι [*sic*]).
In marg. <Rhetorii?> Τοῦτο δὲ παβήσεται [*sic*] ὑποτιθέντος τοῦ ἐνιαυτοῦ — ὅλην γίνεσθαι ἀποκατάστασιν [f. 174] ὁ δὲ Ουάλης — φησὶν τὴν τοῦ Κυνὸς ἐπιτολήν.

F. 174. κ'. Αἱ χῶραι αἱ συνοικ<ε>ιούμεναι τοῖς ιβ' ζῳδίοις (Κριός. Κατὰ μὲν Πτωλεμαίον Βρεστανία [*sic*] — μέση Αἴγυπτος, Συρία, Καρία). — Ed. ex cod. Flor. 12, f. 153v A. Ludwich, *Maximi et Ammonis reliquiae*, p. 112, 15-118, 7.

F. 176. κα'. Περὶ ἐφημερήδων [*sic*] (Τῶν ἐφημερήδων τὴν σύνταξιν ἀπὸ τῆς α' τοῦ Ἰανουαρίου μηνὸς ἐκτιθέμεθα — τοῖς κοινήμασιν σημοιοῦμεθα [*sic*] οὕτως). — Alia opuscula de eadem re infra ff. 178v, 179 et 220 servantur.

F. 178v. κα' [*sic*]. Καθ' ἑκατέραν ἔκδοσιν περὶ ἐφημερίδων (Τῶν ἐφημερίδων ἡ καταγραφὴ γίνεται οὕτως· ἄνω — ἐπιγραφὴ μία Σελίνης [*sic*] κοίνησις). — V. supra, f. 176.

F. 179. De eadem re initio, ut videtur, mutilum [Ω rubro supra versum] Ὑπερ μίας ψηφίζειν καὶ τοὺς μερισμοὺς — τῆς πάσης ἐφημερήδος [*sic*], — V. supra, f. 176.
Ἐπεὶ δὲ τῶν λοιπῶν ε' πλανομένων [*sic*] — εἰς ἐπίγνωσιν ἀγαγεῖν.

Γ. 171. Otherwise (Κατὰ τὸν καιρὸν τῆς [redacted] Of untimely loss [?] or illness σους [sic]). – - Edetur ibid.
Again if you find [sic] at the time of the nativity – that the stars are found otherwise. — [redacted]etur ibid.
ιδ΄. On stations (Ὁ τοῦ Κρόνου στηρίζων — καὶ ὠφέλη-μος [sic] ἔσται). — Cf. cod. It. 19, f. 414, Edetur ibid.

Γ. 172. ιε'. On declension (Ἐπειδὴ φησὶν ὁ Δωρόθεος [redacted] for many-λῶν συμβάλλεται). - Edetur ibid.
16. On the Time of Death (Again, what Dorotheus says about the same topic – – – and to bring about destruction). [redacted]Edetur ibid.

F. 179. Πολλύμορφα [sic] ζῴδιά εἰσιν — τὸν οὐραῖον σύνδεσμον. — Edetur ibid.
That like the bonds - of premature baldness he sings. —nEdetur ibid. Sequitur dimidia pagina vacua.

F. 173. xvii. On bright and shadowy [corr. shady] degrees according to Rhetorius [corr. Rhetorius]. Table. - Cf. cod. Ven. 7, cap. pa' (p. 69)?
xviii. Table of masculine and feminine [sic] degrees of the Signs according to Rhetorius [sic].

F. 173. xix. Table: of Hours (Saturn, Jupiter etc., called lords and rulers of the hours), of days (Saturn, Sun etc.), of months (Saturn, Moon etc.), of years (Saturn, Sun etc., called lords of the years or [corr. or] year-rulers [sic]).
In the margin <of Rhetorius?> But this will be set forth [sic] when the year is assumed – so that a complete restoration comes about [f. 174] but Vales – says the rising of the Dog Star.

F. 174. xx. The regions associated with the 12 signs (Aries. According to Ptolemy: Britain [sic] — middle Egypt, Syria, Caria). - Ed. from cod. Flor. 12, f. 153 by A. Ludwich, Maximi et Ammonis reliquiae, p. 112, 15–118, 7.

F. 176. xxi. On ephemerides [sic] (We set forth the arrangement of the ephemerides from the 1st of the month of January — for those [redacted] in common μασιν σημαιούμεθα [sic] οὕτως). - Other short works on the same subject are preserved below at ff. 178, 179 and 220.

Γ. 178. κα' [sic]. On ephemerides according to each edition (The recording of ephemerides is done as follows: above – one heading, the motion of Selene [sic]). - V. supra, f. 176.

F. 179. On the same subject, apparently mutilated at the beginning [Ω in red above the line]
To calculate for one and the distributions – of the entire ephemeris [sic]. - V. supra, f. 176.
Since of the remaining 5 wandering stars [sic] – to bring to recognition.

Γράφε τὸ μὲν τοῦ Κρόνου — τοῦ Ἑρμοῦ διὰ γ'.

F. 179v. κβ'. Ἐκ τῆς τῶν περὶ τὰ λεγῶμενα ἀποτελέσματα επτωημένων [*sic*] τερατολογίας (Οὐκ ἔδει μὲν — τὴν ἐμὴν προαίρεσιν). — Palchi. Ed. *Catal.*, V, 3, p. 125.

κγ'. Περὶ καταρχῶν (Ἐπὶ ἑκάστης καταρχῆς — καὶ μὴ ὑπὲρ τῆν). — Palchi. Ed. *ibid.*, p. 126. V. infra, f. 180.

In marg. Γρ(άφε) σκέπτου καὶ τὸ — καὶ Ἥλιον καὶ ἑξῆς.

F. 180. Ἄλλως περὶ καταρχῆς κατὰ Ῥητόριον (α'. Ἐπὶ πάσης ἀρχῆς [*sic*] — ιβ'. Φυλάττου δὲ καὶ τὰς ληδῆνας καὶ τὰς μαληνᾶς [*sic*] καθώς φησιν [*sic*] χαλδου [*sic* 2a m. ex Γάλλοι, ut videtur, coll. *Catal.*, V, 3, p. 127, 3 in cod. Roman. 20 et supra in hoc codice f. 180]. — Hic Palchi doctrina (v. supra f. 179v) decurtata est.

F. 181. κδ'. Ἐκ τῆς Παύλου τῶν λήρων [*sic*] εἰσσαγωγῆς δευτέρας ἐκδώσεως [*sic*] (Ὅτι ποιηται [*sic*] τὴν πρὸσφώνισην [*sic*] πρὸς Κροναμῶνά τινα — τὰ τέλεια τῆς ζῳῆς ρκ', ἡ δὲ Σελήνη κατὰ τὸν προκείμενον εὑρισκομένη λόγον δίδωσιν ρη'). — Excerpta ex Pauli Alexandrini *Isagoge*, ed. Schato, Witebergae, 1588, ff. A, 1v-B, 4v.

F. 184. κε'. Περὶ δεκανῶν ἤτοι πρωσώπων [*sic*] τῶν ζ' ἀστέρων (Ὅτι οἱ δεκανοὶ τῶν ζῳδίων — τῶν φώτων ἑαυτὴν ἔχειν). — Excerpta ex Pauli *Isagoge*, ed. cit., ff. B, 4v-G, 1v.

F. 188. κϛ'. Περὶ ἧς ποιῆται [*sic*] ἀπορροίας καὶ συναφῆς [scriptum supra ἀποχῆς deletum] ἡ Σελήνη πρὸς περιπολεύοντας (Ὅτι μεθ' οἵου ἂν ἀστέρος — συναφῆς ἴσχουσι λόγον). — Ex eodem libro, f. G, 1v.

F. 188v. κζ'. Περὶ ἀνέμων. Περὶ ἀνέμων πρωγνῶσεως [*sic*] (Ὅτι δυνατὸν ἐκ τῶν ἀπορ<ρ>οιῶν — ἔσται ἡ ἀγαθός). — Pauli Alexandrini? Cf. codd. Ven. 6, f. 73, cap. ξϛ'; 7, f. 283v, cap. φκε'; f. 302v, cap. φνθ'; It. 4, f. 61; 11, f. 82; Rom. 11, f. 13v; Vind. 3, f. 73, cap. ε'; Germ. 7, f. 140.

Ὅτι ὁ τῆς ἀπορροίας καὶ συναφῆς λόγος ἀπὸ α' μοίρας... Καὶ αἱ τῆς Σελήνης ἀπορ<ρ>οῖαι καὶ σ<υν>αφαὶ — τιθήσει δὲ τῶν εἰρημένων ὁ Παῦλος καὶ ὑποδείγματα. — Cf. Paulum Alexandrinum, ed. cit., f. G, 1v.

F. 189. ιϛ' [*sic*]. Incipit in medio enuntiato (cf. *supra*, f. 166). ..λλον ἰδίως τὴν α' ὥραν — ὡς ἔχει ἡ ἀκολουθία. — Ex Paulo Alexandrino, op. cit., f. H, 4v.

Cetera ex Paulo Alexandrino excerpta, ne longior sim, summatim iam notabo : κη'. Περὶ δωδεκατημορίων [*sic*]. — F. 189v. κθ'. Περὶ τῶν ζ' κλήρων τῶν ἐν τῇ Παναρέτῳ καὶ ἑτέρως. — etc. — F. 202. λθ'. Περὶ τοῦ τῆς Σελήνης συνδέσμου. —

Write the one of Saturn of Mercury through the 3rd.

F. 179. κβ'. From the marvel-mongering of those concerned with the so-called effects of the fallen [sic] (It was not necessary indeed – my own choice). — Palchi. Ed. Catal., V, 3, p. 125.

23. On Inceptions (In each inception — and not above the earth). — Palchi. Ed. ibid. p. 126. See below, f. 180.

In margin. Write) consider also the — and the Sun and so on.

F. 180. Otherwise on inception according to Rhetorius (1. In every beginning [sic] — 12. Guard also against the lēdēnai and the malēnai [sic] as he says [* there χαλδου (sic 98 l. from Γάλλοι, as it seems, cf. Catal., V, 3, p. 127, 3 in cod. Roman. 20 and above in this codex f. 180]. — Here the doctrine of Palchi (see above f. 179v) is abridged.

F. 181. 24. From the second edition [sic] of the Introduction of Paul of the trifles [sic] (That he makes [sic] the address [sic] to a certain Cronamōn — the perfect values of the degree 120, and the Moon found according to the proposed reckoning gives 108). Excerpts from the Isagoge of Paulus Alexandrinus, ed. Schato, Wittenberg, 1588, P. A. 11–13, Av.

F. 184. 25th. On the decans, that is, the faces of the 7 stars (That the decans of the zodiac signs of the luminaries have each their own). Excerpts from Paul's Isagoge, ed. cit., ff. B, 4-G, 1.

F. 188. 26th. On what separation and application (written above "departure" [deleted]) the Moon makes toward the wandering stars (That with whatever star — they have the meaning of application). - From the same book, f. G, 1.

F. 188. 27th. On winds. On the foreknowledge of winds (That it will be possible from the separations — or it will be good). Paul of Alexandria? Cf. codd. Ven. 6, f. 73, cap. 25th; 7, f. 283v, cap. 225th; f. 302, cap. 255th; It. 4, f. 61; 11, f. 82; Rom. 11, f. 13v; Vind. 3, f. 73, cap. 5th; Germ. 7, f. 140.

That the account of separation and application begins from the 1st degree... And the separations and applications of the Moon — and Paul will also set forth examples of what has been said. Cf. Paul of Alexandria, ed. cit., f. G1, 1.

F. 189. 17th [sic]. Begins in the middle of a sentence (cf. above, f. 166). ... otherwise specifically the 1st hour as the sequence has it. - From Paul of Alexandria, op. cit., F. H, 4.

The remaining excerpts from Paul of Alexandria I will now note summarily, so as not to be overly lengthy: 28th. On the dodecatemoria [sic]. F. 189. 29th. On the 7 lots in the Panaretus and otherwise. - etc. - F. 202. 39th. On the conjunction of the Moon. -

F. 202v. <μ'>. Περὶ οἰκοδεσποτείας (Sequuntur scholia, ut videtur, inedita. Des.... καὶ κατὰ τὸν λόγον τῆς πλεῖον ψηφίας κρίνει τὸν οἰκοδεσπότην). — Ex Paulo Alexandrino, ff. H, 4v-R, 1v.

F. 203. μα'. Περὶ τῶν ζ' κλιμάτων. Tabulae octo climata διὰ Μερόης, Σοήνης, τῆς κάτω χώρας, Ῥόδου, Ἑλλησπόντου, μέσου Πόντου, Βορυσθένους (in marg. ἐκληρώθη ἡ Παύλου εἰσαγωγὴ τῆς δευτέρης εκδῶσεως [*sic*], Βυζαντίου) exhibentes. Ff. 205-206v septem tabulae prima manu repetitae sunt; octava vacua est. — Capitula codicibus It. 3, f. 15v; 19, f. 442v; Germ. 7, f. 41 servata diversa videntur.

F. 207. κβ' [infra μβ']. Ἐκ τῶν τοῦ Λαωδικαίως [*sic*] Ἰουλιανοῦ περὶ καταρχῶν εὑρημαίνων [*sic*] ἐκλογαὶ χρήσιμοι (Ὁ περὶ καταρχῶν λόγος — ζητούμενον κεφάλαιον τετραγωνίζωσιν). — Ed. *Catal.*, IV, p. 103; cf. appendicem.

F. 208v. μγ'. Περὶ ἀναπέμπτων (Δεῖ τὸν γνισίως [*sic*] — δηλοῦντα τὸ ζητούμενον). — Edetur in appendice.

F. 209. μδ'. Περὶ ἀναδήμου ἢ ἀποδήμου ανακομηδῆς [*sic*] (Τῶν ζῳδίων τὰ — σημαίνει, ἕκαστος δηλωθήσεται). — Ed. *Catal.*, V, 1, p. 187, 6-193, 8; cf. appendicem.

F. 213. με'. Περὶ ἀποδήμου πρὸσδωκείας [*sic*] τινός (Πρὸσδωκίας [*sic*] περί τινος — τοῦ κυρίου αὐτῶν). — Edetur in appendice.

μ̄ζ'. Περὶ πολέμου (Πολέμου δ' ὄντος, πόλεμος — ὑπὸ στρατηωτικοῦ [*sic*] προσώπου). — Ed. *Catal.*, V, 1, p. 183; cf. appendicem.

F. 213v. μζ'. Ἄλλη σκέψις περὶ πολέμου (Πάλιν οἱ μὲν — παρελθοῦσαι ἐβράβευσαν ἑκατέροις). — Ed. *ibid.*, p. 184; cf. appendicem.

F. 214v. μη'. Περὶ αναλλήσεως [*sic*] πολέμου (Τὸν δὲ χρόνον — ἢ ἄναισιν [*sic*] μαντεύονται). — Ed. *ibid.*, p. 186; cf. appendicem

F. 215. μθ'. Περὶ σπόρου (Σπορὰν δὲ κατάρχεσθαι — αἱ δὲ κριθαὶ λεπταί). — Edetur in appendice.

F. 215v. ν'. Περὶ φητίας [*sic*] (Φητευὴν [*sic*] δὲ μεσουρανοῦντος [*sic*] — ψυχροὶ καὶ ὑγροί). — Edetur in appendice.

F. 216. να'. Περὶ θεῶν καθιδρύσεως (Ἱδρύσεις δὲ θεῶν — τῆς τύχης· κλῆρος ὁράσθω). — Edetur in appendice.

Πεπλήρωται ἡ ἐκλογὴ τῶν περὶ Ἰουλιανῶ [*sic*] ἀστρολογουμένων.

F. 216v. νβ'. Ἐκ τῶν Εὐτοκίου ἀστρολογουμένων (Ἀναγκαῖον ὑποδεῖξαι πῶς — σὺν γὰρ θεῷ εἰλήλουθμεν [*sic*] τὸ δὲ σχῆμα τοῦ θεάματος). — Opusculi principium e cod. Flor. 12, f. 140v, *Catal.*, I, p. 170 editum est.

F. 219v. Thema astrologicum. — Cf. cod. Flor. 12, f. 142.

F. 202. μ'. On House Rulership (There follow scholia, apparently unedited. Des. ... καὶ κατὰ τὸν λόγον τῆς πλεῖον ψηφίας κρίνει τὸν οἰκοδεσπότην). From Paul of Alexandria, ff. H, 4-R, 1.

F. 203. μα'. On the 7 Climates. Tables exhibiting eight climates through Meroë, Syene, the lower region, Rhodes, the Hellespont, the middle of Pontus, the Borysthenes (in the margin: the introduction of Paul's second edition [sic], Byzantium, was assigned by lot). Ff. 205–206, seven tables are repeated in the first hand; the eighth is blank. The chapter headings preserved in codices It. 3, f. 15v; 19, f. 442; Germ. 7, f. 41 appear to be differently arranged.

F. 207. κβ' [corrected below to μβ']. Useful selections from the works of Julian of Laodicea [sic] on auspicious beginnings [sic] (The discourse on beginnings – The sought chapter they square). — Ed. Catal., IV, p. 103; cf. appendix.

F. 208. μγ'. On the Anapemptons (One must genuinely [sic] [redacted] indicating the indicating the sought). — To be treated in the appendix.

F. 209. μδ'. On the Return Home or Journey Abroad [sic] (Of the Zodiac signs the — signifies, each will be shown). [redacted] Ed. Catal., V, 1, p. 187, 6–193, 8; cf. appendix.

F. 213. με'. On the expectation of someone abroad (Concerning the expectation of their master). Will [redacted] be published in the appendix. μτ'. On war (When there is war, war by [redacted] soldie [redacted] teotic [sic] person). [redacted] Ed. Catal., V, 1, p. 183; cf. appendix

F. 213. μζ'. Another consideration concerning war (Again, some [redacted] past adjudicated for each side). -- Ed. ibid., p. 184; cf. appendicem.

F. 214. μη'. On the renewal [sic] of war (The time – they divine ἄναισιν [sic]). - Ed. ibid., p. 186; cf. appendicem

F. 215. μθ'. On sowing (To begin sowing – and the [redacted] barley thin). — To be published in the appendix.

F. 215. ν'. On planting [sic] (Planting [sic] while in midheaven [sic] — cold and moist). To be [redacted] published in the appendix.

F. 216. να'. On the installation of the gods (The installations of the gods [redacted] of fortune. let the lot be seen). - To be published in the appendix.

The selection of astrological matters concerning Julian [sic] has been completed.

F. 216. 52. From the astrological works of Eutocius (It is necessary to show how – for with God's help we have arrived [sic] and the figure of the spectacle). — The beginning of the opuscule has been published from cod. Flor. 12, f. 140, Catull., I. p. 170.

F. 219. Astrological theme. - Cf. cod. Flor. 12, f. 142.

F. 220. Περὶ τῆς τῶν ἐφημερίδων ἐκθέσεως (Τῶν ἐφημερίδων ἡ καταγραφὴ — ὡς εἴρηται καθ' ἑκάστην ἡμέραν). — V. supra, f. 176.

F. 222. Tabula. Δεῖ εἰδέναι ὅτι τά β' ταῦτα etc. Tabula. Ὅτι Ἐριμάραβος ὂν — τάς ὑποσχέσεις διαμαρτάνει. — Ed. ex hoc codice, *Catal.*, VIII, 3, p. 91.

F. 222ᵛ. νδ'. Ἡ τῆς τετραβίβλου Πτολεμαίου συγκεφαλαίωσις [In summa pagina rubro : Ἐπανακεφαλαίωσις Πτολεμαίου] (Αἱ μὲν οὖν — πεῖρα πολλάκις διείλεγξεν). — Ed., *ibid.*, p. 93.

F. 224. Περὶ τοῦ Πτολομαίου [*sic*] ἐν ποίῳ καιρῷ ἦν (Οὗτος ὁ Πτωλεμαίος [*sic*] — καὶ ἱστορίαν ἀνάγράφοντει [*sic*]). — Ed., *ibid.*, p. 95.

E. 224ᵛ. νε'. Ανακεφελαίωσεις [*sic*] τῆς Παύλου εἰσαγωγῆς [In summa pagina rubro : Ἐπανακεφαλαίωσις Παύλου] (Ὅτι μὲν οὖν — τῆς Σελήνης συνδέσμου). — Ed., *ibid.*, p. 95.

F. 226. νϛ'. <Δημητρίου> ἀστρολογουμένων (Διαλαμβάνει μὲν οὖν — συμπληρεῖ [*sic*] τὴν πρόθεσιν). — Ed., *ibid.*, p. 98.

F. 226ᵛ. νζ'. Συγκεφαλαίωσις τοῦ πρὸς Ἱερωκλέα Θρασύλου πήνακος (Οὕτως [*sic*] διαλαμβάνει πρῶτον — πρὸς Ἡρακλέα πίναξ). — Ed., *ibid.*, p. 99.

F. 228. νη'. Ὅσα <ε>ἴδαμεν συγκεφαλαίωσεις [*sic*] (α'. Περὶ παραδῶσεως [*sic*] Ἡλίου — ὁ Κρητόδημος [*sic*] οὗτος). — Ed., *ibid.*, p. 102.

F. 228ᵛ. νθ'. Τῶν Καλλικράτους Τιμογένει γεγραμ<μ>ένων ἀστρολογικῶν σπουδασμάτων συγκεφαλαίωσης [*sic*]· ἐπιγράφεται δὲ ὁ λόγος Καλλικράτους Θησαυρός (Ἐπαγγέλ<λ>εται δὲ τά — οὕτως οὖν ὁ Καλικράτης [*sic*]). — Ed., *ibid.*, p. 102.

F. 229. ξ' [dextra parte ιθ']. Συγκεφαλαίωσεις τῶν Βαρβήλω πρὸς Ερμωγένην [*sic*] ἀστρολογουμένων (Πρῶτον μὲν διέξεισει [*sic*] — δὲ ὁ Βάρβυλος [*sic*]). — Ed., *ibid.*, p. 103.

F. 229ᵛ. ξα'. Συγκεφαλαίωσις τῶν Ἀντυόχου θησαυρῶν, ἥτινες [*sic*] ἐπιλύσεις καὶ διηγήσοις τῆς αστρονομηκῆς [*sic*] ἐπαγγέλλονται τέχνης (Ἀποδίδωσιν οὖν πρῶτον — Ἀλεξάνδρου καὶ Οὐάλεντος). — Ed., *ibid.*, p. 104.

F. 232ᵛ. Τῶν Ἀντιόχου εἰσαγωγικῶν βιβλίου α' συγκεφαλαίωσις [In summa pagina rubro : Ἀντιόχου εἰσαγωγικόν] (α'. <Δ>ιαλαμβάνειν α' [*sic*] περὶ — τῆς γενέσεως κρίσιν). — Ed., *ibid.*, p. 111.

Ff. 238ᵛ-239. δ'. Ὀρθὴ σφαῖρα συμεσουρανήσει πάντα ναχῇ [*sic*]. — F. 239. Ὀρθὴ σφαῖρα συμεσουρανήσεις πάντα ἀχῇ [*sic*]. Tabula. — Ex Ptolemaei vel Theonis Alexandrini tabula ab Halma (Θεῶνος Ἀλεξανδρέως ὑπόμνημα, 1822, pp. 148-154) edita.

F. 220. On the exposition of the ephemerides (The record of the ephemerides, as has been said, for each day). - See above, f. 176.

F. 222. Table. It is necessary to know that these 2 etc. Table. That Erimarabos whom fails in his promises. Ed. from this codex, Catal., VIII, 3, p. 91.

F. 222. νδ'. Summary of Ptolemy's Tetrabiblos (1η summa pagina rubro: Recapitulation of Ptolemy] (Αἱ μὲν οὖν – πεῖρα πολλάκις διείλεγξεν). — Ed., ibid., p. 93.

F. 224. On Ptolemy [sic] and at what time he lived (This Ptolemy [sic] and history is recorded [sic]). Ed., *ibid.*, p. 95.

F. 224. νε'. Recapitulations [sic] of Paul's Introduction (In summa pagina rubro: Recapitulation of Paul] (Since indeed of the conjunction of the Moon). Ed., *ibid.*, p. 95.

F. 226. νς'. Demetrius's Astrological Works (It treats indeed – — fulfills [sic] the purpose). — Ed., ibid., p. 98.

F. 226. νζ'. Summary of Thrasyllus's table addressed to Hierocles (Thus [sic] it treats first – the table addressed to Heracles). — Ed., *ibid.*, p. 99.

F. 228. νη'. All the summaries we have seen [sic] (1st. On the transmission [sic] of the Sun – this Cretodemos [sic]). — Ed., ibid., p. 102.

F. 228. νθ'. Summary of the astrological studies of Callicrates written to Timogenes [sic]; the treatise is entitled Thesaurus of Callicrates (He promises indeed the things – thus then Callicrates [sic]). — Ed., ibid., p. 102.

F. 229. ξ' [dextra parte ξ']. Summaries of the Varvilos prèsnHermogenes [sic] astrologers (Prôton me dixisese [sic]n— δὲ ὁ Varvylos [sic]). Ed., ibid., p. 103.

Γ. 329. Σα'. Summary of the Treasuries of Antiochus, which promise explanations and accounts of the astronomical art (It renders therefore first - of Alexander and Valens). — Ed., ibid., p. 104.

Γ. 232. Summary of book 1 of the Introductory Works of Antiochus [At the top of the page in red: Antiochus's Introduction (α'. containing α' [sic] on - the judgment of the nativity). · the judgment of the nativity). — Ed., ibid., p. 111.

Fr. 138-239. δ'. Right sphere with all things culminating together nakhē — [sic]. F. 239. Right sphere with all things culminating together akhē [sic]. Table. — From the table of Ptolemy or Theon of Alexandria edited by Halma (Commentary of Theon of Alexandria, 1822, pp. 148-154).

Ff. 239v-240v. ε'. Sine inscriptione. Tabula. Insunt ἀριθμοὶ κοινοί (α'-ϛ'), εὐθεῖα ὀρθή, Σελήνης πλάτος, Ἡλίου λόξωσις.

Ff. 241-243v. <ϛ'>. Κανὼν πλάτος [*sic*] Κρόνου ♄. κανὼν πλάτος Διὸς ♃. κανὼν παράλληλος. Tabula.

Ff. 244-246v. ζ' Κανὼν πλάτος Ἄρεος ♂. κανὼν πλάτος Ἀφροδίτης ♀. κανὼν παράλλιλος [*sic*]. Tabula.

Ff. 247-249v. η'. ☿. Κανὼν πλάτος Ἑρμοῦ. ☿. Tabula.

F. 250. θ'. ♄. Κρόνου βάθους στηριγμοί. Tabula.

F. 250v. ι'. ♃. Διὸς βάθους στηριγμοί. Tabula.

F. 251. ια'. ♂. Ἄρεως βάθους στηριγμοί. ♂. Tabula.

F. 251v. ιβ'. ♀. Ἀφροδίτης βάθους στηριγμοί. ♀. Tabula.

F. 252. ιγ', ☿. Ἑρμοῦ βάθους στηριγμοί. ☿. Tabula.

F. 252v. ιδ'. Κλήματος ε' ἐπασ. [*sic*] ἀπὸ μοίρας α' ἕως ρπ'. Tabula.
ιε'. Κρόνου φάσεις δύσεως Ἡλίου ἀπὸ μοίρας ρπα' ἕως τξ'. Tabula.

F. 253. ιϛ'. Διὸς φάσεις ἑώας ἀνατολῆς ἀπὸ μοίρας α' ἕως ρπ'. Tabula.
ιζ'. Διὸς φάσεις δύσεως Ἡλίου ἀπὸ μοίρας ρπα' ἕως τξ'. Tabula.

F. 253v. ιη'. ♀ ἀνατολὴ ἑῴας Ἡλίου ἀπὸ μοίρας ρπα' ἕως σκγ' Ἀφροδίτη. Tabula.
ιθ'. ♀ δύσεως ἑσπερίας Ἡλίου ἀπὸ μοίρας ρλγ' ἕως ρπ' Ἀφροδίτη. Tabula.

F. 254. κ'. ☿. Ἑρμοῦ ἀνατολὴ ἑσπερίας Ἡλίου ἀπὸ μοίρας α' ἕως μοίρας ριβ'. ☿. Tabula.
κα'. ☿. δύσεως ἑώας Ἡλίου ἀπὸ μοίρας σμθ' ἕως τξ'. ☿. Tabula.

F. 254v. ☿. ἀνατολῆς ἑῴας Ἡλίου ἀπὸ μοίρας ρπα' ἕως σμη'. ☿. Tabula.
☿. δύσεως ἑσπερίας Ἡλίου ἀπὸ μοίρας ριγ' ἕως ρπ'. ☿. Tabula.

F. 255. κβ'. Κρόνου φάσεων ἀπόστασεις [*sic*] πρὸς τὸν ἀκριβῆ Ἥλιον etc. Tabulae duae.

F. 255v. κγ'. Ἑρμοῦ φασέων ἀπόστασις πρὸς τὸν ἀκριβῆ Ἥλιον etc. Tabulae duae.

F. 256. <κδ'>. Ἄρεως φάσεως ἑῴας ἀνατολῆς Ἡλίου ἀπὸ μοίρας α' ἕως ρπ'. Tabula.
κε'. Ἄρεως ἑσπερίας δύσεως Ἡλίου ἀπὸ μοίρας ρπα'. ἕως τξ'. Tabula.

F. 256v. κϛ'. Ἀφροδίτης ἀνατολῆς ἑσπερίας Ἡλίου ἀπὸ μοίρας α' ἕως ρλζ' Ἀφροδίτης. Tabula.
κζ'. Ἀφροδίτης δύσεως ἑῴας Ἡλίου ἀπὸ μοίρας σκδ' ἕως τξ'. Ἀφροδίτης. Tabula.

Ff. 257-284 opusculum astronomicum saec. XI confectum servatur; scriptor enim exemplis anni 1061 in cap. λε', με', μθ', anni 1069 in cap. νζ', anni 1072 in cap. νθ', ξα' utitur.

F. 257. κη'. Μέθοδοι ψηφωφορίας διαφώρων ὑποθέσεων ἀστρονομη-

F. 239-240. ε'. Without title. Table. Contained therein are common numbers (α'–4'), straight right line, latitude of the Moon, obliquity of the Sun.

Γ. 241-243. ς'. Table of the latitude [sic] of Saturn . Table of the latitude of Jupiter . Parallel table. Table.

Ff. 244-246. ζ'. Table of the latitude of Mars ♂. Table of the latitude of Venus ♀. Parallel table [sic]. Table.

Ff. 247-249v. η'. . Table of the latitude of Mercury. . Table.

F. 250. θ'. ☒. Stationary points of the depth of Saturn. Table.

F. 250. ι'. ☒. Stationary points of the depth of Jupiter. Table.

F. 251. 11th. 3. Stations of the depth of Mars. 3. Tabula.

F. 251. 12th. 9. Stations of the depth of Venus. 9. Tabula.

Γ. 252. 13th, γ. Stations of Mercury's depth. γ. Tabula.

Γ. 252. 14th. Clusters of Klemes 5th from degree 1 to 180. Tabula.

15th. Phases of Saturn at sunset of the Sun from degree 181 to 360. Tabula.

Γ. 253. 17th. Phases of Jupiter at morning rising of the Sun from degree 1 to 180. Tabula. 17th. Phases of Jupiter at sunset of the Sun from degree 181 to 360. Tabula. F. 253. 18th. The morning rising of the Sun from degree 181 to 223, Venus. Tabula.

19th. The evening setting of the Sun from degree 133 to 180, Venus. Tabula.

Γ. 254. 20th. γ. Evening rising of the Sun of Mercury from degree 1 to degree 112. γ. Tabula.

21st. γ. Morning setting of the Sun from degree 249 to 360. γ. Tabula. F. 254. x. Morning rising of the Sun from degree 181 to 248. X. Tabula. γ. Evening setting of the Sun from degree 113 to 180. γ. Tabula. F. 255. 22nd. Distances of the phases of Saturn from the true Sun etc. Two tables.

Γ. 255. 23rd. Distance of the phases of Mercury from the true Sun etc. Two tables.

F. 256. <24th>. Phase of Mars at morning rising of the Sun from degree 1 to 180. Tabula.

25th. Evening setting of Mars of the Sun from degree 181 to 360. Tabula.

Γ. 256. 21st. Evening rising of the Sun of Venus from degree 1 to 137, Venus. Tabula.

27. Setting of Venus after the Sun from degree 224 to 360. Of Venus. Table.

Ff. 257-284 contain an astronomical opusculum composed in the 11th century; for the scribe uses examples from the year 1061 in chapters λε', με', μθ', from the year 1069 in chapter νl', and from the year 1072 in chapters νθ', Ξα'.

Γ. 257. 28. Methods of calculation of various astronomical subjects

κῶν. Πῶς δεῖ εὑρίσκειν τὴν περιφαίρειαν ἑκάστης ἡμέρας καὶ ὥρας εισημερινᾶς καὶ ὡριαίους χρόνους [*sic*] (Γνῶθι τὸν Ἥλιον ἐν ποίῳ Ζῳδίῳ ἐστὶν — τὴν ζητουμένην ἡμέραν). — Cf. codd. It. 11, f. 84ᵛ; Vind. 3, f. 84ᵛ, cap. δ'.

Ὑπόδειγμα (Ὑποδείγματος χάριν βουλλώμεθα [*sic*] εὑρεῖν — χρόνοι τῆς ἡμέρας).

F. 257ᵛ. κθ'. Πῶς ὀφείλωμεν [*sic*] εὑρίσκειν [τῆς νυκτὸς rubro supra versum] πόσαι ὥραι εἰσιμεριναί [*sic*] ἀναλογοῦσιν ἑκάστην νύκτα καὶ πόσοι ὡρ<ι>αῖοι χρόνοι (Εὑρῶντες [*sic*] κατὰ τὴν ζητουμένην — ἡ περιφέρ<ε>ια τῆς νυκτός). — Cf. cod. Vind. 3, f. 85, cap. ε'.

F. 258. λ'. Πῶς ὠφεῖλωμεν [*sic*] εὑρίσκειν τὴν μεσημβρινὴν ὥραν (Λαμβάνω μὲν τοὺς ὡριαίους — κθ' τοῦ αὐτοῦ μηνός).

λα'. Πῶς ὀφεῖλωμεν [*sic*] εὑρίσκειν τὸ κατὰ τὴν ἰσσημερίαν [*sic*] μεσημβρινὸν τοῦ Ἡλίου ὕψωμα [Rubro supra versum τοῦ εὑρεῖν τὸ μ(εσου)ρ(άνημα)] (Ἀφαιροῦμεν τὸ πλάτος — τὴν εισημερίαν [*sic*] ἐν Κωνσταντινουπόλει).

λβ'. Πῶς ὠφεῖλωμεν [*sic*] εὑρίσκειν τὸ πλάτος ἑκάστης πόλεως [Rubro περὶ τοῦ εὑρεῖν τὸ πλάτος ἑκάστης πόλεως] (Ἀφαιροῦμεν τὸ μεσημβρινὸν — τὸ πλάτος Κωνσταντινουπόλεως). — Cf. cod. Vind. 3, f. 85, cap. ϛ'.

F. 258ᵛ. <λγ'>. Ἄλλως περὶ τοῦ πῶς ὠφεῖλωμεν εὑρεῖσκειν [*sic*] τὸ κατὰ τὴν ἰσσημερίαν [*sic*] μεσημβρινὸν τοῦ Ἡλίου ὕψωμα καὶ τὸ πλάτος τῆς ζητουμένης πόλεως (Ὅταν εἴη [?] ὁ Ἥλιος — ἂν βουληθῶμεν ἡμέραν).

λδ'. Λάβε τὸ ακρηβαὶς [*sic*] μεσημβρινὸν ὕψωμα – τῆς ζητουμένης πόλεως.

λε'. Πῶς ὠφεῖλης [*sic*] εὑρίσκειν τὸ μεσημβρινὸν ὕψωμα ἑκάστης ἡμέρας (Ἴδε τὴν ἐποχὴν — Φεβρουαρίου μεσημβρινὸν ὕψωμα). — Cf. codd. It. 11, f. 84ᵛ; Vind. 3. f. 85, cap. ζ'.

F. 259. Ἰστέον δὲ ὅτι τὰ ἀπὸ ἀρχῆς Κριοῦ — τῶν Ἰχθύων νότια.

λϛ'. Ἄλλως περὶ τοῦ εὑρεῖν τὸ μεσημβρινὸν ὕψωμα ἑκάστης ἡμέρας ἀπὸ τῶν αναφωρῶν [*sic*] τῆς ζητουμένης πόλεως (Εἰσάγαγε τὴν ἐποχὴν — τῆς ζητουμένης ἡμέρας). — Cf. codd. It. 11, f. 84ᵛ; Vind. 3, f. 85, cap. ζ'?

Brevitatis causa iam capitulorum titulos tantum adnotabo.

F. 259ᵛ. λζ'. Πῶς ὠφεῖλωμεν [*sic*] εὑρίσκειν τὴν περιφέρ<ε>ιαν τῆς ἡμέρας ἑτέρως. — λη'. Πῶς δεῖ εὑρίσκειν εὐθεῖαν ὀρθήν. — λθ'. Πῶς δεῖ εὑρίσκειν περιφαίρια [*sic*] ὀρθήν. — F. 260. μ'. Πῶς δεῖ εὑρίσκειν εὐθεῖαν ἀντίστροφον. — μα'. Πῶς δεῖ εὑρίσκειν ἀντίστροφον περιφέρειαν. — F. 260ᵛ. μβ'. Πῶς ωφεῖλωμεν [*sic*] εὑρίσκειν τὴν ὥραν καὶ ἄνευ τοῦ κανόνος τῶν

kōn. How one must find the arc of each day and
the equinoctial hours and hourly times (sic) (Know in which Zodiac sign the Sun
is — the day sought). Cf. codd.
It. 11, f. S¥; Vind. 3, 1. >4%, cap. d'.
Example (For the sake of an example, let us find the
hours of the day).
Γ. 257. κθ'. How we ought to find, for the night [rubro supra versum],
how many equinoctial hours correspond to each night and
how many hourly temporal degrees (Having found according
to the sought — the arc of the night). - Cf. cod. Vind. 3, f. 85,
cap. e'.
F. 258. λ'. How we ought to find the midday hour
(I take the hourly [degrees] – the 29th of the same month).
31. How we ought to find the meridian altitude of the
Sun at the equinox [sic] (In red above the line: on
finding the midheaven) (We subtract the latitude – the
equinox [sic] in Constantinople).
32. How we ought to find the latitude of each city
[Rubric: On finding the latitude of each city (We subtract
the meridian – the latitude of Constantinople). Cf.
cod. Vind. 3, Γ. 85, cap. 300.
F. 258. 33. "Another [method] on how we ought to find the
meridian altitude of the Sun at the Equinox and the latitude of the
sought city (When the Sun may be [?] on whatever day we wish).
we may wish on a day).
34. Take the exact meridian altitude of the sought city. 35. How
one ought to
find the meridian altitude of each day (See the epoch – the
meridian altitude of February). — Cf. codd. It. 11, f. 84v; Vind. 3.
f. 85, cap. 7'. F. 159. It should be known that those from
the beginning of Aries – of Pisces are southern.
33. Another [method] on finding the meridian altitude of
each day from the ascensions of the sought city
(Introduce the epoch — of the sought day). — Cf. codd.
It. 11, f. 84; Vind. 3, f. 85, cap. 7'?

For the sake of brevity I shall henceforth note only the
headings of the chapters. F. 259. 37. How we ought to find the arc
of the day by another method. — 38. How one must find
the right ascension. 39. How one must find the right arc. —
F. 260. 40. How one must find the converse ascension. 41.
How one must find the converse arc. F. 260. 42. How we
ought to find the hour even without the table of

<ὡ>ρῶν διὰ τοῦ ὑψώματος τοῦ Ἡλίου. — μγ'. Πῶς ὠφεῖλωμεν εὑρίσκειν τὴν ζητουμένειν ὥραν τὴν ἀνηγεγμένην περιφέρειαν καὶ ὥρας εισσημερινάς [*sic*] καὶ τὰς ὥρας τῆς ἀποστάσεως τῆς μεσημβρίας ἀπὸ τῶν αναδιδωμένων [*sic*] καιρικῶν ὡρῶν. — F. 261. μδ'. Πῶς ωφεῖλομεν [*sic*] εὑρίσκειν τὰ τῶν ἀστέρων ἡμερίσια [*sic*] δρομήματα. — με'. Πῶς ὠφεῖλωμεν εὑρίσκειν τω ὁριαῖων [*sic*] τῶν ἀστέρων δρόμημα (Scriptor exemplo anni ͵ϛφεθ' [1061] utitur). — F. 261ᵛ. μϛ'. Πῶς ωφεῖλομεν εὑρεῖσκειν [*sic*] ἣν ἐπέχει ὁ Ἥλιος μοῖραν ἐν τῷ ἀνατέλλειν αὐτόν. Cf. cod. Vind. 3, f. 85ᵛ, cap. η'. — F. 262. μζ'. Πῶς ὠφεῖλωμεν [*sic*] εὑρίσκειν ἣν ἐπέχη [*sic*] ὁ Ἥλιος μοῖραν ἐν τῷ δύνειν αὐτόν. Cf. cod. Vind. 3, f. 85ᵛ, cap. θ'. — F. 262ᵛ. μη'. Πῶς ὠφεῖλωμεν [*sic*] εὑρίσκειν τὸν [l. τὴν] κατὰ μεσημβρίαν τῆς νυκτὸς ακρυβὴ [*sic*] τοῦ Ἡλίου ἐποχήν. — μθ'. Πῶς ὠφεῖλης [*sic*] εὑρίσκειν τὴν μοῖραν τῆς τῶν φωστήρων συζυγεῖας [*sic*] (Scriptor exemplo anni ͵ϛφεθ' [1061] utitur). — F. 263. ν'. Πῶς ὀφεῖλης [*sic*] εὑρίσκειν τὰς ἰσσημερινὰς [*sic*] ὥρας ἃς ἀφίσταται τῆς μεσημβρίας ἡ γινομένη συζυγία τῶν φωστήρων καὶ τὴν ἀνηγμένην περιφέρειαν καὶ ὥρας καιρικάς. F. 264ᵛ. να'. Πῶς ὠφήλωμεν [*sic*] τὰς αναδιδωμένας [*sic*] ὥρας ἰσημερινὰς μεταβάλλειν εἰς καιρικάς. — F. 265. νβ'. Πῶς ὠφήλωμεν [*sic*] τὰς ἀναδιδωμένας [*sic*] ὥρας καιρικὰς καταλαμβάνειν ἰσημερινάς. — F. 265ᵛ. νγ'. Πῶς ὀφεῖλωμεν [*sic*] εὑρίσκειν τὸν [l. τὴν] ακρηβὼς [*sic*] ὡροσκοποῦσαν μοῖραν. — F. 266ᵛ. νδ'. Πῶς ὀφεῖλωμεν [*sic*] εὑρίσκειν τὴν ἀκριβῶς μεσουρανοῦσαν μοῖραν. — F. 267. νε'. Πῶς ὀφείλομεν εὑρίσκειν τὰς ἀναλογούσας μοίρας ζῳδιακὰς ἑκάστου τῶν ιβ' τόπων. — F. 267ᵛ. νϛ'. Ἄλλως περὶ θεματισμοῦ. — F. 268. νζ'. Πῶς ὀφεῖλωμεν [*sic*] εὑρίσκειν τὴν κατὰ τὴν ϛ' ὥραν ὡροσκοποῦσαν τοῦ ζῳδιακοῦ μοῖραν (Scriptor exemplo anni ͵ϛφοζ [1069] utitur). — F. 268ᵛ. νη'. Πῶς ὀφεῖλωμεν [*sic*] πηγνύειν τοὺς ἀστέρας ἐν οἷς ψηφίζωμεν [*sic*] διαθέματα. Cf. cod. Vind. 3, f. 85ᵛ, cap. ι'. — F. 269. νθ'. Πῶς ὀφείλομεν εὑρίσκειν τὴν ἀκριβῆ μοῖραν τῆς ζητουμένης συζηγίας [*sic*] (Scriptor exemplo anni ͵ϛφπ' [1072] utitur). Cf. cod. Vind. 3, f. 86, cap. ια'. — F. 270ᵛ. ξ'. Περὶ εκλύψεως [*sic*] Ἡλίου ☉. Cf. codd. It. 11, f. 85; Vind. 3, f. 86, cap. ιβ'. — F. 273. ξα'. Περὶ τῶν ὡρῶν τῆς ἐκλείψεως (pro exemplo : ... κατὰ τὴν κ' Μαΐου τῆς δεκάτης ἰνδικτιῶνος τοῦ ἔτους ͵ϛφπ' [1072] σεσημείωται μέλλουσα γενέσθαι ἡλιακὴ ἔκλειψις...). Cf. cod. It. 11, f. 86; Vind. 3, f. 87ᵛ, cap. ιγ'. — F. 277. <ξβ'>. Πῶς δεῖ ψηφίζειν τὸ πλάτος τῆς Σελήνης.

hours by means of the altitude of the Sun. — 43. How we ought to find the sought hour, the reduced arc, the equinoctial hours, and the hours of the distance of noon from the given seasonal hours. F. 261. 44. - How we ought to find the daily courses of the stars. — 45. How we ought to find the hourly course of the stars (The author uses the example of the year 1061). — F. 261v. 46. How we ought to find the degree which the Sun occupies at its rising. Cf. cod. Vind. 3, f. 85v, cap. 8'. — F. 262. 47. How we ought to find the degree which the Sun occupies at its setting. Cf. cod. Vind. 3, f. 85v, cap. 9'. — F. 262. 48. How we ought to find the exact position of the Sun at midnight. — 49. How one ought to find the degree of the conjunction of the luminaries (The author uses the example of the year 1061). F. 263. 50. How one ought to find the equinoctial hours by which the conjunction of the luminaries is distant from noon, and the reduced arc, and the seasonal hours. F. 264. 51.How we ought to convert the given equinoctial hours into seasonal. — F. 265. 52. How we ought to determine the given seasonal hours as equinoctial. — F. 265. 53. How we ought to find the degree ascending exactly on the horoscope. — F. 266. 54. How we ought to find the degree culminating exactly at midheaven. — F. 267. 55. How we ought to find the corresponding zodiacal degrees of each of the 12 houses. — F. 267. 56. Another [method] on the casting of a nativity. — F. 268. 57. How we ought to find the degree of the Zodiac ascending at the 6th hour (The author uses the example of the year 1069). — F. 268. 58. How we ought to fix the stars in the configurations we calculate. Cf. cod. Vind. 3, f. 85, cap. 10'. — F. 269. 59. How we ought to find the exact degree of the sought conjunction (The author uses the example of the year 1072). Cf. cod. Vind. 3, f. 86, cap. 11'. — F. 270. 60. On the eclipse of the Sun. Cf. codd. It. 11, f. 85; Vind. 3, f. 86, cap. 12'. — F. 273. 1. On the hours of the eclipse (for example: ...on the 20th of May of the tenth indiction of the year 1072 a solar eclipse about to occur has been noted...). Cf. cod. It. 11, f. 86; Vind. 3, f. 87v, cap. 3'. — F. 277. <62>. How one must calculate the latitude of the Moon.

F. 278. ξγ'. Περὶ τῆς τοῦ Κυνὸς ἐπιτολῆς καὶ τῆς προγνώσεως τῶν ἐξ αὐτῆς, συμβεν(όν)των [*sic*] ('Η τοῦ Κυνὸς ἐπιτολὴ — ξηρασίαι καὶ λιμός). — *Geoponica*, I, κ.

F. 278v. ξδ'. Εἰ βούλη [*sic*] γνῶναι τὸν ὡροσκόπον τοῦ γεν<ν>ήματος ἀπὸ τῆς ἐρωτήσεως καὶ τὴν ὥραν καθ' ἣν ἐγεν<ν>ήθης. — F. 279. ξε'. Πῶς δεῖ εὑρίσκειν τὴν ἀκριβῆ ὥραν ἀπὸ τοῦ ὑψώματος τοῦ κρατηθέντος 'Ηλίου ἢ ἀπὸ τοῦ κρατηθέντος ὑψώματος τοῦ 'Ηλίου. — F. 279v. ξϛ'. Πῶς ὠφεῖλομεν εὑρίσκειν ἀπὸ τοῦ κρατιθέντος [*sic*] τοῦ 'Ηλίου τὰς καιρικὰς ὥρας διὰ τοῦ κανόνος τῶν ὡρῶν. — ξζ'. Περὶ τοῦ γνῶναι τὴν ἐποχὴν τοῦ 'Ηλίου. Cf. codd. It. 11, f. 86; Vind, 3, f. 87v, cap. ιδ'. — ξη'. Εἰ βουλόμεθα γνῶναι τὴν ἐποχὴν τῆς Σελίνης [*sic*]. Cf. codd. It. 11, f. 86v; Vind. 3, f. 88, cap. ιε'. — F. 280. ξθ'. Περὶ τῆς τῶν ε' ἀστέρων κατὰ μῆκος ψηφοφωρίας [*sic*]. Cf. codd. It. 11, f. 86v; Vind. 3, f. 88v, cap. ιϛ'.

F. 281. ο'. [Rubro Συνάφεια Σελήνης πρὸς τοὺς λοιποὺς ἀστέρας]. Περὶ τῶν πρὸς τοὺς πλανήτας ἀστέρας συναφῶν τῆς Σελίνης [*sic*] (['Η add. rubro] Σελίνη [*sic*] Κρόνῳ συνοδεύουσα ἐναντία εἰς πᾶν πρᾶγμα... Ἄλλως. Σελίνη [*sic*] Κρόνῳ συνοδεύουσά ἐστιν ὠφέλημος [*sic*] εἰς τὸ ἐξωνήσθαι [*sic*] τιμίους λίθους — τὸν δὲ Κρόνον κατὰ τὴν εὐδόμην [*sic*]).

F. 284. οα'. Tabula. Ζῴδια. Ὅρια κατὰ Αἰγυπτίους. Ὅρια κατὰ Πτωλεμαίου [*sic*]. — Ex Hephaestione? Cf. cod. Paris. 45, f. 69v.

F. 285. οβ'. Tabula. Ζῴδια. Οἶκοι. Ὑψώματα. Ταπεινώματα. Δεκανοί. Τριγονόκρατορες [*sic*]. Ἐπίκ(εντροι) τριγονοκράτορες [*sic*]. Μονόμοι(ριαῖοι?) τριγονοκράτορες [*sic*]. — Cf. ibidem.

F. 285v. ογ'-πϛ'. ['Αρσενικά madore deletum]. Κριός, Δίδυμοι, Λέων — [ἄνθρω]πόμορφα. Δίδυμοι, Αἰγόκερως, Ζυγός, Ὑδροχόος ἕως μοίρας ιε' Τοξότου πϛ'. — Cf. *Maximi et Ammonis reliquiae*, ed. Ludwich, p. 105. V. *Catal.*, I, p. 164; IV, p. 152.

83. Cod. Paris. gr. 2491. — Chartaceus, cm. 20 × 14, ff. 160, magna ex parte eadem manu saec. XIV (ante annum 1334 cf. enim manu posteriore f. 1, ἐν ὑποδείγματι ... κατὰ τὸ ϛωμγ' ἔτος [1335]..., ... ἐν τῷ παρόντι ϛωμγ' ἔτει ..., et inferius, .. κατὰ τὸ ϛωμδ' [1336] ..., f. 4 .. κατὰ τὸ νῦν ἔτος ϛωμε' [1334] ...; fortasse circa annum 1329, cf. enim f. 15 prima manu, κατὰ τὸ ϛωλζ') exaratus, praeter ff. 2v-4r (partim) et 133v (partim) + 152v-155v quae alius manus saec. XIV esse videntur, f. 160v variis manibus saec. XIV, ff. 133v (partim) + 136v-137v + 155v-160v manu saec. XV scripta, etc. — Olim Fonteblodensis (v. Omont, *Catalogue des mss. grecs de Fontainebleau*, p. 92, n. 276), Regius DCCCLXIX, 949, 3208. — Cf. Omont, *Inventaire*, II, p. 269.

F. 278. 93rd. On the rising of the Dog Star and the forecast of the events resulting from it (The rising of the Dog Star – droughts). F. 278. 94th. If you wish to know the horoscope of the nativity from the question and the hour in which you were born. – F. 279. 95th. How one must find the exact hour from the altitude of the observed Sun or from the observed altitude of the Sun. - F. 279. 96th. How we ought to find from the observed [position] of the Sun the seasonal hours by means of the table of hours. — 97th. On knowing the position of the Sun. Cf. codd. It. 11, f. 86: Vind. 3, f. 87', cap. 14th. - 98th. If we wish to know the position of the Moon [sic]. Cf. codd. It. 11, f. 86'; Vind. 3, f. 88, cap. 15th. - F. 280. 99th. On the numerical calculation of the 5 planets according to longitude [sic]. Cf. codd. It. 11, f. 86°; Vind. 3, f. 88', cap. 17th.

F. 281. 70th. [In red: Conjunction of the Moon with the remaining stars]. On the conjunctions of the Moon with the planetary stars [sic] ([The add. in red] Moon [sic] traveling together with Saturn is contrary in every matter... Otherwise. The Moon [sic] traveling together with Saturn is beneficial for the purchasing of precious stones — and Saturn according to the seventh [sic]).

F. 284. οα'. Table. Ζώδια. Ὅρια κατὰ Αἰγυπτίους. Ὅρια κατά Πτωλεμαίου [sic]. — From Hephaestion? Cf. cod. Paris. 45, f. 69%.

F. 285. οβ'. Table. Ζώδια. Οἶκοι. Ὑψώματα. Ταπεινώματα. Δεκανοί. Τριγονόκρατορες [sic]. Ἐπίκεντροι) τριγονοκράτορες [sic]. Μονόμοι ριαῖοι ?) τριγονοκράτορες [sic]. Cf. ibidem.

F. 285. ογ' πα'. [Ἀρσενικά (deleted by moisture). Aries, Gemini, Leo — [human-shaped. Gemini, Capricorn, Libra, Aquarius up to degree 15 of Sagittarius πα'. — Cf. Maximi et Ammonis reliquiae, ed. Ludwich, p. 105. V. Catal., I, p. 164; IV, p. 159.

83. Cod. Paris. gr. 2491. Paper, cm. 20 × 14, ff. 160, largely written by the same hand of the 14th century (before the year 1334; cf. indeed in a later hand on f. 1, ἐν ὑπο- δείγματι ... κατὰ τὸ τωμγ' ἔτος [1335]..., ἐν τῷ παρόντι, τωμγ' ἔτει and below, .. κατὰ τὸ τωμδ' [1336] ..., f. 4 .. κατὰ τὸ νῦν ἔτος, σωμες [1334] ...; perhaps around the year 1329. cf. indeed f. 15 in the first hand, κατὰ τὸ τωλή), apart from (ff. 2×45 (partly) and 133r (partly) + 152r–155r which appear to be of another hand of the 14th century, f. 100 in various hands of the 14th century, f. 133r (partly) + 136–137 + 155r–160 written in a hand of the 15th century, etc. — Formerly from Fontainebleau (v. Omont, Catalogue des mss. grecs de Fontainebleau, p. 92, n. 276), Regius DCCCLXIX, 949, 3209. — Cf. Omont, Inventaire, II, p. 269.

F. 9v. Κανόνιον περὶ βροντῶν καὶ χειμώνων καὶ ὄμβρων καὶ σει[σμῶν]. Figura. Cf. cod. 84, f. 165v.

F. 10. Σφαῖρα δι' ἧς εὑρίσκεται βροντή, χειμών, ὄμβρος, σεισμός. Figura. — Cf. codd. Germ. 17, f. 30 et infra f. 166; 118, f. 4v.

F. 10v. Ἑτέρα σφαῖρα δι' ἧς εὑρίσκεται βροντή, χειμών, ὄμβρος, σεισμός. Figura. — Cf. cod. 2493, f. 166v.

F. 11. Πίναξ πρὸς τὸ εὑρεῖν ποῖος ἄνεμος πνεῖ ἢ εἰ γινήσεται βροντή, βροχή, χειμών, σεισμός (Τὰ νέφη κινούμενα — σχηματισμὸν τῶν ἀστέρων). Figura. — Cf. codd. 84, f. 167; 118, f. 5.

F. 11v-12, De eadem re figurae septem, quibus inscribitur : Ἡλίου δ', Σελήνης α', Κρόνου ζ', Διὸς ς', Ἄρεως ε', Ἀφροδίτης γ', Ἑρμοῦ β'. — Cf. cod. 84, ff. 167v-168.

F. 11v in ima pagina. Τὸν ἀστέρα τὸν κύριον τῆς προγενομένης συνόδου — συζυγίας ἔτυχεν ἀποφαίνου. — Cf. cod. 84, f. 167v.

F. 12 dextra parte : Ἡμέρα α' Ἡλίου etc. οἶκος Ἡλίου Λέων etc.

F. 12v. Μέθοδος εἰς τὸ ψηφῆσαι [*sic*] τὸν Ἥλιον ἐν ποίᾳ μοίρᾳ τοῦ ζῳδίου ἐστίν (Κράτει τὰ ἀπὸ — καὶ λεπτὰ τόσα).
Ψῆφος τῆς κατὰ μῆκος ἐποχῆς τῆς Σελήνης (Λαμβάνω τὰ περισσὰ — μοιρῶν καὶ λεπτῶν) In marg. rubro Εἰ δὲ πλείων — καὶ τότε ἀφαίρει.

F. 13. Περὶ μεταβολῆς τῶν καιρικῶν ὡρῶν εἰς τὰς ἐν Ἀλεξανδρίᾳ μεσημβρίας, καὶ πρὸς ἰσημερινὰς ὥρας καὶ πρὸς ὁμαλὰ νυχθήμερα (Πῶς αἱ καιρικαὶ — διδόναι τῷ Ἡλίῳ).

F. 13v. Περὶ τῆς τῶν ἐφημερίδων ἐκθέσεως (Ἄνω καὶ κάτω — τὰς καθολικὰς καταρχάς). — Cf. codd. Flor. 8, f. 32, cap. κγ'; Ven. 8, f. 163v.

F. 14. Περὶ τῶν ἀπὸ τῶν σχηματισμῶν τῆς Σελήνης ἐπισημασιῶν (Ἡ Σελήνη πρὸς — καὶ τὰς φάσεις). — Cf. codd. Flor. 9, f. 244v, cap. τπε'; Vind. 2, f. 172v, cap. ιζ'?

F. 14v. Κατὰ τὰς τοῦ μεγάλου Πτολεμαίου παραγγελίας [*Syntax. mathem.*, ed. Heiberg, VII, 4?] οἱ λαμβανόμενοι ἀπλανεῖς ἀστέρες λαμπροὶ ἐν τοῖς ἀποτελέσμασιν — [F. 14v] Ἀλεξάνδρου τελευτῇ οὕτως. Ff. 14v-15v tabulae sequuntur. — Cf. cod. 84, f. 164.
F. 14v in ima pagina alia manu saec. XIV, Ἡ δὲ Πλειὰς — Παρθένου γν'. — Cf. ibid.

F. 138. Ἰωάννου γραμματικοῦ Ἀλεξανδρέως περὶ τῆς τοῦ ἀστρολάβου χρήσεως καὶ τῶν ἐν αὐτῷ γεγραμμένων ἕκαστον τί σημαίνει (Τὴν ἐν τῷ — διέστηκεν ἐπὶ θάτερα). — V. supra cod. 80, f. 1.

F. 148v. Ἑτέρα ἐξήγησις τοῦ ἀστρολάβου (Εἰ βούλει γινώσκειν —

F. 9v. A table concerning thunder, storms, rain, and earth[quakes]. Figura. Cf. cod. 84, f. 165.

F. 10. A sphere by which thunder, storm, rain, and earthquake are found. Figura. - Cf. codd. Germ. 17, f. 30 and below f. 166; 118, f. 4v.

F. 10. Another sphere by which thunder, storm, rain, and earthquake are found. Figura. - Cf. cod. 2493, f. 166. · t.

F. 11. A table for finding which wind is blowing or whether there will be thunder, rain, storm, earthquake (The clouds moving — the configuration of the stars). Figura. - Cf. codd. 84, f. 167; 118, f. 5.

F. 11-12. On the same subject, seven figures, which are inscribed: Of the Sun 4, Of the Moon 1, Of Saturn 7, Of Jupiter 6, Of Mars 5, Of Venus 3, Of Mercury 2. Cf. cod. 84, ff. 167-168.

β'.

F. 11v at the bottom of the page. The star lord of the preceding conjunction — of the syzygy, declare it to have occurred. — Cf. cod. 84, f. 167. F. 12 right side: Day 1 of the Sun etc. house of the Sun Leo etc. F. 12. Method for calculating [sic] in which degree of the Zodiac the Sun is (Count from — and so many minutes).

Calculation of the longitude of the position of the Moon (I take the odd degrees and minutes). In the margin in red: But if more and then subtract.

F. 13. On the conversion of seasonal hours to the meridians at Alexandria, and to equinoctial hours and to uniform nychthemera (How the seasonal hours — to assign to the Sun).

Γ. 13. On the Exposition of Ephemerides (Above and below — the universal beginnings). - Cf. codd. Flor. 8, f. 32, cap. κγ'; Friend. 8, f. 163.

Γ. 14. On the Indications from the Configurations of the Moon (The Moon in relation to — and the phases). - Cf. codd. Flor. 9, f. 244, cap. ττε'; Vind. 2, f. 172v, cap. 17

Γ. 14. According to the precepts of the great Ptolemy [Syntax. mathem., ed. Heiberg, VII, 49] the bright fixed stars taken in the apotelesmatic results — [F. 14v] thus at the death of Alexander. Fr. 14-15 tables follow. - Cf. cod. 81, f. 164.

F. 14v at the bottom of the page in another hand of the 14th century, The Pleiades – Virgo 53°. - Cf. ibid.

Γ. 138. Of John the Grammarian of Alexandria on the use of the astrolabe and what each of the things written upon it signifies (The one in the it is separated on the other side). — See above cod. 80, f. 1.

Γ. 148. Another explanation of the astrolabe (If you wish to know

καθὼς πρότερον διεταξάμεθα). Ammonii. — V. supra cod. 80, f. 15v.

F. 150v. Σφαιροειδοῦς τῆς γῆς οὔσης... etc.

F. 151. Ἡ ἀρχὴ τῶν δεκανῶν καὶ τῶν ὁρίων· ἀπὸ Ἰχθύων ἄρχεται καὶ πρόεισιν ἕως Κριοῦ. Figura. Ἕκαστος τῶν ἀστέρων — δεκανὸν αὐτοῦ α'.

84. Cod. Paris. gr. 2493. — Chartaceus, cm. 22 × 15.5; ff. 169; saec. XVI manu Angeli Vergetii (cf. Vogel-Gardthausen, *Die griechischen Schreiber*, p. 5) scriptus.— Ex bibliotheca Colberti (n. 4387), postea Regius 4387.2.2 — Cf. Omont, *Inventaire*, t. II, p. 270.

Post Theonis Alexandrini commentarium in Ptolemaei expeditos canones et Ptolemaei ipsius opus haec inveniuntur :

F. 130. Ἰωάννου Ἀλεξανδρέως τοῦ γραμματικοῦ περὶ τῆς τοῦ ἀστρολάβου κατασκευῆς τε καὶ χρήσεως καὶ τῶν ἐν αὐτῷ καταγεγραμμένων ἕκαστον τί σημαίνει (Τὴν ἐν τῷ — διέστηκεν ἐπὶ θάτερα). — V. supra cod. 80, f. 1.

F. 148. Ἑτέρα τις ἐξήγησις τοῦ ἀστρολάβου (Εἰ βούλει γινώσκειν — καθὼς πρότερον διεταξάμεθα). Ammonii. — V. supra cod. 80, f. 15v.

F. 152. Νικηφοροῦ Γρηγορᾶ τοῦ φιλοσόφου περὶ κατασκευῆς καὶ γενέσεως τοῦ ἀστρολάβου (Περὶ τῶν τοῦ — καταγεγραμμένον χειμερινὸν κύκλον· τέλος τοῦ λόγου τοῦ κυρίου Γρηγορᾶ). — V. cod. 20, f. 22.

F. 158. De eadem re. Ἰστέον δὲ καὶ τοῦτο ὡς ἡμεῖς ἐνταῦθα — τοῦτο μὲν τοιοῦτον. — V. ibidem. Cf. supra cod. 80, f. 23.
Folii 159r infima pars, ff. 159v 162v vacant.

F. 163. Περὶ τῶν ἐν τῷ βορείῳ ἡμικυκλίῳ καὶ νοτίῳ ζωδίων ποῖα τίσιν τῶν ἐν τῷ ζῳδιακῷ κυρίως λεγομένων ζῳδίων συνανατέλλουσι καὶ συγκαταδύονται (Συνατέλλουσι καὶ συγκαταδύονται — Ὀφιοῦχος ἕως γονάτων).

F. 164. Κατὰ τὰς τοῦ μεγάλου Πτολεμαίου — Ἀλεξάνδρου τελευτῆς οὕτως. Ff. 164-165 tabulae sequuntur. — Cf. cod. 83, f. 14v.

F. 165v. Κανόνιον περὶ βροντῶν καὶ χειμώνων καὶ ὄμβρων καὶ σεισμῶν. Cf. cod. 83, f. 9v.

F. 166. Σφαῖρα δι' ἧς εὑρίσκεται βροντή, χειμών, ὄμβρος καὶ σεισμός. Figura — Cf. cod. 83, f. 10, etc.

F. 166v. Ἑτέρα σφαῖρα δι' ἧς εὑρίσκονται βροντή, χειμών, ὄμβρος, σεισμός. Figura. — Cf. cod. 83, f. 10v.

F. 167. Πίναξ πρὸς τὸ εὑρεῖν ποῖος ἄνεμος πνεῖ ἢ εἰ γενήσεται βροντή, βροχή, χειμὼν καὶ σεισμός (Τὰ νέφη κινούμενα — σχηματισμὸν τῶν ἀστέρων). Figura. — Cf. cod. 83, f. 11, etc.

as we arranged before). Of Ammonius. - V. above code. 20, Γ. 159.

F. 150. The earth being spherical... etc.

Γ. 151. The beginning of the decans and the terms; it begins from Pisces and proceeds as far as Aries. Figure. Each of the stars its own decan 1st.

84. Cod. Paris. 2193. gr. - Paper, em. 22 × 155; ff. 169; written in the 16th century by the hand of Angelus Vergetius (cf. Vogel-Gardthausen, Die griechischen Schreiber, p. 5).— From the library of Colbert (n. 4387), later Royal 43×7.2.2 — Cf. Omont, Inven-taire, t. II, p. 270,

After the commentary of Theon of Alexandria on Ptolemy's handy tables and the work of Ptolemy himself, the following are found:

F. 130. Of John of Alexandria the grammarian, on the construction and use of the astrolabe and what each of the things inscribed on it signifies (Τὴν ἐν τῷ διέστηκεν ἐπὶ θάτερα). — See above, cod. 60, 80, f. 1.

F. 148. Another explanation of the astrolabe (Εἰ βούλει γινώσκειν καθώς πρότερον διεταξάμεθα). Of Ammonius. — See above, cod. 80, f. 154.

F. 152. Of Nikephoros Gregoras the philosopher, on the construction and origin of the astrolabe (Περὶ τῶν τοῦ καταγεγραμμένον χειμερινόν κύκλον· τέλος τοῦ λόγου τοῦ κυρίου Γρηγορά). See cod. 20, f. 22.

F. 158. On the same subject. Ἰστέον δὲ καὶ τοῦτο ὡς ἡμεῖς ἐνταῦθα τοῦτο μὲν τοιοῦτον. — See ibid. Cf. above, cod. 80, f. 93.

The lower portion of folio 159, ff. 159v–162v are blank.

F. 163. On the signs in the northern and southern semicircles, which of them rise and set together with the signs properly called signs of the Zodiac (Συνατέλλουσι καὶ συγκαταδύονται Ὀφιοῦχος ἕως γονάτων).

F. 164. According to the tables of the great Ptolemy — of Alexander thus. Ff. 164–165, tables follow. — Cf. cod. 83, f. 14. F. 165. A small table concerning thunder, storms, rain, and earthquakes. Cf. cod. 83, f. 9.

F. 166. A sphere by which thunder, storm, rain, and earthquake are found. Figure Cf. cod. 3, f. 10, etc.

F. 166. Another sphere by which thunder, storm, rain, and earthquake are found. Figure. - Cf. cod. 3, F. 10.

F. 167. A table for finding which wind blows, or whether there will be thunder, rain, storm, and earthquake (The clouds moving – the configuration of the stars). Figure. Cf. cod. 83, f. 11, etc.

Ff. 167v-168. De eadem re figurae septem. = Cod. 83, ff. 11v-12.
F. 167v. In ima pagina. Τὸν ἀστέρα τὸν — [F. 167v] συζυγίας ἔτυχεν ἀποφαίνου. — Cf. cod. 83, f. 11v.

85. Cod. Paris. gr. 2504. — Chartaceus, cm. 19 × 15, ff. 230, saec. XVI. — Ex bibliotheca Colberti (n. 3838); Regius 3207, 3. — Cf. Omont, *Inventaire*, II, p. 273; Ruelle, *Comptes rendus de l'Académie des Inscriptions*, 1910, p. 32.

F. 1. Πορφυρίου φιλοσόφου εἰσαγωγὴ εἰς τὴν ἀποτελεσματικὴν τοῦ Πτολεμαίου (Προοίμιον. Ἐπειδὴ τὰ περὶ — καὶ ὄπισθεν ζ' τέλος). — Ed. Wolf, Basileae, 1559, p. 181-192.
F. 29v. Κανόνιον τοῦ ὅλου κύκλου τῶν ὀκτὼ καὶ δέκα ζῳδίων καὶ πῶς μερίζεται εἰς τοὺς σχηματισμούς. Tabula.
F. 30. Ζήτησον τὴν αὐτοῦ ἐξήγησιν ἐν ρκ' κεφαλαίῳ. Figura.
Ff. 30v-34v vacant.
F. 35. Ἀπομάσσαρος [*sic*] τοῦ παλαιτάτου ἐξήγησις εἰς τὴν τετράβιβλον τοῦ Πτολεμαίου (Τὰ προοίμια ποιεῖται — πάντων τῶν κέντρων). F. 229r in paginae parte inferiore, ff. 229v-230r figurae. = *In Claudii Ptolemaei quadripartitum enarrator ignoti nominis etc.*, ed. Wolf, Basileae, 1559, pp. 1-180. Cf. Ruelle, *l. c.*

86. Cod. Paris. gr. 2507. — Chartaceus, cm 22 × 14, ff. 206, saec. XV totus una, ut videtur, manu scriptus praeter ff. 140-141r. — Ex bibliotheca Caroli Le Tellier (n. 77), postea Regius 3214, 2. — Cf. Omont, *Inventaire*, II, p. 274. — Indice locupletissimo ff. 1-39, 77-206, quem vir doctissimus A. Jacob confecerat, usus sum.

F. 1. Ἀποτελεσματικὰ ἐκ τῶν εἰς τὸν Παῦλον ἐξηγητικῶν Ἡλιοδώρου καὶ [ἑτέρων ἀστρολόγων haec verba bibliothecae sigillo operta].
Περὶ τριγώνου καὶ ἑξαγώνου σχήματος καὶ τῶν λοιπῶν (Τὸ ἑξάγωνον σχῆμα — καὶ πρὸς ἀλλήλους). — Cf. codd. Flor. 8, f. 178, cap. σνβ'; Ven. 5, f. 1; 7, f. 356 (qui libri partem tantum continet); 8, f. 278v, cap. σλβ'; It. 4, f. 7; Rom. 15, f. 229; Vind. 2, f. 162, cap. α'; 4, f. 83. Heliodori frustula edidit F. Cumont, *Catal.*, IV, p. 81-83. V. *Catal.*, I, p. 26, n. 1; II, p. 81, n. 1; IV, p. 81, n. 1.
Περὶ συναφῶν καὶ ἀπορροιῶν (Ἀλλὰ καὶ τοῦτο — καὶ ἀπορρεῖ ὁμοίως). — Cf. codd. Flor. 8, f. 178, cap. σνγ' Venet. 5; 8; It. 4; Vind. 2, f. 162, cap. β'; 4, f. 83.
F. 1v. Περὶ προστασσόντων καὶ ὑπακουόντων (Ὅτι φησὶν ὁ Παῦλος — συναιρέτου ἢ παραιρέτου). — Cf. cod. Flor. ibid.; etc. Ἡ δὲ τῶν ἀσυνδέτων — καὶ περὶ τούτου. — Cf. cod. Flor. 8, f. 178v, cap. σνδ'; etc.

Ff. 167-168. Seven figures on the same subject. Code. 83, ff. 11-12.

F. 167. At the bottom of the page. The star [F. 167] obtained a conjunction that appears. Cf. cod. 83, f. 119.

85. Code. Paris. gr. 2504. Paper, em. 19 × 15, ff. 230, 16th century. Ex the library of Colbert (n. 3838); Regius 3207, 3 Cf. Omont, Inventaire, II, p. 273; Ruelle, Comples rends de l'Académie des Inscriptions, 1910, p. 32.

F. 1. Porphyry the philosopher's introduction to the Tetrabiblos of Ptolemy (Proem. Since the matters concerning — and on the back, end of Book Z). - Ed. Wolf. Basileae, 1559, p. 181-192.

F. 29. A brief table of the entire cycle of the eighteen zodiac signs and how it is divided into the configurations. Tabula.

F. 30. Seek its explanation in chapter 120. Figura.

Ff. 30-34 vacant.

F. 35. Abū Ma'shar's [sic] explanation of the Tetrabiblos of Ptolemy (He makes the proems — of all the centers). F. 929r in the lower part of the page, f. 229-230 figures. In Claudii Ptolemaei quadripartitum enarrator ignoti nominis etc., ed. Wolf, Basileae, 1559, pp. 1-180. Cf. Ruelle, l. c.

86. Cod. Paris. gr. 2507. Paper, cm 22 × 14, ff. 206, 15th century, written entirely, as it appears, in one hand, except ff. 140–141°. From the library of Charles Le Tellier (n. 77), later Regius 3214, 2. Cf. Omont, Inventaire, II, p. 274. I made use of a very full index of ff. 1–39, 77–206, which the most learned A. Jacob had compiled. F. 1.

Astrological conclusions from the commentaries on Paul by Heliodorus and [other astrologers — these words covered by the library stamp].

On the trine and sextile aspect and the rest (The sextile aspect – and with one another). – Cf. codd. Flor. 8, f. 178, cap. σνβ'; Ven. 5, f. 1; 7, f. 356 (which contains only part of the book); 8, f. 278°, cap. σλβ'; It. 4, f. 7; Rom. 15, f. 229; Vind. 2, f. 162, cap. α'; 4, f. 83. Fragments of Heliodorus edited by F. Cumont, Catal., IV, p. 81–83. See Catal., I, p. 26, n. 1; II, p. 81, n. 1; IV, p. 81, n. 1.

On applications and separations (But this also – and separates likewise). – Cf. codd. Flor. 8, f. 178, cap. σνγ'; Venet. 5; 8; It. 4; Vind. 2, f. 102, cap. β'; 4, f. 83.

F. 1v. On commanding and obeying signs (That Paul says – of the co-ruler or sub-ruler). Cf. cod. Flor. ibid.; etc. But concerning the unconnected – and on this also. – Cf. cod. Flor. 8, f. 178, cap. σνδ'; etc.

F. 2ᵛ. Ποιοῦνται δὲ φάσεις πρὸς τὸν Ἥλιον — τὴν κίνησιν ποιούμενοι. — Cf. cod. Flor. 8, f. 179ᵛ, cap. σνε'; etc.

F. 4. Δεξιὸν τρίγωνον ἐκάλεσεν — τὸν Ἥλιον φερομένη. — Cf. cod. Flor. 8, f. 181, cap. σνϛ'; etc.

F. 6. Τοῦ περὶ ἀπορροίας λόγου — προϊόντες ἀκριβέστερον μαθησόμεθα. — Cf. cod. Flor. 8, f. 183, cap. σνζ'; etc.

F. 7. Περὶ πολευόντων (Τὸ τέταρτον τῶν ἀπὸ — ἡ γενέθλιος ἡμέρα). Cf. cod. Flor. 8, f. 184, cap. σνη'; etc.

F. 7ᵛ. Περὶ διεπόντων (Καὶ ταῦτα μὲν — ὡρῶν ἀδιάπτωτον εὑρίσκεται). — Cf. cod. Flor. 8, f. 185, cap. σνθ'; etc.
Περὶ δωδεκατημορίου τῶν ἀστέρων (Τὸ δὲ τῶν — ἄλλων κέντρων ποιῶ). — Cf. cod. Flor. 8, f. 185, cap. σξ'; etc.

F. 8ᵛ. Περὶ κλήρων (Λείπεται δὲ ἡμῖν — αἰχμαλωσιῶν ἐστὶν αἴτιος). — Cf. cod. Flor. 8, ff. 186 et 186ᵛ, cap. σξα' et σξβ'; etc.

F. 12. Ἀρχὴ τοῦ δευτέρου τμήματος (Τῶν δώδεκα τόπων — παντὸς ἀστέρος καθόλου). — Cf cod. Flor. 8, f. 190ᵛ, cap. σξγ' partim; etc.

F. 15ᵛ. Περὶ τῆς διακρίσεως τῶν ιβ' τόπων (Περὶ δὲ τοῦ μερισμοῦ — καὶ τὸν κατὰ κορυφήν). — Cf. cod. Flor. 8, f. 190ᵛ, cap. σξγ' partim; etc.

F. 17. Περὶ τέκνων (Διαλεχθεὶς ὁ ἀστρολόγος — καὶ σπόριμος λέγεται). — Cf. cod. Flor. 8, f. 196ᵛ, cap. σξδ'; etc.

F. 18. Περὶ πράξεως (Ὁ περὶ πράξεως λόγος — κύριον τῆς πράξεως). — Cf. cod. Flor. 8, f. 197ᵛ, cap. σξε'; etc.

F. 18ᵛ. Περὶ κέντρων ἐπαναφορῶν καὶ ἀποκλιμάτων (Τεσσάρων κέντρων ὄντων — ἐὰν ἀγαθοποιὸς τύχῃ). — Cf. cod. Flor. 8, f. 198, cap. σξϛ'; etc.

F. 19ᵛ. Περὶ τοῦ γνῶναι ποίαν μοῖραν ἐπέχει ὁ Ἥλιος καὶ ποίαν ὁ ὡροσκόπος (Τὴν ἀπὸ ζῳδίου — ἐν τῇ τοῦ Πτολεμαίου συντάξει). — Cf. cod. Flor. 8, f. 199, cap. σξζ'; etc.

F. 20. Περὶ τοῦ γνῶναι τὴν μεσουρανοῦσαν μοῖραν (Τὴν δὲ τοῦ — Κριοῦ μοίρᾳ ϛ' μκ'). — Cf. cod. Flor. 8, f. 200, cap. σξη'; etc.

F. 20ᵛ. Περὶ ἐνιαυτοῦ καὶ μηνὸς καὶ ἡμέρας (Ὅσα δ' ἂν ἡ — ἐπὶ τῆς ἡμέρας). — Cf. cod. Flor. 8, f. 200, cap. σξθ'; etc.

F. 22ᵛ. Περὶ τῆς κατὰ τρίγωνον μονομοιρίας (Ἡ κατὰ τρίγωνον — τῆς πολλῆς ἀγαθότητος). — Cf. cod. Flor. 8, f. 202ᵛ, cap. σο'; etc.

F. 24. Κανόνιον τριγωνικῶν μονομοιριῶν. Tabula. — Cf. cod. Flor. 8, f. 204ᵛ, cap. σοα'; etc.

F. 24ᵛ. Περὶ ἀναγκαστικῆς μοίρας τοῦ ὡροσκόπου (Τὴν δὲ κατὰ τρίγωνον μονομοιρίαν οἱ σοφοὶ τῶν Αἰγυπτίων — ἐν τῷ ὡροσκοποῦντι ζωδίῳ τὴν μοίραν ταύτην). — V. infra f. 33

F. 2'. They make appearances in relation to the Sun — moving in their motion. — Cf. cod. Flor. 8, f. 179, cap. σνε'; etc.

F. 4. He called it the right trine — carried toward the Sun. — Cf. cod. Flor. 8, f. 181, cap. αντ'; etc.

F. 6. On the topic of emanations — we will learn more precisely as we proceed. Cf. cod. Flor. 8, f. 183, cap. σνζ'; etc. On

F. 7. those in transit (The fourth of those from — the natal day). Cf. cod. Flor. 8, f. 184, cap. σνη'; etc.

F. 7. On those that govern (And these indeed of hours infallibly is found). — Cf. cod. Flor. 8, f. 185, cap. σνθ'; etc.

On the dodecatemory of the stars (That of the — of the other centers I make). — Cf. cod. Flor. 8, f. 185, cap. σε'; etc.

Γ. 8. On Lots (Λείπεται δὲ ἡμῖν — αἰχμαλωσιῶν ἐστὶν αἴτιος). — Cf. cod. Flor. 8, f. 186 et 186, cap. στα' et σέβ'; etc.

F. 12. Beginning of the second section (Τῶν δώδεκα τόπων — παντὸς ἀστέρος καθόλου) — Cf cod. Flor. 8, f. 190, cap. σεγ' partim; etc.

E. 15. On the distinction of the 12 houses (Περὶ δὲ τοῦ μερισμού — καὶ τὸν κατὰ κορυφήν). - Cf. cod. Flor. 8, f. 190%, cap. σΕΥ' partim; etc.

Γ. 17. On children (Διαλεχθεὶς ὁ ἀστρολόγος — καὶ σπόριμος λέγεται). - Cf. cod. Flor. 8, f. 196, cap. σξδ'; etc.

C. 18. On action (Ο περὶ πράξεως λόγος — κύριον τῆς πράξεως). — Cf. cod. Flor. 8, f. 197v, cap. σεε'; etc.

Γ. 18. On the centers of returns and declinations (There being four centers — if a benefic happens). — Cf. cod. Flor. 8, f. 198, cap. σε'τ'; etc.

Γ. 19. On knowing what degree the Sun occupies and what degree the horoscope occupies (The one from the zodiac sign — in the syntaxis of Ptolemy). — Cf. cod. Flor. 8, f. 199, cap. σξζ'; etc.

F. 20. On knowing the culminating degree (But the one of — Aries degree 3' 40'). — Cf. cod. Flor. 8, f. 200, cap. σξη'; etc. Γ. 20. On the year and month and day (As many as the day —). — upon the of the day). — Cf. cod. Flor. 8, f. 200, cap. σξθ'; etc.

Γ. 22. On the single-degree aspect according to trine (The one according to trine — of great goodness). — Cf. cod. Flor. 8, f. 202, cap. σο'; etc.

F. 24. Canon of triangular monomurals. Tabula. Cf. cod. Flor. 8, nf. 204", cap. soa'; etc.

F. 24. On the compulsory degree of the horoscope (But the wise men of the Egyptians, regarding the degree according to the trigon in the ascending sign, this degree). - V. intra f. 33

capituli finem. Cf. cod. Flor. 8, f. 205, cap. σοβ'; etc. Capituli initium *Catal.*, IV, p. 82, editum est.

Ff. 25-31 manu posteriore scripta, f. 32 vacuus in medio capitulo inserta sunt.

F. 25. Initio mutilum. Ἀπό τε τοῦ Ἄρεος καὶ ἀπὸ τοῦ Κρόνου — δυτικοὶ δὲ κρύπτειν ποιεῖ.

F. 26. Κεφάλαιον ε' (Τῷ περὶ γάμου — τὰ λοιπὰ σκεπτέον).

F. 26v. Κεφάλαιον ϛ' (Εἰπὼν περὶ γάμων — καὶ ἡ τυχοῦσα).

F. 27v. Κεφάλαιον ζ' (Ἐν τούτῳ τῷ — ἐστὶν εἴτε βλαβερά).

F. 28. Κεφάλαιον η' (Τὸ πλῆθος τῶν -- τοῦ περὶ ξενιτείας).

F. 29. Κεφαλαίον θ' (Τῆς εἱμαρμένης ἡ — αὐτῶν τῶν χρονοκρατόρων). Folii 29 pars inferior vacat. F. 32, a legatore additum, vacat.

F. 33. Τῆς τριγωνικῆς μονομοιρίας — ἀκρίβειαν τῆς ὡροσκοπούσης μοίρας. — V. supra f. 24v huius capituli initium.

F. 34v. Περὶ κλιμακτήρων (Σημαίνει δὲ τοὺς — λοιπῶν ϛ' ἀστέρων). — Cf. cod. Flor. 8, f. 207v, cap. σογ'; etc.

F. 35. Περὶ ἐξαλμάτων τοῦ Ἡλίου (Ἔξαλμα δὲ Ἡλίου — περὶ τοῦ ἐξάλματος).

F. 35v. Φέρε δὴ καὶ ἐπὶ τῆς συναντήσεως εἴπωμεν — δεῖται ἡ ἀστρολογία.

F. 37. Περὶ συνδεσμῶν τῆς Σελήνης (Ὁ τῆς Σελήνης τὸν Ἥλιον σχηματισμῶν). — Cf. cod. Flor. 8, f. 207v; etc.

F. 37v. Περὶ οἰκοδεσπότου καὶ χρόνων ζωῆς (Ὁ τοῦ οἰκοδεσπότου — τῶν τῆς ζωῆς χρόνων. τέλος τῶν τοῦ Παύλου ἀπό ἐξηγήσεως τοῦ Ἡλιοδώρου). — Cf. cod. Flor. 8, f. 212, cap. σοδ'; etc. F. 39r maior pars, f. 30v, f. 40 a legatore additum, vacant.

F. 41. Ἐκ τῶν τοῦ Ἡφαι<σ>τίωνος ἀποτελεσματικῶν. Προοίμιον (Τῆς οὐρανίας διαθέσεως — θεμάτιον ὀνομάζουσι λέξομεν). — Cf. codd. Flor. 8, f. 213, cap. σοε'; Ven. 7, f. 382, cap. α'; It. 1, f. 36; Rom. 3, f. 104; 19, f. 129; 20, f. 160v; Vind. 6, f. 248v; Germ. 20, f. 139v; 22, f. 150; Par. 15, f. 94v; 16, f. 81; 20, f. 215v; 87, f. 120v; Scorialensis T. I 14, f. 536. Editum *Catal.*, I, p. 93.

Περὶ τοῦ θεματίου ὅπως σχηματίζεται (Θεμάτιον τοίνυν λέγεται — τόπους ὡς ὁρᾶται), — Cod. Flor. 8, f. 213, cap. σοϛ'; etc.

Περὶ τῶν δωδεκατημορίων τοῦ ζῳδιακοῦ (Ἕκαστον ζῴδιον λέγεται — τὸ δῦνον δείκνυται). Cum figura. — Cf. cod. Flor. 8, f. 213, cap. σοζ'; etc.

Περὶ τριγώνων τῶν ἐν τοῖς ζῳδίοις (Διαιροῦσι δὲ οἱ ἀστρολόγοι — ὑδατῶδες καὶ νοτολιβικόν [*sic*]. — Cf. cod. Flor. 8, f. 213v, cap. σοη'; etc.

end of chapter. Cf. cod. Flor. 8, f. 205, cap. σοβ'; etc. The beginning of the chapter has been published in Catal., IV, p. 82.

Ff. 25-31, written in a later hand, and f. 32, blank, were inserted in the middle of the chapter.

F. 25. Mutilated at the beginning. From Mars and from Saturn, those in the west cause concealment.

Γ.46. Chapter 5 (On the topic of marriage — the rest must be examined).

C. 26. Chapter 6 (Having spoken about marriages – and the

F. 27v. that happens to occur). Chapter 7 (In this — whether it is

F. 28. harmful). Chapter 8 (The multitude of — on the topic of

F. C.29. foreign travel). Chapter 9 (The fate's [redacted] of the chronocrators themselves).

The lower part of folio 29 is blank. F. 32, added by the bequeather, is blank.

F. 33. Of the trigonic single-degree [redacted] precision of the ascending degree. of the degree. - V. above f. 24v the beginning of this chapter.

Γ. 34. On Climacterics (It signifies those – of the remaining stars). Cf. cod. Flor. 8, f. 207; cap. σογ'; etc.

Γ. 35. On the Leaps of the Sun (A leap of the Sun — [redacted] concerning the of the leap).

Γ. 35. Come now, let us also speak concerning the conjunction — astrology requires.

Γ. 37. On the Conjunctions of the Moon (The one of the Moon the Sun in aspect). - Cf. cod. Flor. 8, f. 207'; etc.

Γ. 37. On the Lord of the House and the Years of Life (The one of the lord of the house [redacted] of the years of life. End of the works of Paul from the commentary of Heliodorus). - Cf. cod. Flor. 8, f. 212, cap. σοδ'; etc.

F. 39 the greater part, f. 30v, f. 40 added by the legator, are blank.

Γ. 41. From the Astrological Works of Hephaestion. Proem (Of the celestial disposition – they call a theme we shall speak). — Cf. codd. Flor. 8, f. 213, cap. σοε'; Ven. 7, f. 382, cap. a'; It. 1, f. 36; Rom. 3, f. 104; 19, f. 129; 20, f. 160v; Vind. 6, f. 248; Germ. 20, f. 139v; 22, f. 150; Par. 15, f. 94; 16v, f. 81; 20, f. 215v; 87, f. 120v; Scorialensis T. I 14, f. 536. Editum Catal., I, p. 93.

On the thema and how it is formed (A thema, then, is called — the places as it appears), - Cod. Flor. 8, f. 213, cap. σος'; etc. On the twelve parts of the Zodiac (Each sign is called — the setting is shown). With figure. - Cf. cod. Flor. 8, f. 213, cap. σου'; etc.

On the triangles in the Signs (The astrologers divide — water [redacted] and south-southwestern [sic]). - Cf. cod. Flor. 8, f. 213, cap. σοη'; etc.

F. 41ᵛ. Περὶ ὑψωμάτων (Ὕψωμα μὲν Ἡλίου — τὴν κγ' μοῖραν). — Cf. cod. Flor. 8, f. 213ᵛ, cap. σοθ'; etc.
Περὶ τῶν σχημάτων τῶν ἀστέρων καὶ πρῶτον περὶ τοῦ τριγώνου (Σχηματίζονται δὲ πρὸς — τῶν λοιπῶν ὁμοίως). — Cf. cod. Flor. 8, f. 213ᵛ, cap. σπ'; etc.
Περὶ τοῦ κατὰ τετράγωνον σχηματισμοῦ (Κατὰ τετράγωνον δὲ — τὸν ἐν Κριῷ). — Cod. Flor. 8, f. 214, cap. σπα'; etc.
Περὶ τοῦ κατὰ ἑξάγωνον σχηματισμοῦ (Κατὰ ἑξάγωνον δὲ — ἓν μόνον ζῴδιον). — Cf. cod. Flor. 8, f. 214, cap. σπβ'; etc.
Περὶ τοῦ κατὰ διάμετρον (Κατὰ δὲ διάμετρον — ὁ δὲ κατὰ διάμετρον). — Cf. cod. Flor. 8, f. 214, cap. σπγ'; etc.
Καὶ ὁ μὲν κατὰ τρίγωνον συσχηματισμὸς — ἢ ροδ ἢ ρπϛ'. — Cf. cod. Flor. 8, f. 214, cap. σπδ'; etc.

F. 42. Περὶ δεξιῶν σχημάτων καὶ ἀριστερῶν (Δεξιὰ μὲν λέγουσι — τῷ δεξιῷ σχήματι). — Cf. cod. Flor. 8, f. 211, cap. σπδ'; etc.
Περὶ ἀκτινοβολίας (Ἀκτινοβολεῖν δὲ λέγεται — ὁ κατὰ διάμετρον). — Cf. cod. Flor. 8, f. 214ᵛ, cap. σπε'; etc.
Περὶ ἀσυνδέτων καὶ ἀποστρόφων ζῳδίων (Ἀσύνδετα δὲ ζῴδια — η' καὶ ιβ'). — Cf. cod. Flor. 8, f. 214ᵛ, cap. σπϛ'; etc.
Περὶ ἀρρενικῶν καὶ θηλυκῶν ζῳδίων (Τὰ μὲν τῶν — ἄχρι τοῦ ὡροσκόπου). — Cf. cod. Flor. 8, f. 214ᵛ, cap. σπζ'; etc.
Περὶ τόπων χρηματιστικῶν καὶ ἀχρηματίστων (Χρημα<τισ>τικοὶ δὲ τόποι — δὲ λοιποὶ ἀχρημάτιστοι). — Cf. cod. Flor. 8, f. 214ᵛ, cap. σπη'; etc.

F. 42ᵛ. Περὶ τοῦ δωδεκατημορίου τῶν ἀστέρων (Τὸ δωδεκατημόριον τῆς — ἐπὶ τῶν ἄλλων). — Cf cod. Flor. 8, f. 214ᵛ, cap. σπθ'; etc.
Ἄλλο ἐκ τῶν Παύλου (Τοῦ ζῳδίου τὰς — ἡ αὐτοῦ ἐποχή). — Cf. cod. Flor. 8, f. 214ᵛ, cap. σπθ'; etc.
Ἄλλως τὸ αὐτό (Καὶ ἄλλως δὲ παρά τισι — δωδεκατημορίου τῆς Σελήνης). — Cf. cod. Flor. 8, f. 214ᵛ, cap. σπθ'; etc.
Περὶ συναφῆς καὶ κολλήσεως (Συναφὴ δὲ καὶ — ἑπομένων ϛ' γένηται). — Cf. cod. Flor. 8, f. 215, cap. σϙ'; etc.
Περὶ ἀπορροίας (Ἀπόρροια δέ ἐστιν — ἄχρις κ' τὴν ἀπόρροιαν). — Cf. cod. Flor. 8, f. 215, cap. σϙα'; etc.

F. 43. Περὶ ἀφαιρέτου (Ἀφαιρέτης ἀστὴρ λέγεται — καὶ λέγεται ὑποποδίζειν). — Cf. cod. Flor. 8, f. 215, cap. σϙβ'; etc.
Περὶ προσθέτου (Προσθέτης δὲ ὅταν — ἀεὶ ποιοῦνται κίνησιν). — Cf. cod. Flor. 8, f. 215, cap. σϙγ'; etc.
Περὶ στηριγμοῦ (Στηριγμὸς δὲ λέγεται — καὶ μιᾷ μοίρᾳ). — Cf. cod. Flor. 8, f. 215, cap. σϙδ'; etc.
Περὶ ὑπαύγου (Ὕπαυγος δὲ λέγεται — τε καὶ ἀκτῖνας). — Cf. cod. Flor. 8, f. 215, cap. σϙε'; etc.

f. 41. On exaltations (The exaltation of the Sun — the 21st degree). – Cf. al. Flor. *, f. 213, cap. σοθ'; etc.

On the aspects of the stars and first on the trine (They form aspects toward — similarly for the rest). - Cf. cod. Flor. 8, f. 213r, cap. σπ': etc.

On the square aspect (In square — the one in Aries). - Cod. Flor. 8, f. 214, cap. σπα'; etc. On the sextile aspect (In sextile — only one sign). - Cf. cod. Flor. 8, f. 214, cap. σπβ'; etc. On the opposition (In opposition — the one in opposition). - Cf. cod. Flor. 8, f. 214, cap. σπγ'; etc.

And the trine aspect — 174 or 180 degrees. - Cf. cod. Flor. 8, f. 214, cap. σπδ'; etc.

f. 42. On right and left aspects (Right aspects are called — the right aspect). - Cf. cod. Flor. 8, f. 214, cap. σπδ'; etc.

On Rays (To cast rays is said – the one diametrically opposite). - Cf. cod. Flor. 8, f. 214r, cap. σπε'; etc.

On unconnected and averse signs (Unconnected signs – 8th and 12th). - Cf. cod. Flor. 8, 1. f.914r, cap. σπτ'; etc. On masculine and feminine signs (Some of the – up to the horoscope). Cf. cod. Flor. 8, f. 914r, cap. σπζ', etc.

On significant and insignificant places (Significant places – the remaining ones insignificant). Cf. cod. Flor. 8, f. 214v, cap. σπη'; etc.

F. 43. On the dodecatemory of the stars (The dodecatemory of the – in the case of the others). - Cf. cod. Flor. 8, f. 214r, cap. σπθ'; etc. Another from the works of Paulus (The degrees of the sign – its own position). Cf. cod. Flor. 8, 1. 214r, cap. σπθ'; etc.

Another way, the same (And another way, according to some of the dodecatemory of the Moon). – Cf. cod. Flor. 8, f. 214, cap. σπθ'; etc. On application and conjunction (Application and – of the following when it occurs). - Cf. cod. Flor. 8, f. 215, cap. σφ'; etc.

On separation (Separation is – up to 20 degrees the separation). - Cf. cod. Flor. 8, f. 215, cap. σφα'; etc.

Γ. 43. On the Aphairetes (The star is called Aphairetes — and is said to undermine). — Cf. cod. Flor. 8, f. 215, cap. σφβ', etc.

On the Prosthetes (The Prosthetes, however, when they always make their motion). Cf. cod. Flor. 8, f. 215, cap. σqt': elc.

On Stationing (Stationing is said and one degree). Cf. cod. Flor. 8, f. 215, cap. ogd'; ele.

On Being Under the Sun's Rays (Being under the sun's rays is said and rays). Cf. cod. Flor. 8, f. 215, cap. oqć'; etc.

Περὶ φάσεως (Φάσις δὲ λέγεται — ἐπὶ τῆς δύσεως). — Cf. cod. Flor. 8, f. 215, cap. σϛε'; etc.
Περὶ ἡμερίνων καὶ νυκτερίνων ἀστέρων (Ἡμερίνους ἀστέρας λέγουσι — οὓς ἂν σχηματισθείη). — Cf. cod. Flor. 8, f. 215, cap. σϛϛ'; etc.
Περὶ ἐκλειπτικῶν συνδέσμων (Εἰσὶ δὲ β' — οὗ σημεῖον [signum καταβιβάζοντος]). — Cf. cod. Flor. 8, f. 215, cap. σϛζ'; etc.
Περὶ οἰκοδεσπότου (Οἰκοδεσποτεῖν λέγεται ἀστὴρ — ὁποῖά τίς ἐστιν), — Cf. cod. Flor. 8, f. 215, cap. σϛη'; etc.
Περὶ ἐξάλματος (Ἔξαλμα λέγεται ἡ — βλάψει τὴν γένεσιν). — Cf. cod. Flor. 8, f. 215, cap. σϛθ'; etc.
Περὶ ἐμπτώσεως (Ἔμπτωσις λέγεται ὅταν — σύνοδος ἢ πανσέληνος). — Cf. cod. Flor. 8, f. 215, cap. τ'.
Περὶ ἀφετικῶν τόπων τῶν ἐν τῇ γενέσει (Ἀφετικοὶ δὲ τόποι — ἐφ' ἑκάστης γενέσεως). — Cf. cod. Flor. 8, f. 215, cap. τα'.
F. 43v. Περὶ ἀφέσεως τῆς κατὰ ἀκτινοβολίαν (Ὅταν ὁ ὡροσκόπος — καὶ ὡριμαῖα κέκληται). — Cf. cod. Flor. 8, f. 216, cap. τβ'.
Περὶ ἐμπερισχέσεως (Ἐμπερίσχεσιν λέγουσιν ὅταν — γενέσθαι τὸν γεννώμενον). — Cf. cod. Flor. 8, f. 216, cap. τγ'; Porphyrii *Isag.*, p. 187, ed. a. 1559.
Ἄλλως (Ἕτεροι δὲ οὕτως — δὲ ἀγαθοποιῶν εὐεργετική). — Cf. cod. Flor. 8, f. 216, cap. τγ' fin.; etc.
Περὶ οἴκων τῶν ἀστέρων (Οἴκους ἀστέρων ἃς — οὐ δεῖ ταυτολογεῖν). — Cf. cod. Flor. 8, f. 216v, cap. τδ'; Porphyr., p. 186.
F. 44. Περὶ συνοικοδεσποτείας (Συνοικοδεσπόται δ' ἀλλήλων — τῶν ἄλλων ὁμοίως). — Cf. Flor. 8, f. 216v, cap. τε'; Porphyr., p. 186.
Περὶ παραλλαγῆς (Παραλλαγὴν λέγουσιν ὅταν — διάμετρος μοίρᾳ δ'). — Cf. cod. Flor. 8, f. 216v, cap. τϛ'; Porphyr., p. 187.
Περὶ μεσεμβολήσεως (Μεσεμβόλησις ἐστιν ὅταν — τῶν ἄλλων ὁμοίως). — Cf. cod. Flor. 8, f. 216v, cap. τζ'; Porphyr., p. 189.
Περὶ κενοδρομίας (Κενοδρομεῖν δὲ λέγεται — ἡ τοιαύτη γένεσις). — Cf. cod. Flor. 8, f. 216v, cap. τη'; etc.
Περὶ λαμπηνῶν ἰδίων (Ἐν λαμπήναις δὲ — ποιεῖ τὴν γένεσιν). — Cf. cod. Flor. 8, f. 216v, cap. τθ'; Porphyr., p. 190.
Περὶ μετοχῆς (Μετοχή ἐστιν ὅταν — δὲ ὕψωμα ᾖ). — Cf. cod. Flor. 8, f. 216v, cap. τι'; Porphyr., p. 190.
Περὶ μεταναλύσεως (Μετανάλυσις καλεῖται οἱ — ἐν κακώσει ὦσιν). — Cf. cod. Flor. 8, f. 216v, cap. τια'; Porphyr., ibid.
Περὶ κακώσεως (Κάκωσις λέγεται ὅταν — κάκωσις τοῦ κεκακωμένου). — Cf. cod. Flor. 8, f. 217, cap. τιβ'; Porphyr., ibid.
F. 44v. Ἄλλο περὶ κολλήσεως καὶ συναφῆς (Ὁ Δωρόθεος ἐν — τὰς

On Phase (Phase is said — at setting). - Cf. cod. Flor. 8, f. 215, cap. σφε'; etc.
On Diurnal and Nocturnal Stars (They call diurnal stars those — whichever might be configured). Cf. cod. Flor. 8, f. 215, cap. oq'; etc.
On Ecliptic Nodes (There are 2 — the sign of which [signum of the descending node). - Cf. cod. Flor. 8, f. 215, cap. σφζ'; etc.
On the Domicile Lord (A star is said to be domicile lord — of what kind it is). — Cf. cod. Flor. 8, f. 215, cap. σφη'; etc. On Leaping Out (Leaping out is said to harm the nativity). – Cf. cod. Flor. 8, f. 215, cap. σφθ', etc. On Falling In (Falling in is said when — conjunction or full moon). - Cf. cod. Flor. 8, f. 215, cap. τ'.
On the Aphetic Places in the Nativity (The aphetic places — in each nativity). - Cf. cod. Flor. 8, f. 215, cap. τα'.
F. 43. On the Release by Ray-Casting (When the Horoscopus and is called horimaea). — Cf. cod. Flor. 8, f. 216, cap. τβ'.
On Encirclement (They call encirclement when — the one being born). - Cf. cod. Flor. 8, f. 216, cap. τγ'; Porphyrii Isag., p. 187, ed. a. 1559.
*Otherwise (And others thus — the beneficent influence of benefic planets). Cf. cod. Flor. 8, f. 216, cap. TY' fin.; etc.
On the houses of the stars (The houses of the stars which — one must not use tautology). — Cf. cod. Flor. 8, f. 216v, cap. τδ'; Porphyr., p. 186. Γ. 44. On co-rulership (Co-rulers of one another of the others likewise). - Cf. Flor. 8, f. 216v, cap. τε'; Porphyr., p. 186.
On parallax (They call parallax when — the degree of the diameter δ'). - Cf. cod. Flor. 8, f.216', cap. τα'; Porphyr., p. 187. On interposition (Interposition is when — of the others likewise). — Cf. cod. Flor. 8, f. 216v, cap. τζ'; Porphyr., p. 189. On void course (A nativity of this kind is said to be void in its course). — Cf. cod. Flor. 8, f. 216v, cap. τη'; etc. On the proper lampenae (In the lampenae — produces the nativity). — Cf. cod. Flor. 8, f. 216v, cap. τθ'; Porphyr., p. 190.
On participation (Participation is when — the exaltation is). — Cf. cod. Flor. 8, f. 216, cap. τι': Porphyr., p. 190.
On re-resolution (Re-resolution is called those who — are in affliction). — Cf. cod. Flor. 8, f. 216', cap. τια'; Porphyr., ibid.
On affliction (Affliction is said to be when — the affliction of the afflicted). -- Cf. cod. Flor. 8, f. 217, cap. τιβ'; Porphyr., ibid.
Γ. 44. Another on application and conjunction (Dorotheus in — the

τριγωνοκρατορίας σκοπεῖν). — Cf. cod. Flor. 8, f. 217, cap. τιγ'.

Περὶ δορυφορίας (Δορυφορίας γένη ἐστι — ἡ γένησις ἔσται). — Cf. codd. Flor. 7, f. 107ᵛ; Ven. 6, f. 183, cap. ξδ'; It. 4, f. 34ᵛ, cap. θ': Par. 21, f. 114; Porphyr., ibid.

Περὶ οἰκοδεσπότου κυρίου καὶ ἐπικρατήτορος (Διαφέρουσιν ἀλλήλων ὅ τε — μεγάλου ἀποτελέσματος ἄρχει). — Cf. cod. Flor. 8, f. 217, cap. τιδ'; Porphyr., p. 191-192.

F. 45. Περὶ ὑπακουόντων ζῳδίων (Ὑπακούει ζῴδια ἀλλήλοις — Σκορπίος τῇ Παρθένῳ). — Cf. cod. Flor. 8, f. 217ᵛ, cap. τιε': Porphyr., p. 193.

F. 45ᵛ. Περὶ ἰσοδυναμούντων ζῳδίων (Ἰσοδυναμοῦντα δὲ ζῴδια — Παρθένος καὶ Ζυγός). — Cf. cod. Flor. 8, f. 217ᵛ, cap. τιϛ'; Porphyr., ibid.

Περὶ βλεπόντων (Βλέποντα δέ εἰσιν — β' καὶ ἐφεξῆς). — Cf. cod. Flor. 8, f. 218, cap. τιζ': Porphyr., ibid.

Περὶ ἀσυνδέτων (Ἀσύνδετα δὲ ζῴδια — τρόπων ἀλλήλοις σχηματιζόμενα). — Cf. cod. Flor. 8, f. 218. cap. τιη': Porphyr., f. 193.

Περὶ τῶν δ' τεταρτημορίων τοῦ ζῳδιακοῦ (Τεσσάρων ὄντων τεταρτημορίων — ἐπὶ τὸν ὡροσκόπον). — Cf. cod. Flor. 8, f. 218, cap. τιθ'.

Περὶ χρηματιζόντων τόπων (Χρηματίζουσιν ἐν πάσῃ — συγχρηματίζον τῷ ὡροσκόπῳ). — Cf. cod. Flor. 8, f. 218, cap. τκ'; Porphyr., ibid.

Περὶ σπορίμου ζῳδίου (Σπόριμον ζῴδιον τοῦ — τοῦ σπέρματος καταβολήν). Citantur Antiochus, Petosiris. — Cf. cod. Flor. 8, f. 218, cap. τκα'; Porphyr., p. 194.

F. 46. Περὶ χρόνων τῶν ἐκ τῶν ἀναφορῶν (Περὶ δὲ τῶν — τοῖς προχείροις κανόσιν). — Citantur Antiqui, Ptolemaeus, Apollinarius, Thrasyllus, Petosiris. — Cf. cod. Flor. 8, f. 218ᵛ, cap. τκβ'; Porphyr., p. 194-196.

F. 46ᵛ. Πίναξ τῆς τῶν ζῳδίων ἰδιοτροπίας (Ἀρσενικά, Κριός, Δίδυμοι — μονογενὲς Ὑδροχόος, θηριῶδες Τοξότης). — Ed. Ludwich, *Maximi et Ammonis ... reliquiae*, p. 105.

F. 47. Περὶ καταρχῆς (Ἐπὶ πάσης τοίνυν — τῶν γενησομένων πρόγνωσιν). — Cf. codd. Flor. 7, f. 162ᵛ; 8, f. 219, cap. τκγ': Vind. 2, f. 108ᵛ, cap. νθ'; Rom. 20, f. 165.

Περὶ τῶν ζῳδίων ἐν καταρχαῖς (Τὰ μὲν οὖν — οἶκον αὐτῆς εἶναι). — Cf. cod. Flor. 8, f. 129ᵛ, cap. τκδ'.

F. 47ᵛ. Περὶ δεξιῶν ἀστέρων καὶ ἀριστερῶν (Ἐπὶ παντὸς σχήματος — ἥπερ ὁ ἀριστερός). — Cf. cod. Flor. 8, f. 219ᵛ, cap. τκε'.

trigonokratorias skopeîn). Cf. code Flower. 8, f. 217, chap. τι'.

On Doryphory (The kinds of doryphory are – the birth will be). - Cf. codd. Flor. 7. f. 107, Ven. 6, f. 183, chap. Εδ'; It. 4, f. 34°, chap. 6': Par. 21, f. 114; Porphyr., ibid.

On the Oikodespotes, Lord and Ruler (They differ from one another, both the – governs a great effect). - Cf. cod. Flor. 8, f. 217, chap. τιδ' : Porphyr., p. 191-192.

Γ. 45. On the Obedient Signs (Signs obey one another – Scorpius to Virgo). - Cf. cod. Flor. 8, f. 217, chap. τιε': Porphyr., p. 193.

Γ. 45. On the Signs of Equal Power (The Signs of equal power being Virgo and Libra). Cf. cod. Flor. S. f. 217', chap. τις'; Porphyr., ibid.

On the Beholding Signs (The beholding signs are – the 2nd and following). — Cf. cod. Flor. 8, f. 218, chap. τιζ' : Porphyr., ibid.

On Disconnected Signs (The Disconnected Signs - the ways they are configured with each other). — Cf. cod. Flor. 8. f. 218. cap. τιη': Porphyr.. f. 193.

On the Four Quadrants of the Zodiac (There being four quadrants – upon the horoscope). Cf. cod. Flor. 8, f. 218, ch. date

On the Operative Places (They operate in every – co-operating with the horoscope). - Cf. cod. Flor. 8, f. 218, cap. τκ'; Porphyr, ibid.

On the Sign of Sowing (The sign of sowing of — the casting of the seed). Antiochus, Petosiris are cited. Flor. 8, — Cf. cod. f. 218, cap. τκα'; Porphyr., p. 194.

Γ. 46. On the Times Derived from the Ascensions (On — in the handy tables). — The Ancients, Ptolemy, Apollinarius, Thrasyllus, Petosiris are cited. — Cf. cod. Flor. 8, f. 218, cap. τκβ'; Porphyr., p. 194-196.

C. 46. Table of the Characteristics of the Signs (Masculine, Aries, Gemini — single-natured Aquarius, bestial Sagittarius). — Ed. Ludwich, Maximi et Ammonis ... reliquiae, p. 105.

F. 47. On Inceptions (For every — — foreknowledge of things to come). — Cf. codd. Flor. 7, f. 162; 8, f. 219, cap. τκγ'; Vind. 2, f. 108r, cap. νθ'; Rom. 20, f. 165.

On the Signs in Inceptions (Some therefore — to be her house). — Cf. cod. Flor. 8, f. 199r, cap. τκδ'.

Γ. 47. On Right-Hand Stars and Left-Hand Stars (In every configuration — — than the left one). — Cf. cod. Flor. 8, f. 219', cap. τκε'.

Περὶ πολευόντων καὶ διεπόντων (Κρόνου πολεύοντος ὥρᾳ — τὰ γεννώμενα ποιεῖ). — Cf. cod. Flor. 8, f. 219ᵛ, cap. τκε'.

F. 48ᵛ. Περὶ ἐπισημασιῶν (Περὶ δὲ τῶν — σοι τὸ ἀκριβές). — Cf. cod. Flor. 8. f. 220ᵛ, cap. τκϛ'.

Nota in capituli fine : ... περὶ ὧν ζήτει ἔμπροσθεν ἐν τοῖς τοῦ Παύλου ἐξηγητικοῖς.

Καταρχαὶ διάφοροι (Ὡροσκοπούσης Λέοντος μοίρας γ' ἢ β' — εὐτυχία καὶ ἀγγελία). — Theophili. Cf. codd. Flor. 8, f. 232, cap. τλη'; Ven. 6, f. 27ᵛ; Vind. 2, f. 58ᵛ; Par. 13, f. 31.

Ἄλλο (Ἡ Σελήνη ἀσύνδετος οὖσα ἐν — ἐκτὸς τῆς ὁμοζωνίας). — Theophili. Cf. ibid.

Ἄλλως (Μὴ λαθέτωσαν σε ἐν ταῖς καταρχαῖς — χάριν δουλικῶν πραγμάτων). — Theophili. Cf. codd. Vind., Par., ibid.

F. 51ᵛ. Ἄλλο περὶ καταρχῶν (Ἡ Σελήνη ἐν Καρκίνῳ — ἡ καταρχὴ χάριν γυναικός). — Theophili. Cf. ibid.

F. 52. Ἄλλο (Ἡ Σελήνη μετὰ Κρόνου ὡροσκοποῦσα — ἐπὶ τῶν διχοτόμων). — Theophili. Cf. codd. Ven. 6, f. 27ᵛ, cap. θ'; f. 88ᵛ, cap. ρκα'; 7, f. 202ᵛ, cap. τμζ'; Rom. 2, f. 212; Vind. 2, f. 68, cap. ιδ'; Par. 13, f. 40.

Περὶ λῃστῶν (Ἡ Σελήνη καὶ Ἄρης — θεωρούμενοι ψεῦδος δηλοῦσι). — Theophili. Cf. codd. Flor. 8, f. 220ᵛ, cap. τκϛ'; Ven. 6, f. 28, cap. ι'; f. 88ᵛ, cap. ρκβ'; Rom. 2, f. 212; Vind. 2, f. 68ᵛ, cap. ιε': Par. 13, f. 40.

F. 52ᵛ. Περὶ θανάτου (Κλῆρος θανάτου ἀπὸ — θεωρούμενος θάνατον σημαίνει). — Cf. codd. Flor. 8, f. 225, cap. τκζ'; Ven. 6, f. 28, cap. ια'; Rom. 2, f. 212; 20, f. 90, cap. λδ'; Vind. 2, f. 69, cap. ιϛ'.

Ἔτι περὶ καταρχῶν (Ὁ κλῆρος τοῦ — κύριοι τὴν τελείωσιν). — Cf. cod. Flor. 8. f. 225, cap. τκη'.

Περὶ συναφῶν καὶ ἀπορροιῶν (Ἡ Σελήνη ἀπὸ — δὲ μοχθηρὰν ξενιτείαν). — Theophili. Cf. codd. Flor. 8, f. 225ᵛ, cap. τκθ'; Vind. 2, f. 70, cap. ιη': Par. 13, f. 41.

F. 53. Περὶ καταρχων διὰ πόσου χρόνου γίνεται τὸ ἀποτέλεσμα (Σκεπτέον ἐν πάσῃ — ἀστέρος φυσικὴν περίοδον). — Theophili. Cf. codd. Flor. 8, f. 225ᵛ, cap. τλ'; Ven. 7, f. 306ᵛ, cap. φξθ'; Vind. 2, f. 71, cap. ιθ'; f. 152, cap. ρλζ'; Par. 13, f. 41ᵛ.

Ἄλλως (Λάβε τὴν διάστασιν τῶν μοιρῶν — πληροῦται τὸ ἀποτέλεσμα). — Cf. codd. Flor. 8, ibid.; Vind. 2, f. 71, cap. ιθ'.

Περὶ τοῦ γνῶναι ζῇ ἢ ἀπέθανεν (Ἐκ τοῦ ὡροσκόπου καὶ τοῦ — οὕτως ἔχοιεν, ζῆν). — Theophili. Cf. codd. Flor. 8, ibid.;

On those who govern and administer (When Saturn governs the hour, it causes those born to be). - Cf. cod. Flor. 8, f. 219', cap. τκε'.

Γ. 48. On significant signs (Concerning however the [illegible] the precise for you). — Cf. cod. Flor. 8. f. 220', cap. τκτ.

Note at the end of the chapter: ... περὶ ὧν ζήτει ἔμπροσθεν ἐν τοῖς τοῦ Παύλου ἐξηγητικοῖς.

Various Inceptions (When Leo's 3rd or 2nd degree is on the Ascendant — good fortune and news). — - -Theophili. Cf. codd. Flor. 8, f. 232, cap. τλη'; Ven. 6, f. 27'; Vind. 2, f. 58' ; Par. 13, f. 31.

Another (The Moon being unaspected in [illegible] outside of the similarity). - Theophili. Cf. ibid.

Otherwise (Let not these things escape you in the inceptions — - · for the sake of servile matters). – Theophili Cl. codd. Vind., Par., ibid. Γ.51.

Another concerning inceptions (The Moon in Cancer — the inception for the sake of a woman). — Theophili. Cf. ibid.

Γ. 52. Another (The Moon with Saturn on the Ascendant [illegible] at the dichotomies). Theophili. Cf. c[illegible] f. 88, cap. ρκα'; 7, f. 202v, cap. τμζ'; Rom. 2, f. 212 : Vind. 2, 1. 68, cap. ιδ'; Par. 13, f. 40.

Concerning Robbers (The Moon and Mars - when aspected indicate falsehood). - Theophili. Cf. codd. Flor. 8, f. 220, cap. τκς'; Ven. 6, f. 28, cap. i'; f. 88', cap. ρκβ' ; Rom. 9, f. 212; Vind. 2, f. 68v, cap. te': Par. 13, f. 40.

Γ. 52. Concerning Death (The Lot of Death from [illegible] when aspected signifies death). – Cf. codd. Flor. 8, f[illegible] cap. ta' Rom. 2, f. 213; 20, f. 90. cap. A8'; Vind. 2, f. 69, cap. 1ς'. ;

Further concerning Inceptions (The lot of the — lords the completion). — Cf. cod. Flor. 8. f. 225, cap. τκη'.

Concerning Applications and Separations (The Moon from – but a wretched sojourn abroad). – Theophili. Cf. codd. Flor. 8, f. 225, cap. τκθ'; Vind. 2, f. 70, cap. in': Par. 13, f. 41.

Γ. 53. On inceptions: after how much time the outcome occurs (One must consider in every case the natural period of the star). — Theophili. Cf. codd. Flor. 8, f. 225, cap. τλ'; Ven. 7, f. 306, cap. q¾0'; Vind. 2, f. 71, cap. 10'; f. 152, cap. pλZ'; Par. 13, f. 414.

Otherwise (Take the distance of the degrees [illegible] the outcome is fulfilled the outcome is fulfilled). [illegible] Cf. codd. Flor. 8, ibid.; Wind. 2, f. 71, chap. s'.

On knowing whether one is alive or dead (From the horoscope and the [illegible] are so disposed, to be alive). -- Theophili. Cf. codd. Flor. 8, ibid.;

Ven. 6, f. 28ᵛ, cap. ιβ'; Rom. 2, f. 346ᵛ; Vind. 2, f. 71ᵛ, cap. κ'; Par. 13, f. 42.

F. 53ᵛ. Ἄλλως (Ὁ τῆς προγενομένης συζυγίας — μαρτυρούμενος θάνατον σημαίνει). — Cf. ibid.

Ἄλλως (Ὁ κλῆρος τῆς τύχης — τῇ κακῇ τύχῃ). — Cf. ibid.

Ἄλλως (Ἴδε τὰ δ' κέντρα — λέγε αὐτὸν τεθνάναι). — Cf. ibid.

Καταρχαὶ ἀπὸ τῶν ὁρίων τῶν ἀστέρων (Ὁ Κρόνος ὡροσκοπῶν — αὐτὸν ἔρχεται νοσεῖν). — Cf. cod. Flor. 8, f. 225ᵛ, cap. τλα'.

F. 55ᵛ. Περὶ τῆς φυσικῆς τῶν καταρχῶν ἐνεργείας (Οἱ ἀστέρες ἐπίκεντροι — ὑγιῆ καὶ εὔρ<ρ>ωστον σημαίνει). — Cf. codd. Flor. 8, f. 228ᵛ, cap. τλβ' init.; Vind. 2, f. 77, cap. κε'.

F. 56ᵛ maior pars vacat.

F. 56ᵛ. Καθολικὰ παραγγέλματα (Καθόλου αἱ μὲν ἀπόρροιαι — τῷ τοιούτῳ σχήματι). — Cf. codd. Flor. 7, f. 186; 8, f. 228ᵛ, cap. τλβ' fin.; Ven. 7, f. 298, cap. φλζ'; It. 4, f. 37, cap. ιη'; 5, f. 73ᵛ; Vind. 2, f. 80ᵛ, cap. κη'; Germ. 27, f. 51; Par. 21, f. 184ᵛ; 87, f. 86.

F. 57. Ἀποτελέσματα τῶν ἐκλειπτικῶν συνδέσμων (Ἐὰν ὁ ἀναβιβάζων γένηται — οὔτε βλάψει οὔτε ὠφελήσει). — Cf. quae Ruelle ad cod. 21, f. 188 adnotavit.

Σύνοψις πινακική (Συντομώτατα δὲ εἰ — πάντων ὧν ἐπιζητεῖς). — Cf. codd. Flor. 8, f. 229ᵛ, cap. τλγ'; 12, f. 76ᵛ; Ven. 6, f. 35, cap. κε'; Vind. 2, f. 101, cap. μθ'.

Καθολικά (Οὐ πάντοτε οἱ — τὰ ἀποτελέσματα ποιοῦσιν). — Cf. codd. Flor. 8, f. 229ᵛ, cap. τλδ' init.; 12, f. 76ᵛ; Ven. 6, f. 35, cap. κϛ'.

Ἄλλως (Ὁ οἰκοδεσπότης τοῦ δευτέρου τόπου — τῷ Ἡλίῳ συσχηματιζομένη). — Cf. cod. Flor. 8, f. 229ᵛ, cap. τλδ' med.

F. 57ᵛ. Ἄλλως (Ἄρεος ἀποστρόφου ὄντος — καταγνώσεις καὶ ψόγους). — Cf. codd. Flor. 8, f. 229ᵛ, cap. τλδ' fin.; Vind. 2, f. 104, cap. νβ'.

F. 58. Περὶ τοῦ γνῶναι τὸ πρᾶγμα πότερον ἀληθὲς ἢ ψευδές (Τὰ στερεὰ ζῴδια ὡροσκοποῦντα — περὶ τῆς καταρχῆς). — Cf. codd. Flor. 7, f. 188; 12, f. 78ᵛ; It. 4, f. 37, cap. ιθ'; Vind. 2, f. 104, cap. νγ'.

F. 58ᵛ. Εἰ εὐδόκιμος ἡ καταρχὴ ἢ οὔ (Ἔτι ἐν ταῖς — καταρχῆς τὴν διάθεσιν). — Cf. cod. Flor. 8, f. 230ᵛ, cap. τλε' init.

Περὶ ἀνδρογύνων ἀτέκνων ποῖος τῶν δύο στεῖρός ἐστιν (Λάβε τὸν ἄνδρα — τούτων λέγε στειρεύειν). — Cf. codd. Flor. 8, ibid.; 12, f. 81ᵛ; Ven. 6, f. 35ᵛ, cap. κθ'.

Ἄλλο (Ἐν ταῖς καταρχαῖς οὐ μόνον — ἑκάστης πράξεως σκέπτου). — Cf. ibidem.

Ven. 6, f. 28; cap. ιβ'; Rom. 2, f. 346'; Vind. 2, f. 71v, cap. κ'; Par. 13, f. 42.

F. 53'. "Aliter (The [lord] of the preceding conjunction [redacted] being testified signifies death). - Cf. ibid.

Aliter (The lot of fortune -- to ill fortune). Cf. ibid. Aliter (Look at the 4 angles -- say that he has died). - Cf. ibid.

Inceptions from the terms of the stars (Saturn ascending [redacted] the horoscope, he comes to fall ill). — Cf. cod. Flor. 8, f. 225, cap. 331. F. 55. On the natural efficacy of inceptions (The stars at the angles signify health and vigor). Cf. codd. Flor. 8, f. 928, cap. 332 init.; Vind. 2, f. 77, cap. 25. F. 56ª the greater part is blank.

F. 56. General precepts (In general, the separations in such a [redacted] configuration). - Cf. codd. Flor. 7, f. 186; 8, f. 228, cap. 332 fin.; Ven. 7, f. 298, cap. 537; It. 4, f. 37, cap. un.; 5, f. 73; Vind. 2, f. 80v, cap. 22; Germ. 27, f. 51; Par. 21, f. 184; 87, f. 86.

Γ. 57. Results of the ecliptic conjunctions (If the ascending node occurs — it will neither harm nor benefit). [redacted] Cf. what Ruelle noted on cod. 21, f. 188.

Tabular synopsis (Most concisely, if — of all things you seek). [redacted] Cf. codd. Flor. 8, f. 229, cap. TAY': 12, f. 76"; Ven. 6, f. 35, cap. xe'; Vind. 2, f. 101, cap. μδ'.

General principles (Not always do the — produce their effects). [redacted] Cf. codd. Flor. 8, f. 229v, cap. τλδ' init.; 12, f. 76; Ven. 6, f. 35. cap. κα'.

Otherwise (The ruler of the second house — configured with the Sun). — Cf. cod. Flor. 8, f. 229, cap. τλδ' med.

Γ. 57. Otherwise (Mars being in aversion [redacted] condemnations and criticisms). — Cf. codd. Flor. 8, f. 299v, cap. τλ' fin.; Vind. 2, f. 104, cap. νβ'.

Γ. 58. On knowing whether the matter is true or false (The fixed signs on the ascendant — [redacted]ncerning the inception). — Cf. codd. Flor. 7, f. 188; 12, f. 78v; It. 4, f. 37, cap. 10'; Vind. 2,nf. 104, cap. νγ'.

Γ. 58. Whether the inception is auspicious or not (Still in the [redacted] of the inception the disposition). — Cf. cod. Flor. 8, f. 230v, cap. τλε' init.

On androgynous childless persons, which of the two is sterile (Take the man – say that these are barren). - Cf. codd. Flor. 8, ibid.; 12, f. 81r; Ven. 6, Γ. 35', cap. κθ'.

Another (In the inceptions not only – consider each action). Cf. ibidem.

Ἰουλιανοῦ περὶ καταρχῆς (Ὁ θεῖος Πετόσιρις περὶ καταρχῶν λέγων — ὑπὸ κακοποιῶν κακόν). — Cf. codd. Flor. 8, ibid. etc. Editum *Catal.*, I, p, 138.

F. 59. Ἄλλο (Ἐπὶ πάσης καταρχῆς — χρῶ τῷ ὡροσκόπῳ). — Cf. cod. Flor. 8, f. 230ᵛ, cap. τλε' init.; etc. Editum ibidem.

Περὶ καθολικῶν καταρχῶν (Ἐπὶ πάσης τοίνυν — ἑκάστου τὴν πρόγνωσιν). — Hephaestionis, III, 5. Cf. codd. Flor. 8, f. 231, cap. τλϛ'; Vind. 2, f. 108ᵛ, cap. νθ'; Par. 21, f. 171. Cf. etiam, praeter ceteros codices, codd. Flor. 7, f. 162; 8, f. 92, e quibus capitulum Olivieri, *Studi italiani di filol. class.*, VI, 1898, p. 12 edidit.

Περὶ ἐπιτηδείων ζῳδίων καὶ Σελήνης τηρήσεων ἐν ταῖς καταρχαῖς (Τὰ μὲν οὖν ὀρθῶς ἀνατέλλοντα ζῴδια — καὶ κατὰ καιρὸν δυνατοῖς). — Hephaestionis, III, cap. 1. Cf. codd. Flor. 8, f. 219ᵛ, cap. τκδ'; f. 249, cap. τϛϛ'; Ven. 7, f. 386ᵛ, cap. λδ'; Rom. 20, f. 165; Vind. 2, f. 109, cap. ξ'. Cf. etiam codd. Flor. 7, f. 108; It. 4, f. 36; Par. 21, f. 114ᵛ, ex quo *Catal.*, VIII, 2, p. 110, capitulum editum est.

F. 59ᵛ. Ἔκθεσις ἀπλανῶν λαμπρῶν ἀστέρων παραλαμβανομένων ἐν τοῖς ἀποτελέσμασιν (Ὁ Στάχυς Ζυγοῦ — ἀρχόντων καὶ στρατηγῶν). — Cf. codd. Flor. 8, f. 231, cap. τλζ'; Ven. 6, f. 26, cap. ϛ'; Vind. 2, f. 56, cap. ιγ'; Par. 13, f. 32.

F. 60ᵛ. Καταρχαὶ διάφοροι (Ὡροσκοπούσης Λέοντος μοίρας — ἐκ τῆς ὁμοζωνίας). — Idem capitulum supra f. 48ᵛ. — Cf. cod Flor. 8, f. 232, cap. τλη'; Ven. 6, f. 27ᵛ, cap. ζ'; Vind. 2, f. 58ᵛ; Par. 13, f. 31.

Περὶ ἀγορασίας (Ἡ μὲν Σελήνη τὸ πρᾶγμα — καὶ καλῶς ἀγοράσεις). — Cf. codd. Flor. 7, f. 189; 12, f. 77ᵛ; Ven. 6, f. 36, cap. λ'; 7, f. 99ᵛ, cap. ϙ'; Vind. 2, f. 110, cap. ξα'.

Περὶ κριτηρίων (Ὁ μὲν ὡροσκόπος — ἀποκριτέον τὸ δηλούμενον). — Cf. codd. Flor. 8, f. 232, cap. τλθ'; 12, f. 78; Ven. 6, f. 36ᵛ, cap. λβ'; Vind. 2, f. 110ᵛ, cap. ξγ'. Ed. Olivieri, *Studi Italiani di filol. class.*, VI, 1898, p. 26.

F. 61. Περὶ κλεπτῶν (Καὶ οἱ κλέπται — τοῦ ἀγαθοποιοῦ μεταρρυθμίζεται). — Cf. codd. Flor. 8, f. 232ᵛ, cap. τμ'; 12, f. 78ᵛ; Ven. 6, f. 37, cap. λδ': Vind. 2, f. 111ᵛ, cap. ξε'.

Περὶ τοῦ εἴτε ἄρρεν εἴτε θῆλυ τὸ ἐγγάστριον (Μετὰ τοῦ ὡροσκόπου — ἀρρένων ἔσται τεκνογονία). — Cf. codd. Flor. 8, f. 232ᵛ, cap. τμα'; Ven. 6, f. 38ᵛ, cap. μδ'.

F. 61ᵛ. Περὶ τοῦ γνῶναι ὁποῖά εἰσι τὰ λεγόμενα εἴτε ἀγαθὰ εἴτε φαῦλα (Ἐὰν ὁμιλῇ τις σοὶ περὶ πράγματος — καὶ οὐ γίνεται). — Cf. cod. Ven. 6, f. 38ᵛ, cap. με'.

Julian on Inceptions (The divine Petosiris, speaking on inceptions — evil from malefics). Cf. codd. Flor. 8, ibid. etc. Edited Catal., I, p. 138.

F. 59. Another (In every inception — use the horoscope). — Cf. cod. Flor. 8, f. 230r, cap. τλε' init.; etc. Edited ibid.

On Universal Inceptions (In every case therefore – the foreknowledge of each). Hephaestionis, III, 5. Cf. codd. Flor. 8, f. 231, cap. τλG'; Vind. 2, f. 108°, cap. v8'; Par. 21, f. 171. Cf. etiam, praeter ceteros codices, codd. Flor. 7, f. 162; 8, f. 92, e quibus capitulum Olivieri, Studi italiani di filol. class., VI, 1898, p. 12 edidit. On

Suitable Signs and Observations of the Moon in Inceptions (Those signs therefore rising correctly – and capable at the right time). - Hephaestionis, III, cap. 1. Cf. codd. Flor. 8, f. 219v, cap. τκδ'; f. 249, cap. της'; Ven. 7, f. 386', cap. λδ'; Rom. 20, f. 165; Vind. 2, f. 109, cap. '. Cf. etiam codd. Flor. 7, f. 108; It. 4, f. 36; Par. 21, f. 114, ex quo Catal., VIII, 2, p. 110. capitulum editum est.

F. 59. A catalogue of the bright fixed stars employed in astrological predictions (Spica of Virgo — of rulers and generals). - Cf. codd. Flor. 8, f. 231, cap. τλζ'; Ven. 6, f. 26, cap. ϛ Vind. 2, f. 56, cap. ir'; Par. 13, f. 32.

Γ. 60. Various inceptions (When Leo is ascending by degrees from the likeness). — Same chapter above f. 48. — Cf. cod. Flor. 8, f. 232, cap. τλη'; Ven. 6, f. 27v, cap. ζ'; Vind. 2, f. 58'; Par. 13, f. 31.

On purchasing (The Moon indeed the matter — and you will purchase well). — Cf. codd. Flor. 7, f. 189; 12, f. 77'; Ven. 6, f. 36, cap. λ'; 7, f. 99°, cap. q'; Vind. 2, f. 110, cap. Ɛa'.

On judgments (The ascendant indeed — the matter indicated must be determined). — Cf. codd. Flor. 8, f. 232, cap. τλθ'; 12, f. 78; Ven. 6, f. 36, cap. λβ'; Vind. 2, f. 110', cap. Eγ'. Ed. Olivieri, Studi Italiani di filol. class., VI, 1898, p. 26.

Γ. 61. On thieves (And the thieves — is reformed by the benefic). — Cf. codd. Flor. 8, f. 232, cap. τμ'; 12, f. 78'; Ven. 6, f. 37, cap. λδ'; Vind. 2, f. 111', cap. ξέ'.

On whether the child in the womb is male or female (Together with the ascendant — the begetting of children will be of males). Cf. codd. Flor. 8, f. 239; ch. what? Ven. 6, f. 38', ch. md'.

C. 615. On knowing the nature of what is said, whether good or bad (If someone consults you about a matter — and it does not come to pass). — Cf. cod. Ven. 6, f. 38°, cap. με'.

Περὶ τοῦ κρατηθέντος ἐν φυλακῇ (Ἐὰν ἐν φυλακῇ εἰσέλθῃ τις — προστασίας καὶ ἀνακρισέως).

Foliis 62-63r Apomasaris capitula servantur.

F. 62. Περὶ τῶν ἀποδεδειγμένων τετραγώνων τοῦ Ἡλίου πρὸς τὴν Σελήνην ὅτι οὐκ εἰσι βλαπτικά (Εἶπεν ὁ Ἀπομάσαρ — Σελήνη ἐν Τοξότῃ). — Cf. codd. Flor. 8, f. 233, capituli τμβ' init.; Ven. 6, f. 38v, cap. μζ'.

Τοῦ αὐτοῦ (Ὁ κλῆρος τῆς φήμης — τὰ τῆς φήμης). — Cf. cod. Flor. 8, f. 233, capituli τμβ' fin.

Περὶ συναντήσεως πρὸς βασιλέα ἢ δυνάστην (Συναντῆσαι βασιλεῖ καὶ σουλτάνῳ — ἐν Ἰχθύσι, καλόν). — Hermetis Trismegisti fertur. Cf. codd. Ven. 6, f. 39, cap. μη'; Vind. 2, f. 117v, cap. οα'. Editum *Catal.*, VI, p. 79.

Περὶ ἐπανόδου εἰς τὸν οἶκον ἀπὸ ἀποδημίας (Ἐν ταῖς ἀπὸ — ᾖ, οὐ βλάψει). — Cf. codd. Flor. 8, f. 233v, cap. τμγ'; Vind. 2, f. 118, cap. οβ'. Ed. Usener, *Ad historiam astronomiae symbola*, p. 21, n. 2. = *Kleine Schriften*, t. III (1914), p. 348.

Περὶ ὑποστροφῆς ἀποδήμου (Ἰδὲ τὸν κύριον — τὴν παρουσίαν αὐτοῦ). — Cf. cod. Flor. 8, f. 233v, cap. τμδ'; Ven. 6, f. 39, cap. μθ'; Vind. 2, f. 118v, cap. ογ'.

Περὶ συγκοπῆς καὶ φορήσεως ἱματίου (Μὴ συγκόψῃς ἱμάτιον — τῆς ὑγείας αὐτοῦ). — Cf. codd. Ven. 6, f. 39, cap. ν'; It. 18, f. 281v; Rom. 2, f. 57, cap. ρκε'; Vind. 2, f. 118v, cap. οδ'; Germ. 7, f. 1

F. 62v. Περὶ διαφόρων πραγμάτων τῆς Σελήνης οὔσης ἐν ἑκάστῳ τῶν ζωδίων (Ἐν Κριῷ κακόν — ἐν Ἰχθύσι καλόν). — Cf. codd. Ven. 6, f. 39, cap. να'; Vind. 2, f. 119, cap. οε'; Germ. 7, f. 1v.

Περὶ τοῦ ἐνοικιῶσαι (Ἐν Κριῷ κακόν — ἐν Ἰχθύσι μέσον). — Cf. codd. Vind. 2, f. 119, cap. οϛ'; Germ. 7, f. 1v.

Περὶ ὀργῆς φρέατος καὶ πακτεύσεως [fere evanidum] ὑδάτων (Ἐν Κριῷ κακόν — ἐν Ἰχθύσι καλόν). — Cf. codd. Ven. 6, f. 39v, cap. νβ'; Vind. 2, f. 119, cap. οζ'.

Περὶ κινήσεως καὶ ἀπο[δημίας] (Ἐν Κριῷ μέσον — ἐν Ἰχθύσι κακόν). — Cf. codd. Ven. 6, f. 39v, cap. νγ'; Vind. 2, f. 119, cap. οη'; Germ. 7, f. 1v.

Περὶ ἀγορασίας ψυχαριων (Ἐν Κριῷ κακόν — ἐν Ἰχθύσι κακόν). — Cf. codd. Ven. 6, f. 39v, cap. νδ'; Vind. 2, f. 119, cap. οθ'.

Περὶ κοινωνίας καὶ δουλείας ἀερικῆς [ἀνδρικῆς?] (Ἐν Κριῷ κακόν — ἐν Ἰχθύσι καλόν). — Cf. codd. Ven. 6, f. 39v, cap. νε'; Vind. 2, f. 119v, cap. π'.

Περὶ ἀγορασίας καὶ πράσεως (Ἐν Κριῷ καλόν — ἐν Ἰχθύσι

On one who is held in prison (If someone enters into prison — [redacted] protection and examination).

Folios 62-63 Chapters of Abumassar are preserved.

1.62. On the demonstrated squares of the Sun with respect to the Moon, that they are not harmful (Abumassar said – Moon in Sagittarius). - Cf. codd. Flor. 8, f. 233, beginning of chapter τμβ'; Ven. 6, f. 38°, cap. μZ.

Of the same (The lot of fame – the matters of fame). - Cf. cod. Flor. 8, f. 233, end of chapter τμβ'.

On meeting with a king or ruler (To meet a king and sultan in Pisces is favorable). [redacted]tributed to Hermes Trismegistus. Cf. codd. Ven. 6, f. 39, cap. μη'; Vind. 2, f. 117, cap. οα'. Published Catal., VI, p. 79. P.

On returning home from a journey (In the days from t ῇ, it will not harm). Cf. codd. Flor. 8, f. 283, cap. τμγ'; Vind. 2, f. 118, cap. οβ'. Ed. Usener, Ad historiam astronomiae symbola, p. 21, π. 2. = Kleine Schriften, t. III (1914), p. 348. On the return of a traveler (See the lord – his arrival). — Cf. cod. Flor. 8, f. 233, cap. τμδ'; Ven. 6, f. 39, cap. μθ'; Vind. 2, f. 118', cap. ογ'.

On cutting and wearing a garment (Do not cut a garment — of his health). - Cf. codd. Ven. 6, f. 39, cap. ν'; It. 18, f. 281; Rom. 2, f. 57, cap. ρκε'; Vind. 2, f. 118", cap. οδ'; Germ. 7, f. 1

Γ. 62. On various matters of the Moon being in each of the Signs of the Zodiac (In Aries bad — in Pisces good). - Cf. codd. Ven. 6, f. 39, cap. va': Vind. 2, f. 119, cap. oc'; Germ. 7, f. 1°.

On renting (In Aries bad — in Pisces middling).

Cf. codd. Vind. 2, f. 119, cap. oζ'; Germ. 7, f. 1v.

On digging a well and contracting [fire evanidum] waters (In Aries bad -- in Pisces good).--Cf. codd. Ven.6, f. 39°, ch. vß'; Vind. 2.f. 119, chap. ok'.

On movement and travel (In Aries middling – in Pisces bad). — Cf. codd. Ven. 6, f. 39', cap. ν': Vind. 2, f. 119, cap. on': Germ. 7, f. 15.

On the purchase of small animals (In Aries bad — in Pisces bad). — Cf. codd. Ven. 6, f. 39', cap. νδ'; Vind. 2, f. 119, cap. oθ'.

On partnership and service of air [male] (In Aries bad — in Pisces good). — Cf. codd. Ven. 6, f. 39, cap. νε'; Vind. 2, f. 119, cap. π.

On buying and selling (In Aries good [redacted] in Pisces

καλόν). — Cf. codd. Ven. 6, f. 39ᵛ, cap. νϛ'; Vind. 2, f. 119ᵛ, cap. πα'; Germ. 7, f. 1ᵛ.

Περὶ φλεβοτομίας καὶ σικυώσεως [*sic*] (Ἐν Κριῷ καλόν — ἐν Ἰχθύσι κακόν). — Cf. codd. Ven. 6, f. 39ᵛ, cap. νζ'; Vind. 2, f. 119ᵛ, cap. πβ'; Germ. 7, f. 1ᵛ.

Περὶ γάμου (Ἐν Κριῷ κακόν — ἐν Ἰχθύσι καλόν). — Cf. codd. Ven. 6, f. 39ᵛ, cap. νη'; Vind. 2, f. 119ᵛ, cap. πγ'; Germ. 7, f. 1ᵛ.

Περὶ συνελεύσεως χάριν γονῆς παιδίων ἀρρένων (Ἐν Κριῷ καλόν — ἐν Ἰχθύσι μέσον). — Cf. codd. Ven. 6, f. 39ᵛ, cap. νθ'; Vind. 2, f. 119ᵛ, cap. πδ'.

Περὶ ἀπογαλακτίσεως βρέφους (Ἐν Κριῷ κακόν — ἐν Ἰχθύσι μέσον). — Cf. codd. Ven. 6, f. 39ᵛ, cap. ξ'; Vind. 2, f. 119ᵛ, cap. πε'.

Περὶ διαδοχῆς τέχνης καὶ λόγου (Ἐν Κριῷ καλόν — ἐν Ἰχθύσι καλόν). — Cf. codd. Ven. 6, f. 39ᵛ, cap. ξα'; Vind. 2, f. 120, cap. πϛ'; Germ. 7, f. 1ᵛ.

Περὶ λουτροῦ (Ἐν Κριῷ καλόν — ἐν Ἰχθύσι καλόν). — Cf. codd. Ven. 6, f. 39ᵛ, cap. ξβ'; Vind. 2, f. 120, cap. πζ'.

F. 63. Περὶ συγκοπῆς ἱματίου καὶ ἐνδύσεως αὐτοῦ (Ἐν Κριῷ καλόν — ἐν Ἰχθύσι μέσον). — Cf. codd. Flor. 11, f. 111ᵛ; Ven. 6, f. 40, cap. ξγ'; Med. 22, f. 339ᵛ; It. 18, f. 281ᵛ; Rom. 2, f. 67, cap. σια'; f. 57, cap. ρκε'; 20, f. 209; Vind. 2, f. 120, cap. πη'; Germ. 7, f. 1.

Περὶ ἀποστολῆς γραμμάτων καὶ ἀποκρισιαρίου (Ἐν Κριῷ καλόν — ἐν Ἰχθύσι μέσον). — Cf. codd. Ven. 6, f. 40, cap. ξδ'; Vind. 2, f. 120, cap. πθ'; Germ. 7, f. 1ᵛ.

Περὶ βοηθημάτ(ων) (Ἐν Κριῷ κακόν — ἐν Ἰχθύσι καλόν). — Cf. codd. Ven. 6, f. 40, cap. ξε'; Vind. 2, f. 120, cap. ϙ'; Germ. 7, f. 2.

Ποταπὸν ἕξει τέλος ἕκαστον τῶν πραττομένων γνῶθι οὕτως (Ἐπιβλέπου τῆς Σελήνης τὰς φάσεις — μᾶλλόν ἐστι κακόν). — Cf. codd. Flor. 7, f. 176; 12, f. 82ᵛ; Ven. 6, f. 40, cap. ξϛ'; It. 4, f. 50, cap. ο'; Vind. 2, f. 120ᵛ, cap. ϙα'; Par. 21, f. 179.

F. 63ᵛ. Περὶ εἰσόδου ἀνθρώπου (Λαβὼν τὸ ὡροσκοποῦν — ἐν θηλυκῷ, γυνή). — Cf. codd. Flor. 8, f. 233ᵛ, cap. τμε'; Ven. 7, f. 177, cap. σλθ'; Vind. 2, f. 120ᵛ.

Περὶ ἀποτελεσμάτων τῶν ιβ' τόπων (Ἐὰν ἐν τῷ — καὶ ἐλπίδος ἀφαιρεθείσης). — Cf. cod. Flor. 8, f. 233ᵛ, cap. τμϛ'.

Περὶ ὡροσκοποῦντος ζῳδίου (Ἐὰν ὡροσκοποῦντος ζῳδίου — ἐκλειπτικῶν συνδέσμων ἐστίν). — Cf. codd. Flor. 8, f. 234, cap. τμζ'; Ven. 6, f. 41ᵛ, cap. ξη'.

F. 64. Περὶ κατηγορίας (Ἐάν τις κατηγορεῖν — κρατήσει ὃν σημαί-

good). — Cf. codd. Ven. 6, f. 395, ch. v'? Vind. 2, f. 119, ncap.
where? Germ. 7, 6. 15.
On phlebotomy and cupping [sic] (In Aries good – in Pisces bad). - Cf. codd. Ven. 6, f. 39v, cap. νζ'; Vind. 2, vl';
f. 119r, cap. πβ' ; Germ. 7, f. 1.
On marriage (In Aries bad - in Pisces good). - Cf. codd. Ven. 6, f. 39, cap.vn'; Vind. 2, f. 119, cap. m'; Germ. 7, f. 1v.
On union for the purpose of begetting male children (In Aries good — in Pisces middling). - Cf. codd. Ven. 6, f. 39v, cap. νθ'; Vind. 2, f. 119, cap. πδ'.
On the weaning of an infant (In Aries, bad — in Pisces, moderate). - Cf. codd. Ven. 6, f. 39v, cap. ; Vind. 2, f. 119,
cap. πε'.
On the succession of craft and learning (In Aries, good — in Pisces, good). Cf. codd. Ven. 6, f. 39, cap. Ea'; Vind. 2, f. 120,
cap. ττ'; Germ. 7, f. 1.
On bathing (In Aries, good - in Pisces, good). — Cf. codd. Ven. 6, f. 39, cap. ξβ'; Vind. 2, f. 120, cap. πζ'.

F. 63. On the cutting of a garment and putting it on (In Aries, good – in Pisces, moderate). Cf. codd. Flor. 11, f. 111; Ven. 6, f. 40, cap. Er'; Med. 22, f. 339; It. 18, f. 281*; Rom. 2, f. 67, cap. σια'; f. 57, cap. ρκε'; 20, f. 209; Vind. 2, f. 120, cap. πη'; Germ. 7, f. 1.
On the sending of letters and a messenger (In Aries, good — in Pisces, moderate). - Cf. codd. Ven. 6, f. 40, cap. EδEd'';
Vind. 2. f. 120, cap. πθ'; Germ. 7. f. 15.
On remedies (In Aries, bad — in Pisces, good).
Cf. codd. Ven. 6, f. 40, cap. Ee'; Vind. 2, f. 120, cap. q';
Germ. 7, f. 2.
Know in this way what end each of the things being done will have (Observe the phases of the Moon — it is rather bad). —
Cf. codd. Flor. 7, f. 176; 12, f. 82; Ven. 6, f. 40, cap. EG'; It. 4, f. 50, cap. o'; Vind. 2, f. 120v, cap. qa'; Par. 21, f. 179.

F. 63. On the entry of a person (Having taken the ascendant — in a feminine sign, a woman). Cf. codd. Flor. 8, f. 233, cap. Τμε'; Ven. 7, f. 177, cap. σλθ'; Vind. 9, f. 120.
On the Effects of the 12 Places (If in the — and of hope removed). - Cf: cod. Flor. 8, f. 233v, cap. τμς.
On the Ascending Sign (If of the Ascending Sign of ecliptic conjunctions it is). — Cf. codd. Flor. 8. f. 234, cap. τμζ'; Ven. 6, f. 41r, cap. ξη.

F. 64. On Accusation (If someone accuses will prevail whom it signi-

νει). — Cf. codd. Flor. 8, f. 234, cap. τιη'; Vind. 2, f. 123ᵛ, cap. ϙε'.
Περὶ εὑρέσεως τοῦ χρόνου τοῦ ἀποτελέσματος (Ἐὰν ζητῆς εὑρεῖν — τὰ δὲ δίσωμα μῆνα). — Cf. codd. Ven. 6, f. 41ᵛ, cap. ξθ'; Vind. 2, f. 123ᵛ, cap. ϙτ'.

F. 64ᵛ. Περὶ ἐγγύης (Ἐὰν δυσωπῇ σέ τις — τὴν ὄχλησιν ἐκφεύξῃ). — Hephaestionis, III, 29. Cf. codd. Flor. 7, f. 172ᵛ: Ven. 6, f. 41*a*; Rom. 20, f. 181, cap. κζ': Vind. 2, f. 125ᵛ, cap. ϙζ'.
Πῶς δεῖ γνῶναι τὸν συντυγχάνοντά σοι διὰ ποῖον πρᾶγμα θέλει ἐρωτᾶν (Ἐφ' ἑκάστης καταρχῆς — Σελήνη προβεβηκότα θηλυκά). — Cf. codd. Flor. 8, f. 234ᵛ, cap. τμθ'; Vind. 2, f. 125ᵛ, cap. ϙη'.

F. 65. Περὶ δραπετῶν Μαξίμου (Τῆς Σελήνης οὔσης — ὅσα βαστάζει ἀφαιρεθῆναι). — Cf. codd. Flor. 8, f. 235, capituli τν' initium; etc. Ed. Ludwich, *Maximi et Ammonis reliquiae*, p. 90.

F. 65ᵛ. Ἄλλο (Βλέπε τὸ δωδεκατημόριον — εὑρεθήσεται ὁ δραπέτης). — Cf. codd. Flor. 8, ibid.; Ven. 6, f. 126, cap. ροη'; 7, f. 74ᵛ.
Ἄλλο (Βλέπε ἀπὸ ὡροσκόπου — εὑρεθήσεται ὁ δραπέτης). — Cf. codd. Flor. 8, ibid.; Ven. 6, f. 126, cap. ροθ'; 7, f. 74ᵛ.
Ἄλλο (Σκόπει τοὺς ἐκλειπτικούς — ὑπὲρ γῆν φανεροί). — Cf. cod. Flor. 8, f. 235, cap. τν'.
Περὶ ἀγορασίας δούλων ἀρρενικῶν καὶ θηλυκῶν (Σκέπτου οὕτως· εἰ — ἀγαθὴ ἡ ὤνησις). Cf. codd. Flor. 8, f. 235, cap. τνα': Ven. 6, f. 54, cap. ρη'; Vind. 2, f. 127, cap. ρ'.
Περὶ τῶν ἐν δεσμοῖς Μαξίμου (Τῆς Σελήνης οὔση<ς> — ἐν τοῖς δεσμοῖς). — Cf. cod. Flor. 8, f. 235, cap. τνβ'; etc. Edidit Ludwich, *op. cit.*, p. 94.
Πότε δεῖ γράμματα πέμπειν (Ὅτε γράμματα πέμπεις — βουλῆς οὐκ ἀποτεύξῃ). — Cf. codd. Flor. 8, f. 235, cap. τνγ'; f. 272, cap. υδ'; Rom. 7 (*Catal.*, V, 1, p. 68), cap. μα'; Vind. 2, f. 130, cap. ργ'.

F. 66. Περὶ αἰτήσεως (Ἡ αἴτησις ἐκ — μάλιστα ὁ Ζεύς). — Cf. codd. Flor. 8, f. 235, cap. τνδ'; Ven. 6, f. 42ᵛ, cap. οε'; Vind. 2, f. 130, cap. ρδ'.
Περὶ τοῦ γνῶναι δοῦλον τινὸς ἢ ὑπηρέτην πότερον φίλος ἐστὶν ἢ ἐχθρός (Λάβε τοῦ ιβ' — ἐναντία προαίρεσις δείκνυται). — Cf. codd. Flor. 8, f. 236, cap. τνε'; Vind. 2, f. 130ᵛ, cap. ρε'.
Ἄλλο (Ἐὰν θέλῃς μαθεῖν εἰ φίλος — περὶ οὗ ἡ ἐρώτησις). — Cf. ibidem.

F. 66ᵛ. Περὶ ἐξοριζομένων (Ὡς τὸν ἐξοριζόμενον — καὶ τοῦ μεσουρανοῦντος). — Cf. codd. Flor. 8, f. 236ᵛ, cap. τνϛ': Vind. 2, f. 131ᵛ, cap. ρϛ'.

fies). — Cf. cod. Flower. 8, f. 234, ch. Cannon'; Sell. 2, f. 123°, cap. qe.

On Finding the Time of the Outcome (If you seek to find [redacted] and the bicorporeal signs a month). - Cf. codd. Ven. 6, f. 415, cap. Eθ' : Vind. 9, Γ. 193, cap. 4 T'

F. 64. On Surety (If someone implores you — you will escape the trouble). — Hephaestionis, III. 29. Cf. codd. Flor. 7, f. 172: Ven. 6, f. 41a; Rom. 20, f. 181, cap. κZ': Vind. 2, f. 125, cap. qz'.

How One Must Know the Person Who Meets You, for What Matter He Wishes to Ask (At each inception – the [redacted] oon having advanced feminine). - Cf. codd. Flor. 8, f. 234, cap. τμθ' ; Vind. 2, f. 125, cap. qn'.

F. 65. On Fugitives of Maximus (The Moon being — whatever it bears to be taken away). Cf. codd. Flor. 8, f. 235, capituli rv' initium; etc. Ed. Ludwich, Maximi et Ammonis reliquiae, p. 90.

F. 655. Another (Look at the dodecatemory — the fugitive will be found). — Cf. codd. Flor. 8, ibid.; Ven. 6, f. 126, cap. pon': 7, f. 74.

Another (Look from the Ascendant - - the fugitive will be found). — Cf. codd. Flor. 8, ibid.; Ven. 6, f. 126, cap. po0': 7, f. 74.

Another (Consider the ecliptic — visible above the earth). – Cf. cod. Flor. 8, f. 935, cap. τν'.

On the Purchase of Male and Female Slaves (Consider thus: if the purchase is good). Cf. codd. Flor. 8, f. 235, cap. τva': Ven. 6, f. 54. cap. pn'; Vind. 2. f. 127, cap. p'.

On Those in Bonds of Maximus (The Moon being — in bonds). Cf. cod. Flor. 8, f. 935, cap. τνβ' ; etc. Edidit Ludwich, op. cit., p. 94.

When one must send letters ("When you send letters — you will not miss the council"). — Cf. codd. Flor. 8, f. 235, cap. τνγ'; f. 272, cap. υδ'; Rom. 7 (Catal., V. 1, p. 68), cap. μα'; Vind. 2, f. 130, cap. pr'.

F. 66. On petition (The petition from – especially Jupiter). — Cf. codd. Flor. 8, f. 235, cap. tvd´; Ven. 6, f. 42°, cap. oe'; Vind. 2, f. 130, cap. ρδ'.

On knowing whether someone's slave or servant is a friend or enemy (Take the 12th — the opposing intention is shown). Cf. codd. Flor. 8, f. [redacted] 236, cap. Tve'; Vind. 2, f. 130°, cap. pe'. Another (If you wish to learn whether he is a friend — concerning whom the question is made). — Cf. ibidem.

F. 66. On those who are exiled (As the one being exiled [redacted] and of the midheaven). — Cf. codd. Flor. 8, f. 236, cap. τνότ'; Vind. 2, f. 131, cap. ρς'.

Περὶ φυγόντος καὶ ἀποδημοῦντος (Ἀποδημήσαντος τοῦ δεῖνος — ἀκτινοβολεῖ, οὐ κρατεῖται). — Cf. codd. Flor. 8, f. 236v, cop. τνζ'; Vind. 2, f. 132, cap. ρζ'.

Περὶ δικαστηρίου (Πρὸς δίκας μέντοι — πάντα ὀλέθριος γίνεται). — Cf. codd. Flor. 8, f. 236v, cap. τνη'; Ven. 6, f. 43, cap. ο҃'; Vind. 2, f. 132, cap. ρη'.

Περὶ ἐπιόρκων (Μετέρχονται οἱ ὅρκοι — ἐπιορκοῦντες οὐ ποινηλατοῦνται). — Cf. cod. Vind. 2, f. 132v, cap. ρθ'.

Περὶ φλεβοτομίας καὶ χειρουργίας (Ἐπὶ πάσης φλεβοτομίας — ἁπλῶς πάσης χειρουργίας). — Cf. codd. Flor. 8, f. 236v, cap. τνθ'; Vind. 2, f. 132v, cap. ρι'.

Περὶ καθαρσίων (Καθάρσια δὲ διδόναι — ἑλικοειδὴς γάρ ἐστι). — Cf. codd. Flor. 8, f. 236v, cap. τε'; Vind. 2, f. 133, cap. ρια'.

F. 67. Περὶ ἀρρώστων καὶ κατακεκλεισμένων ἐν φρουρᾷ (Ὁ κύριος τοῦ — τὰ τῶν καταρχῶν). — Cf. codd. Flor. 8, f. 237, cap. τξα'; Ven. 6, f. 43v, cap. οθ'; Vind. 2, f. 133v, cap. ριβ'.

Περὶ νοσούντων (Ἐπὶ νοσοῦντος δεῖ — ἢ ἐξάγωνον ἀγαθόν). — Cf. codd. Flor. 8, f. 237, cap. τξβ'; Ven. 6, f. 44, cap. π'; It. 19, f. 405v [?]; Vind. 2, f. 134v, cap. ριγ'.

Περὶ κατακλίσεως (Λαβὼν τὴν ἡμέραν — τήκων τοὺς κάμνοντας). — Cf. codd. Flor. 8, f. 237, cap. τξγ'; Ven. 6, f. 44, cap. πα'; Vind. 2, f. 134v, cap. ριδ',

F. 67v. Ἄλλο περὶ τοῦ αὐτοῦ (Ὅτι δεῖ τηρεῖν — ποδαγρικαὶ ἐπισφαλεῖς καθίστανται). — Cf. codd. Flor. 8, f. 237v, cap. τξδ'; Ven. 6, f. 44v-45, cap. πβ'-πγ'; Vind. 2, f. 134v-137, cap. ριδ'-ριε'.

F. 68. Ἀπὸ τῶν ἀστέρων (Ὁ Ἥλιος μετὰ — ἔχειν τὴν νόσον). — Cf. cod. Flor. 8, f. 238v, cap. τξδ'.

Περὶ διδασκαλίας τεχνῶν (Ἡ Σελήνη ἐν — Ἡλίῳ ἢ διαμετρῇ). — Cf. codd. Flor. 8, f. 238v, cap. τξε'. — Maximi. Ed. Ludwich, *Maximi reliquiae*, p. 92.

Περὶ χειρουργίας (Τὰς δὲ χειρουργίας — Ἰχθύες ποδῶν ἄκρων). — Cf. codd. Flor. 7, f. 239; 8, f. 238v, cap. τξ҃'; Ven. 6, f. 46, cap. πε'; 7, f. 68, cap. λγ'; Rom. 20, f. 174v, cap. ιγ'; Vind. 2, f. 140, cap. ρκ'.

F. 68v. Περὶ ἐμέτου καὶ καθάρσεως (Τοὺς δὲ ἐμέτους — ἐν τῷ ἀναβιβάζοντι συνδέσμῳ). — Cf. codd. Flor. 8, f. 238v, cap. τξζ'; 12, f. 24; Ven. 6, f. 145, cap. δ'; 7, f. 68v, cap. λδ'; Rom. 20, f. 175, cap. ιδ'; Vind. 2, f, 140, cap. ρκα'.

Περὶ πραγμάτων κρυπίων (*sic*) (Κρυφιαῖα πράττε τῆς Σελήνης οὔσης — ἐν δὲ Ἰχθύσι μὴ πράσσε). — Cf. codd. Flor. 11, f. 237v, cap. ξ҃'; Ven. 6, f. 46, cap. πζ'; Rom. 2, f. 115, cap. ξ҃'; Vind. 2, f. 140, cap. ρκβ'.

On the fugitive and the traveler abroad (When the said person has gone abroad nos [redacted] — casts rays, is not restrained). [redacted] — Cf. codd. Flor. 8, f. 236, cap. τνζ'; Vind. 2, f. 139, cap. ρζ'.

On the Court (For lawsuits indeed – becomes entirely ruinous). — Cf. codd. Flor. 8, f. 236, cap. τνη'; Ven. 6, f. 43. cap. o'; Vind. 2, f. 132, cap. pn'.

On Perjurers (The oaths pursue those who perjure themselves, they are not left unpunished). - Cf. cod. Vind. 2, f. 132, cap. pe'.

On Phlebotomy and Surgery (In the case of every phlebotomy, simply every surgery). Cf. codd. — Flor. 8, f. 236", chap. what? Vind. 2, 1. 139, ch. ri'.

On Purifications (Give purifications - For it is spiral-shaped). Cf. codd. Flor. 8, f. 236v, cap. τζ'; Vind. 2, f. 133, cap. ρια'.

Γ.67. On the sick and those confined in prison (The lord of the inceptions). - Cf. codd. Flor. 8, f. 937, cap. τξα'; Ven. 6, f. 43', cap. oθ'; Vind. 2, f. 133, cap. ριβ'.

On the sick (In the case of a sick person one must — or a sextile is good). [redacted] Cf. codd. Flor. 8, f. 237, cap. τξβ'; Ven. 6, f. 44, cap. π'; 11. 19, f. 405 [?]; Vind. 2, f. 134v, cap. ριγ'.

On taking to bed (Having taken the day [redacted] wearing down the sick). — Cf. codd. Flor. 8, f. 937, cap. τξγ'; Ven. 6, f. 44, cap. πα'; Vind. 2, f. 134v, cap. ριδ'.

Γ. 675. Another on the same subject (That one must observe — gout cases become dangerous). Cf. codd. Flor. 8, f. 237', cap. τξδ'; Ven. 6, f. 44v-45, cap. πβ'-πγ'; Vind. 2, f. 134v-137, cap. ριδ'-ριε'.

Γ. 68. From the stars (The Sun with — to have the disease). — Cf. cod. Flor. 8, f. 238, cap. τξδ'.

On the teaching of arts (The Moon in — Sun or in opposition). — Cf. cod. Flor. 8, f. 238, cap. τξε'. Maximi. Ed. Ludwich, Maximi reliquiae, p. 92.

On surgery (Surgical operations — Pisces of the extremities of the feet). [redacted] Cf. codd. Flor. 7, f. 239; 8, f. 238, ch. tEG'? Ven. 6, f. 46, ncap. what? 7, f. 68, chap. why? Rom. 20, f. 174v, cap. m'? Vind. 9, nf. 140, ch. rc.

Γ. 68. On Vomiting and Purging (Τοὺς δὲ ἐμέτους – ἐν τῷ ἀναβιβάζοντι συνδέσμῳ). [redacted] Cf. codd. Flor. 8, f. 238, chap. τξζ' :n12, f. 24; Fri. 6, f. 145, chap. d'; 7, f. 68, chap. To; Rom. 20, nf. 175, chap. ιδ'; Vind. 2, f, 140, chap. ρκα'.

On Secret Matters (sic) (Κρυφιμαία πράττε τῆς Σελήνης οὔσης – ἐν δὲ Ἰχθύσι μή πράσσε). Cf. codd. Flor. 11, f. 237, ch. '? Ven. 6, f. 46, chap. πG²; Rom. 2, f. 115, ncap. E'T' : Vind. 2, f. 140, ch. rkv'.

Περὶ τοῦ ἐχθροῖς ἐπιτίθεσθαι (Τῆς Σελήνης οὔσης ἐν Κριῷ — τῶν ἀγαθοποιῶν ἄστρων). — Cf. codd. Ven. 6, f. 46ᵛ, cap. πζ'; Vind. 2, f. 141, cap. ρκγ'.

Περὶ ἐπιθέσεως (Τῆς Σελήνης οὔσης ἐν τοῖς — σὺν τῷ Ἄρει). — Cf. codd. Flor. 8, f. 272ᵛ, cap. υζ'; Ven. 6, f. 46ᵛ, cap. πη'; Rom. 2, f. 114ᵛ, cap. ξδ'; Vind. 2, f. 141ᵛ, cap. ρκδ'.

Περὶ ἐπισημασίας τῶν δ' ὡρῶν (Ἐν ταῖς δ' — τὴν τροπὴν τριμήνου). — Cf. cod. Flor. 8, f. 238ᵛ, cap. τξη'.

Ἔτη μέγιστα καὶ μέσα καὶ ἐλάχιστα τῶν ἀστέρων (Μέγιστα ἔτη Κρόνου — ξϛ' ἥμισυ, ἐλάχιστα κε'). — Cf. cod. Flor. 8, f. 239, cap. τξθ'; 12, f. 144ᵛ; Ven. 6, f. 47ᵛ, cap. ϙ'; Vind. 2, f. 142ᵛ, cap. ρκϛ'.

F. 69. Πόσα ἔτη μερίζει ἕκαστον ζῴδιον κατὰ τὰ τέλεια ἔτη τῶν ἀστέρων (Οἶκοι μὲν τοῦ — τέλεια ἔτη ρκ'). — Cf. codd. Flor. 8, f. 239, cap. τοʹ; Vind. 2, f. 143, cap. ρκζ'. Cf. Vettii Valentis, *Anthologiarum*, IV, 6, p. 164 ed. Kroll.

Περὶ μεταγγισμοῦ οἴνου (Τῆς Σελήνης αὐξιφωτούσης — ἰσχυροτέρους ἐν ἔαρι). — Cf. codd. Flor. 8, f. 239ᵛ, cap. τοα'; Ven. 6, f. 48, cap. ϙα'; 8, cap. τιε'; Vind. 2, f. 143ᵛ, cap. ρκθ'.

F. 69ᵛ. Περὶ αἰτήσεως χάριτος καὶ δώρων (Ἐὰν παρά τινος — ψῆφον ἀμφοτέροις προστιθέναι). — Cf. codd. Flor. 8, f. 239ᵛ, cap. τοβ'; It. 19, f. 405; Vind. 2, f. 143ᵛ, cap. ρλ'.

Περὶ τοῦ γνῶναι ἄρρεν ἢ θῆλυ τὸ γεννηθέν (Λαβὼν τὴν ὥραν — δὲ θῆλυ, θῆλυ). — Cf. codd. Flor. 8, f. 239ᵛ, cap. τογ'; Ven. 6, f. 48ᵛ, cap. ϙδ': Vind. 2, f. 146, cap. ρλβ'.

Ἔτι περὶ νόσων (Οἱ κατακλιθέντες σωθήσονται — δὲ λοιπὰ μέσα). — Cf. cod. Flor. 8, f. 240, cap. τοδ'.

F. 71. Περὶ ἐμπράκτων ὡρῶν καὶ ὀνείρων (Τὰς δὲ ἐμπράκτους ὥρας ἐν παντὶ — ἡ δὲ λ' ἀνέκβατος). — Hephaestionis, III, cap. 23. Cf. codd. Flor. 7, f. 172; It. 1. f. 49, cap. ξε'; Vind. 1, f. 285ᵛ, cap. ρξ'; 2, f. 150ᵛ, cap. ρλε'.

Περὶ ὀνείρων (Δέον λαβεῖν τὴν ποστιαίαν τῆς Σελήνης — εἰς η' καταλογισθήσονται). — Cf. codd. Ven. 6, f. 80ᵛ, cap. ρ'; 7, f. 184ᵛ, cap. σξ'; Rom. 20, f. 116, cap. ϙβ'; Vind. 2, f. 151ᵛ, cap. ρλϛ'.

F. 71ᵛ. Διὰ πόσου χρόνου γίνεται τὸ ἀποτέλεσμα (Σκεπτέον ἐν πάσῃ — ἀστέρος φυσικὴν περίοδον). — Theophili. Cf. codd. Flor. 8, f. 241, capituli <τοε'> pars prior: Ven. 7, f. 306ᵛ, cap. φξθ'; Rom. 20, f. 50ᵛ, cap. κε': Vind. 2, f. 71, cap. ιθ': f. 152, cap. ρλζ'.

Ἄλλως (Λάβε τὴν διάστασιν — πληροῦται τὸ ἀποτέλεσμα). — Cf. codd. Flor. 8, f. 241, capituli <τοε'> pars posterior; f. 296, cap. υκα'; Rom. 11, f. 18ᵛ; 20, f. 51; Vind. 2, f. 152ᵛ, cap. ρλη'.

On Attacking Enemies (Τῆς Σελήνης οὔσης ἐν Κριῷ [redacted] τῶν ἀγαθοποιῶν ἄστρων). - Cf. codil. Ven. 6, f. 46v, cap. πζ'; Vind. 3, f. 141. cap. ρκγ'.

On Attack (Τῆς Σελήνης οὔσης ἐν τοῖς – σὺν τῷ Ἄρει). - Cf. codd. Flor. 8, f. 272, cap. υζ' ; Ven. 6, f. 46v, cap. πη'; Rom. 2, f. 114, cap. Εδ' ; Vind. 2, f. 141. cap. ρκδ'.

On the Indications of the Four Seasons (Ἐν ταῖς [redacted] τὴν τροπὴν τριμήνου). [redacted] Cf. cod. Flor. 8, f. 938, cap. τξη.

Greatest, Mean, and Least Years of the Stars (Μέγιστα ἔτη Κρόνου – Επ' ἥμισυ, ἐλάχιστα κε'). Cf. cod. Flor. 8, f. 239, cap. τΕΟ'; 12, f. 144"; Ven. 6, f. 47, cap. q': Vind. 2, f. 142, cap. ρκα'.

Γ. 69. How Many Years Each Sign Allots According to the Perfect Years of the Stars (Οἶκοι μὲν τοῦ – τέλεια ἔτη ρκ'). — Cf. codd. Flor. 8, Γ. 239, cap. το'; Vind. 2, f. 143, cap. ρκζ'. Cf. Vettii Valentis, Anthologiarum, IV, 6, p. 164 ed. Kroll.

On the Transfer of Wine (When the Moon is waxing in [redacted] light, stronger in spring). Cf. codd. Flor. 8, f. 239v, cap. τοα'; Ven. 6, f. 48, cap. φα'; 8, cap. τιε'; Vind. 2, f. 143v, cap. ρκθ'. Γ. 695. On the Request for Favor and Gifts (If from someone – to assign a vote to both). - Cf. codd. Flor. 8, f. 239, cap. τοβ'; It. 19, f. 405; Vind. 2. f. 143v, cap. ρλ'.

On Knowing Whether the Child Born is Male or Female (Taking the hour – but female, female). Cf. codd. Flor. 8, f. 239, cap. τογ'; Ven. 6, f. 48', cap. ηδ'; Vind. 2, f. 146, cap. ρλβ'.

Further on Diseases (Those who have taken to their beds will be saved – but the remaining means). - Cf. cod. Flor. 8. f. 240, cap. τοδ'.

F. 71. On Active Hours and Dreams (The active hours in every – but the 30th has no outcome). [redacted] Hephaestionis, III, cap. 23. Cf. codd. Flor. 7, f. 172; It. 1. f. 49, cap. Εe'; Vind. 1, f. 285v, cap. ρέ'; 2, f. 150°, cap. phe'.

On Dreams (It is necessary to take the daily motion of the Moon [redacted] into or they will be reckoned). Cf. codd. Ven. 6, f. 80v, cap. ρ'; 7, f. 184[3], cap. σΕ'; Rom. 20, f. 116, cap. qß'; Vind. 2, f. 151°, cap. ρλς'.

F. 71. In How Much Time the Outcome Occurs (One must consider in every – the natural period of the star). — Theophili. Cf. codd. Flor. 8, f. 241, capituli <Toe'> pars prior; Ven. 7, f. 306[3], cap. œΕ0'; Rom. 20, f. 50v, cap. κε'; Vind. 2, f. 71, cap. ιθ'; f. 152, cap. ρλζ'. Otherwise (Take the interval – the outcome is fulfilled). — Cf. codd. Flor. 8, f. 241, capituli <τοε'> pars posterior; f. 296, cap. υκα'; Rom. 11, f. 18; 20, f. 51; Vind. 2, f. 159, cap. ρλη'.

Ἑρμοῦ τοῦ Τρισμεγίστου μέθοδος εἰς πᾶσαν καταρχήν (Πρὸ πάντων δεῖ — καὶ μηδὲν κτώμενον). — Cf. codd. Flor. 8, f. 241ᵛ, cap. τοϛ'; Ven. 6, f. 49, cap. ϙϛ'; Rom. 11, f. 18ᵛ; Vind. 2, f. 152ᵛ, cap. ρλθ'.

F. 72ᵛ. Περὶ γεωργίας καρπῶν (Τήρει περὶ τὴν — τὸ ἔτος ἐκεῖνο). — Cf. codd. Flor. 8, f. 242ᵛ, cap. τοζ'; Vind. 2, f. 152ᵛ, cap. ρμ'.

F. 73. Περὶ τροπῆς τοῦ ἀέρος (Ἐάν ἡ Σελήνη — τις φάσιν ποιῆται). — Cf. codd. Flor. 8, f. 242ᵛ, capituli τοη' initium; Vind. 2, f. 152ᵛ, cap. ρμα'.

Ἄλλως (Ὅτι οὐ μόνον τὸ ἑπόμενον — ἑπόμενον κέντρον ἐνεργεῖν). — Cf. codd. Flor. 8, f. 242ᵛ, capituli τοη', ut videtur, media pars; Vind. 2, f. 157, cap. ρμβ'.

Ἄλλως (Ὅτι οὐ μόνον τὴν Σελήνην — ἀκριβῶς ὑφ' ἡμῶν). — Cf. codd. Flor. 8, f. 242ᵛ, capituli τοη' finis; Vind. 2, f. 157, cap. ρμγ'.

Περὶ κλήρων τῶν ἐν ταῖς τροπαῖς (Ὅτι οἱ ἐν — ἀνταρσιῶν ἐστι σημαντικός). — Cf. cod. Flor. 8, f. 243, cap. τοθ': Vind. 2, f. 157ᵛ, cap. ρμδ'.

Καθολικὰ παραγγέλματα περὶ τῶν καταστημάτων τοῦ ἀέρος. Σύρου (Τὴν ἀρχὴν τῆς — τὴν δύσιν, ὄψιμος). — Cf. cod. Flor. 8, f. 243, cap. τπ'; etc. — Editum *Catal.*, I, p. 171.]

F. 73ᵛ. Ποῖοι τόποι τίνας ἀστέρας ἀπεκληρώθησαν (Ὁ μὲν ὡροσκόπος Ἑρμοῦ ἐστι τόπος — ὁ ιαος Διός). — Cf. codd. Flor. 8, f. 296, cap. υκβ'; Ven. 6, f. 52ᵛ, cap. ργ'; Vind. 2, f. 159, cap. ρμϛ'.

Περὶ ἀγορασίας Ἰουλιανοῦ (Τὸ μὲν ὤνιον — εἰ δὲ κακοποιοί, ἐναντία). — Editum forma alia, *Catal.*, VI, p. 80.

Τίνα ποιοῦσιν οἱ ἀστέρες καὶ τίνα οὐ ποιοῦσιν (Ὁ Κρόνος ἐν — ἄλλας πράξεις ἄπρακτος). — Cf. cod. Flor. 8, f. 243ᵛ, cap. τπα'.

F. 74. Ἀποτελέσματα τῶν ἡλιακῶν ἐκλείψεων (Ὁ Ἥλιος ἐκλείπων — ἀγριότητα καὶ ἀπανθρωπίαν). — Cf. codd. Flor. 8, f. 271, cap. υ'; Rom. 2, f. 209ᵛ: 7, f. 132ᵛ; Vind. 2, f. 31; Par. 13, f. 32.

F. 74ᵛ. Ἀποτελέσματα τῶν σεληνιακῶν ἐκλείψεων (Ἡ Σελήνη ἐκλείπουσα — γῆς καὶ θαλάσσης). — Cf. codd. Flor. 8, f. 271, cap. υα'; Rom. 2, f. 210; 7, f. 137ᵛ; Vind. 2, f. 32ᵛ, cap. ια'; Par. 13, f. 33.

F. 75. Περὶ χρησμῶν ἐκθέσεως (Ὀφείλεις πρῶτον λαμβάνειν τὸ ὡροσκοποῦν ζῴδιον — τὸν Ἥλιον καὶ καθεξῆς ὁμοίως).

Folii 75ᵛ maior pars, f. 76ʳ-76ᵛ vacant.

F. 77. Ποῖον μέλος τοῦ σώματος ἕκαστον τῶν ζῳδίων κεκλήρωται (Ὅτι τῶν ζῳδίων — οἱ ἰχθύες πόδας). — Cf. cod. Flor. 8, f. 243ᵛ, cap. τπβ'. = Porphyrii *Isag.*, ed. 1559, p. 198.

Method of Hermes Trismegistus for every inceptional chart (First of all it is necessary — and acquiring nothing). — Cf. codd. Flor. 8, f. 241, ch. is it? Ven. 6, f. 49, chap. 47'? Rom. 11, f. 18;nVind. 2, f. 152, ch. ιlth'.

Γ. 72. On the agriculture of crops (Observe concerning the — that year). – Cf. codd. Flor. 8, f. 242, cap. τοl'; Vind. 2, f. 152, cap. ρμ'.

Γ. 73. On the change of the air (If the Moon – someone makes an appearance). - Cf. codd. Flor. 8, f. 249, capiluli τοη' initium: Vind. 2, f. 152r, cap. ρμα.

Otherwise (That not only the following — the following angle being active). Cf. codd. Flor. 8, f. 242, capituli ron', ut videtur, media pars: Vind. 2, f. 157, cap. ρμβ'.

Otherwise (That not only the Moon — accurately by us). --- Cf. codd. Flor. 8, f. 242%, capituli toη' finis: Vind. 2, f. 157, cap. ρμγ'.

On the lots in the solstices (That those in — is significator of uprisings). - Cf. cod. Flor. 8, f. 243, cap. τοθ': Vind. 2, f. 1577, cap. ρμδ'.

Universal precepts concerning the conditions of the air. Of Syrus (The beginning of the — the setting, late). - Cf. cod. Flor. 8. f. 243, cap. τπ'; elc. - Editum Catal., I, p. 171.] F.

73. Which places were allotted to which stars (The ascendant is the place of Hermes — the 11th of Zeus). - Cf. codd. Flor. 8, f. 296, cap. υκβ'; Ven. 6, 1. 52, cap. ργ'; Vind. 2, f. 159, cap. ρμτ'.

On the purchase of Julian (The commodity — but if malefics, the contrary). — Published in another form, Catal., VI, p. 80.

What the stars do and what they do not do (Saturn in — other actions inactive). - Cf. cod. Flor. 8, f. 243, cap. τπα'. E.

74. Effects of solar eclipses (The Sun being eclipsed — savagery and inhumanity). - Cf. codd. Flor. 8, f. 271, cap. u'; Rom. 2, f. 209: 7, f. 132:'Vind. 2, f. 31; Par. 13, f. 32.

Γ. 74. Effects of lunar eclipses (The Moon being eclipsed of earth and sea). - Cf. codd. Flor. 8, f. 271,

head. will Rom. 2, page 210; 7, f. 137°; Sell. 2, f. 32, ch. take';nPar. 13, page 33.

Γ. 75. On the setting forth of oracles (You must first take the ascending sign, the Sun, and so σπ likewise). The greater part of folio 75°, ff. 76³-76 are blank.

F. 77. Which part of the body each of the signs has been allotted (That of the signs — Pisces the feet). Cf. cod. Flor. 8, f. 243, cap. ττβ'. - Porphyrii Isag., ed. 1559, p. 198. f. 243, cap. ττβ'. - Porphyrii Isag., ed. 1559, p. 198.

Ποίου ἕκαστος τῶν ἀστέρων κυριεύει μέλους (Κατὰ τὰ αὐτὰ — καὶ ἡγεμονικῶν γυναικῶν). — Cf. codd. Flor. 8, f. 243ᵛ, cap. τπγ'; Germ. 22, f. 145.

F. 77ᵛ. Περὶ ὧν ἄρχουσι χροιῶν καὶ ὑλῶν ('Ο μὲν Κρόνος — καὶ ὄπισθεν Ζ'). — Cf. cod. Flor. 8, f. 244ᵛ, cap. τπδ'; etc. = Porphyr., p. 199.

F. 77ᵛ pars inferior vacat.

F. 78. Περὶ τῶν τῆς Σελήνης σχημάτων πρὸς τοὺς ἀστέρας ('Η Σελήνη πρὸς — ἡ κϛη αὐτοῦ). — Cf. codd. Flor. 8, f. 244ᵛ, cap. τπε'; Vind. 2, f. 172ᵛ, cap. ιϛ'.

Περὶ κέντρων καὶ ἐπαναφορῶν καὶ ἀποκλιμάτων ('Ο μὲν ὡροσκόπος — ἐν τῷ δευτέρῳ τμήματι τῶν τοῦ Παύλου ἀστρολογικῶν). — Cf. cod. Flor. 8, f. 245, cap. τπϛ'; etc. = Porphyr., p. 202.

F. 78ᵛ. Ἐκ πόσων τρόπων γίνονται τὰ ἀποτελέσματα τῶν πλανήτων (Τὰ ἀποτελέσματα τῶν — ἐν τοῖς θηλυκοῖς). — Cf. cod. Flor. 8, f. 245, cap. τπζ'; etc. = Porphyr., p. 253.

F. 78ᵛ pars inferior vacat.

F. 79. Incipit in medio enuntiato : ἀποδημήσει καὶ ἀρρωστήσει· εἰ δὲ νυκτερινή ἐστιν ἡ γένεσις... Εἶτα ἐπιμερίζει τῷ Ἄρει ἔτος α' — αὐτῆς ἐπικτήσεται πλοῦτον).

Περὶ τῆς τοῦ Διὸς κράσεως ('Ο Ζεὺς φύσεως — ἐφ' ἡμέραις λ').

F. 80ᵛ. Περὶ τῆς τοῦ Ἄρεος κράσεως ('Ο Ἄρης φύσεως — ὡς ἐν τοῖς μετὰ ταῦτα ῥηθήσεται).

F. 81ᵛ. Περὶ τῆς τοῦ Ἡλίου κράσεως ('Ο Ἥλιος φύσεως — καὶ ἐν ἡμερινῇ γενέσει λαμβάνει). — Desinit in medio enuntiatio.

F. 82. Incipit in medio enuntiatio : ἀλλὰ τοὺς αὐτῇ τῇ μίᾳ μοίρᾳ ἀνήκοντας εὑρίσκονται δὲ οὗτοι — καὶ τοιουτοτρόπως ἐργάζεσθαι.

F. 83. <Apomasaris?> Περὶ διαγνώσεως τοῦ χρονοκράτορος ἐκ τῶν ἑνάτων κατὰ τὴν Ἰνδῶν δόξαν ("Οτε καταντήσει ὁ — ταῦτα θεοῦ θέλοντος). — Cf. cod. Rom. 15, f. 285.

Περὶ τῆς ἐπεμβάσεως τῆς Σελήνης ἐπί τε ἑαυτὴν καὶ ἐπὶ τοὺς τόπους τῶν λοιπῶν ἀστέρων ('Η Σελήνη κατὰ — ἐξ ἀπροόπτου αἰτίας). — Cf. ibid., f. 285ᵛ.

F. 84. Περὶ τοῦ ἐπιμερισμοῦ τοῦ ἀναβιβάζοντος καὶ τοῦ καταβιβάζοντος ('Επιμερίζει ὁ ἀναβιβάζων — τὸ καταπιστεύεσθαι μυστήρια). — Cf. ibid., f. 286.

F. 85. Περὶ τοῦ τόπου τοῦ ἀποτελέσματος ("Οταν ἴδης τοὺς — ἐκεῖνο τὸ μόριον). — Cf. ibidem.

Περὶ τῆς σημασίας τοῦ ὡροσκόπου καὶ τῆς ἐναλλαγῆς τοῦ

Over which part each of the stars holds dominion (According to the same and of leading wo[illegible]n). Cf. codd. Flor. 8, f. 243, cap. τπγ'; Germ. 22, f. 145.

Γ. 77. On the colors and materials over which they rule (Saturn and behind 7). - Cf. cod. Flor. 8, f. 244°241r, cap. τπδ'; etc. = Porphyr., p. 199.

F. 77v the lower part is blank.

F. 78. On the Aspects of the Moon to the Stars (The Moon in aspect to – its motion and position). - Cf. codd. Flor. 8, f. 244, cap. τπε'; Vind. 2, f. 172r, cap. 15'.

On Centers, Succedents, and Cadents (The Ascendant indeed – in the second section of the astrological works of Paulus). Cf. cod. Flor. 8, f. 245, cap. τπτ'; etc. = Porphyr., p. 202.

F. 78. In How Many Ways the Effects of the Planets Come About (The effects of the – among the feminine [illegible] signs). - Cf. cod. Flor. 8, f. 245, cap. τπζ'; etc. — Porphyr., p. 253.

F. 78v lower part is blank.

F. 79. Begins in the middle of a sentence: will travel abroad and fall ill; if the nativity is nocturnal... Then it apportions to Mars the year 1 [illegible] she will acquire wealth).

On the mixture of Jupiter (Jupiter of nature [illegible] on our day 30 years).

G. 803. On the mixture of Mars (Mars of nature [illegible] as in will be spoken of in what follows after this).

F. 81. On the mixture of the Sun (The Sun of nature – and in a diurnal nativity it takes). — Desinit in medio enuntiatio.

G. 82. Incipit in medio enuntiatio: but those belonging to that same single degree are found — and in such a manner to work.

F. 83. <Apomasaris ?> On the recognition of the chronocrator from the ninths according to the opinion of the Indians (When it will arrive, the [illegible] this, God willing). — Cf. cod. Rom. 15, f. 285.

On the transit of the Moon upon itself and upon the places of the remaining stars (The Moon according to — from an unexpected cause). - Cf. ibid., f. 985.

Γ. 84. On the distribution of the ascending node and the descending node (The ascending node distributes — to be entrusted with mys teries). - Cf. ibid., f. 186.

Γ. 85. On the place of the outcome (When you see the — that portion). - — -Cf. ibidem.

On the signification of the horoscope and the change of the

κυρίου αὐτοῦ (Δευτέραν ἔχει δύναμιν — δηλοῖ βλάβην πολλήν). — Cf. ibid., f. 273.

F. 87v. Περὶ τῶν περιπάτων τῶν ἐν ταῖς ἐναλλαγαῖς λαμβανομένων καὶ τοῦ ἐπιμερισμοῦ καὶ τοῦ ἐπιμερίζοντος καὶ τοῦ κοινωνοῦντος ἀστέρος τῷ ἐπιμερίζοντι (Δεῖ ἐν ταῖς — τῆς σημασίας αὐτῶν). — Cf. ibid., f. 275.

F. 89. Περὶ τῶν σημασιῶν τῶν ἀγαθοποιῶν καὶ κακοποιῶν ὁριοκρατόρων καὶ τῶν κοινωνούντων αὐτοῖς εἴτε σωματικῶς εἴτε κατὰ συσχηματισμόν (Τοῖς ἐπιμερίζουσιν ἀγαθοποιοῖς — μέγα καὶ κινδυνῶδες). — Cf. ibid., f. 276.

F. 92. Περὶ τῆς σημασίας τοῦ Κρόνου ἐπιμερίζοντος καὶ τοῦ συνεπιμερισμοῦ τῶν ἀστέρων πρὸς αὐτόν (Ὅτε ποιήσεις τὸν — μετὰ ταῦτα λεχθήσεται). — Cf. ibid., f. 278v.

F. 92v. Περὶ τῆς σημασίας τοῦ Διὸς ἐπιμερίζοντος καὶ τοῦ συνεπιμερισμοῦ τῶν ἀστέρων πρὸς αὐτὸν (Ὅτε ἐπιμερίζει ὁ Ζεὺς — τοῖς ἔργοις αὐτοῦ). — Cf. ibid., f. 278v.

F. 93. Περὶ τῆς σημασίας τοῦ Ἄρεος ἐπιμερίζοντος καὶ τοῦ συνεπιμερισμοῦ τῶν ἀστέρων πρὸς αὐτόν (Ὅτε ἐπιμερίζει ὁ Ἄρης — καὶ θηλείας ἀδελφάς). — Cf. ibid., f. 279.

F. 93v. Περὶ τῆς σημασίας τῆς Ἀφροδίτης καὶ τῶν συνεπιμεριζόντων αὐτῇ ἀστέρων (Ὅτε ἐπιμερίζει ἡ Ἀφροδίτη — τεύξεται ἀξίας πλούτου). — Cf. ibid., f. 279v.

F. 94. Περὶ τῆς σημασίας τοῦ Ἑρμοῦ ἐπιμερίζοντος καὶ τῶν συνεπιμεριζόντων αὐτῷ ἀστέρων (Ὅτε ἐπιμερίζει ὁ Ἑρμῆς — ἔσται τὰ ἀποτελέσματα). — Cf. ibidem.

F. 95. Περὶ τῆς κοινωνίας τοῦ χρονοκράτορος καὶ τοῦ ἐπιμερισμοῦ αὐτοῦ καὶ τῆς τοῦ ὡροσκόπου κατ' αὐτοὺς σημασίας (Ὅτε ἐστὶν ὁ — ὑπ' ἐκείνων βλαβήσεται). — Cf. ibid., f. 280v.

F. 97v pars inferior vacat.

F. 98. Περὶ τῆς τῶν ἀστέρων ἐπεμβάσεως (Ἐν τῇ ἐναλλαγῇ — ἐκείνων ἐν ἑτέρους). — Cf. ibid., f. 265v.

F. 99. Περὶ τῆς ἐπεμβάσεως τοῦ Κρόνου ἐφ' ἑαυτὸν καὶ ἐπὶ τοὺς λοιποὺς ἀστέρας (Ὁ Κρόνος ἀποκαταστὰς — νόσῳ περιπεσεῖται ἐπικινδύνῳ). — Cf. ibid., f. 266v.

Περὶ τῆς ἐπεμβάσεως τοῦ Διὸς ἐφ' ἑαυτὸν καὶ ἐπὶ τοὺς λοιποὺς ἀστέρας (Εἰ δ' ὁ Ζεὺς — δηλοῖ γέννησιν παιδός). — Cf. ibid., p. 267.

F. 99v. Περὶ τῆς ἐπεμβάσεως τοῦ Ἄρεος ἐφ' ἑαυτὸν καὶ ἐπὶ τοὺς λοιποὺς ἀστέρας (Ὁ Ἄρης ἐπέμβας — ἔχει ἀποβαλεῖται αὐτήν). — Cf. ibid., f. 267v.

F. 100. Περὶ τῆς ἐπεμβάσεως τοῦ Ἡλίου ἐφ' ἑαυτὸν καὶ ἐπὶ τοὺς

its lord (It has a second power — indicates great harm). - Cf. ibid., f. 273.

Γ. 87. On the periods taken in the changes and the distribution and the distributor and the star participating with the distributor (It is necessary in the – of their signification). - Cf. ibid., f. 275.

Γ. 89. On the significations of the benefic and malefic term-rulers and of those participating with them either bodily or by aspect (To the distributing benefics — great and dangerous). - Cf. ibid., f. 276.

F. 92. On the signification of Saturn distributing and the co-distribution of the stars with him (When you make the — will be stated after this). - Cf. ibid., f. 278.

Γ. 92. On the Significance of Jupiter Distributing and the Co-distribution of the Stars with Him — When Jupiter distributes — to his works). - Cf. ibid., f. 278.

F. 93. On the significance of Mars distributing and the co-distribution of the stars with him (When Mars distributes – and sisters). - Cf. ibid., f. 279.

F. 93. On the significance of Venus and the stars co-distributing with her (When Venus distributes - he will obtain worthy wealth). --Cf. ibid., f. 279.

F. 94. On the significance of Mercury distributing and the stars co-distributing with him (When Mercury distributes — the outcomes will be). — Cf. f. ibidem.

F. 95. On the fellowship of the chronocrator and his distribution and the significance of the horoscope according to them (When the – is will be harmed by those). Cf. ibid., f. 280.

F. 97' lower part is blank.

F. 98. On the ingress of the stars (In the change of — there into others). — Cf. ibid., f. 265.

F. 99. On the ingress of Saturn upon itself and upon the remaining stars (Saturn having returned — will fall into a dangerous illness). — Cf. ibid., f. 266.

On the ingress of Jupiter upon itself and upon the remaining stars (But if Jupiter indicates the birth of a child). — Cf. ibid., p. 267.

Γ.994. On the ingress of Mars upon itself and upon the other stars (Ο Αρης ἐπέμβας - ἔχει ἀποβαλεῖται αὐτήν). - Cf. ibid., f. 267.

Γ. 100. On the ingress of the Sun upon itself and upon the

λοιποὺς ἀστέρας (Ὁ Ἥλιος ἐὰν — ἐφορᾷ ἡ Σελήνη). — Cf. ibidem.

F. 100v. Περὶ τῆς ἐπεμβάσεως τῆς Ἀφροδίτης ἐφ' ἑαυτὴν καὶ ἐπὶ τοὺς λοιποὺς ἀστέρας (Ὅταν ἡ Ἀφροδίτη — ἐπικτήσεται ἴσον ἀδολφῷ [*sic*]). — Cf. ibid., f. 268.

Περὶ τῆς ἐπεμβάσεως τοῦ Ἑρμοῦ ἐφ' ἑαυτὸν καὶ ἐπὶ τοὺς λοιποὺς ἀστέρας (Ὁ δὲ Ἑρμῆς — ἔσται τὰ εἰρημένα). — Cf. ibidem.

F. 101v. Κρίσεις ἐκλείψεων (Σκόπει τὴν γινομένην ἔκλειψιν — τὸ χεῖρον ἐτράπησαν). — Cf. codd. Flor. 11, f. 283v, cap. ρλβ'; Rom. 2, f. 134, cap. ρλβ'.

F. 102. Περὶ τροπῆς ἀέρος (Σκόπει τὴν ἐαρινὴν — τὴν κρίσιν ποιοῦνται). — Cf. codd. Ven. 6, f. 100v, cap. ρμδ'; 7, f. 305v, cap. φξη'.

F. 103. Ἔκθεσις καὶ διδασκαλία πῶς δεῖ ἀποτελεῖν τὰς γενέσεις (Μετὰ τὸ στῆσαι — ὑπόκειται ἐν τῇ δέλτῳ). — Rhetorii. Cf. codd. Ven. 7, f. 112, cap. ριγ'; Rom. 15, f. 240v; Par. 2506 [= 10], f. 22.

F. 103v. Περὶ σπορᾶς (Τοῦ ζωδιακοῦ κύκλου — καὶ τῆς προγενομένης συνόδου ἢ πανσελήνου τῆς πρὸ... His verbis desinit f. 103v. Ex Rhetorio; v. *Catal.*, II, p. 186, 15-22. — Cf. cod. Rom. 15, ibidem

F. 104. a legatore additum. vacat.

F. 105. ...μαθήσῃ πάντας τοὺς χρόνους — καὶ λεπτῶν εἶναι. — Cf. cod. Rom. 15, ibidem.

Ὑπόδειγμα γενέσεως καὶ ἐναλλαγῆς (Ἡ γενεθλιαλογικὴ τάξις — πατρὶ καὶ ὑπήκοος). — Aleim filii Isaac. Cf. ibid., f. 242v.

F. 106. Περὶ ἀδελφῶν (Περὶ δὲ τῶν — ἐν δισώμῳ ζῳδίῳ). — Cf. ibid., f. 243v.

F. 107. Περὶ μητέρων (Τὰ δὲ περὶ — καὶ τῶν τοιούτων). — Cf. ibid., f. 244.

Περὶ ἀρρενογόνων καὶ θηλυγόνων (Καταλαμβάνεται δὲ τὸ — ταῦτα μὲν οὕτως). — Cf. ibid., f. 244v.

F. 108. Περὶ τῶν χρόνων τῆς ζωῆς (Ἐπισκεπτέον δὲ καὶ — μέγιστον σύμπτωμα γενήσεται). — Cf. ibidem.

F. 109. Περὶ εἴδους καὶ μορφῆς (Ἔπεται τῷ περὶ — τὴν κρᾶσιν θερμός). — Cf. ibid., f. 245v.

F. 109v. Περὶ τῶν σωματικῶν παθῶν (Λέγω τοίνυν περὶ — ἥμισυ τοῦ ζῳδίου). — Cf. ibidem.

F. 110. Περὶ ψυχικῶν παθῶν (Καὶ ἐπὶ τούτων ἔστι — καὶ φιλαλήθη εἶναι). — Cf. ibid., f. 246.

F. 110v. Ἔτι περὶ τῶν αὐτῶν (Ὥσπερ τῷ σώματι — τῶν ψυχικῶν παθῶν). — Cf. ibid., f. 246v.

remaining stars (The Sun if — the Moon watches over). — (F. [illegible] or [illegible] - Cf. ibidem.

F. 100. On the ingress of Venus upon itself and upon the remaining stars (When Venus acquires [illegible] equal of siblings [sic]. - Cf. ibid., f. 268.

On the ingress of Mercury upon itself and upon the remaining stars (But Mercury — the aforesaid things shall be). [illegible] Cf. ibidem.

F. 101. Judgments of eclipses (Observe the occurring eclipse — turned to the worse). - Cf. codd. Flor. 11, f. 283, cap. ρλβ': Rom. 2, F. 134, cap. ρλβ'.

F. 102. On the change of weather (Observe the vernal — make the judgment). — Cf. codd. Ven. 6, f. 100, cap. ρμδ'; 7, f. 305, cap. φξη'.

F. 103. Exposition and instruction on how one must interpret nativities (After establishing — is set forth in the tablet). - Rhetoriii. Cf. codd. Ven. 7, f. 112, cap. ριγ': Rom. 15, f. 240v: Par. 2506 [= 10], f. 22.

F. 103. On sowing (Of the Zodiacal circle -- and of the preceding conjunction or full moon before... With these words f. 103 ends. On Rhetorius; v. Catal., 11, p. 186, 15.99. - Cf. col. Rom. 15, ibid

F. 104, added by the testator, is blank.

F. 105. ... always learn the times and minutes they are. - Cf. cod.nRom. 15. ibidem.

Ὑπόδειγμα γενέσεως καὶ ἐναλλαγῆς (Ἡ γενεθλιαλογική τάξις [illegible] πατρὶ καὶ ὑπήκοος). — Aleim filii Isaac. Cf. ibid., f. 242.

F. 106. Περὶ ἀδελφῶν (Περὶ δὲ τῶν [illegible] δισώμῳ Ζωδίῳ). - Cf. ibid., f. 243.

F. 107. On mothers (But the things concerning — and such matters). - Cf. ibid., f. 944.

On those who beget males and those who beget females (It is determined by the — thus these things). - Cf. ibid., f. 244°.

F. 108. On the times of life (One must also examine — the greatest symptom will occur). - Cf. ibidem.

F. 109. On figure and form (It follows that concerning — the temperament warm- mos). Cf. ibid., f. 245.

F. 109v. On bodily afflictions (I speak therefore concerning [illegible] half of the sign). — Cf. ibidem.

F. 110. On mental afflictions (And in these cases it is possible [illegible] and truth-loving to be). — Cf. ibid., f. 246.

F. 110. Again on the same subjects (Just as for the body — of the psychic [matters] afflictions). Cf. ibid., f. 246v.

Περὶ τύχης ἀξιωματικῆς καὶ κτητικῆς (Ῥητέον δὴ καὶ περὶ — ζωῆς αὐτοῦ χρόνον). — Cf. ibidem.

F. 112. Περὶ γάμου (Τὰ δὲ περὶ γάμου — ποιήσουσι τὰ γαμήλια). — Cf. ibid., f. 247v.

F. 113. Περὶ τέκνων (Ὁ δὲ περὶ τῶν τέκνων — τοῖς λοιποῖς χαρήσεται). — Cf. ibid., f. 248.

Sequuntur [F. 113v] Εἰ τάχα δὲ ἐν τούτῳ τῷ βιβλίῳ πεποιήκαμεν τὰς τοιαύτας διαιρέσεις καὶ διὰ σαφῶν — διέγνωμεν εἶναι δυσχερῆ. — Cf. ibid., f. 249 [1].

F. 113v. Περὶ ἐναλλαγῆς (Τοῦ Ἡλίου ὄντος — τοὺς ἀνθρώπους συμβαίνοντα). — Cf. ibidem.

Ἀνατροπὴ τῶν μὴ δεχομένων τὸ ἡλιακὸν ἔτος καὶ ἀπόδειξις αὐτοῦ (Τινὲς τῶν ἀνθρώπων ἐξενίσθησαν τοὺς λόγους τῶν ἀρχαιῶν — τὴν ἰσομοιρίαν παραλλάττουσιν). — Cf. ibid., f. 249v.

F. 114. Πρὸς τοὺς ἀνατρέποντας τὰς τῶν ἐτῶν ἀναλλαγάς [*sic*] (Πάλιν τινὲς τῶν ἐπιχειρούντων ἀνατρέπειν τὴν ἀστρολογίαν — τριακοσιοστοῦ μορίου ἡμέρας). — Cf. ibidem.

F. 115. Περὶ ὧν συμβάλλεται εἰς διάγνωσιν τῶν διαθέσεων ἡ τῶν ἐτῶν ἐναλλαγὴ καὶ ἡ κατ' αὐτὴν σκέψις (Ἡ μὲν οὖν διάγνωσις — τῶν χρόνων ἐναλλαγῆς). — Cf. ibid., f. 250.

F. 115v. Περὶ τῆς κατασκευῆς καὶ σχηματοποιίας τῆς ἐναλλαγῆς τοῦ ἔτους καὶ τῶν ταύτῃ ἐγγραφομένων (Εἰ βούλει ποιῆσαι — τοῦ χρόνου σχῆμα). — Cf. ibidem.

Περὶ τοῦ ὡροσκόπου τοῦ ἔτους καὶ τῆς διαθέσεως τῶν ἀστέρων κατὰ τὴν ἐναλλαγήν (Ὅτε ποιήσεις τὸ θέμα — οὔσης τῆς σημασίας). — Cf. ibid., f. 250v.

F. 116. Περὶ τῆς τῶν ἡλικιῶν διαγνώσεως (Δεῖ δὲ ἐν ταῖς — καὶ νόσοις πιέζονται). — Cf. ibid., f. 251. Ed. Boll, *l. c.*, p. 13.

F. 117. Περὶ τῆς διαθέσεως τῶν ἀστέρων ἐν τοῖς γενεθλίοις καὶ κατὰ πάροδον (Ἐν ταῖς ἕπτα — ἀξιοπίστων παραδοθείσῃ σοφῶν). — Cf. ibid., f. 251v.

F. 117v. Περὶ τοῦ τίνα δεῖ προγινώσκειν τὸν ἀστρολόγον περὶ τοῦ. ἔχοντος τὴν ἐναλλαγήν (Δεῖ πρὸ τοῦ ἀποτελέσματος — τὸ γεννηθῆναι τεθνήξεται). — Cf. ibid., f. 252.

F. 118v. Περὶ τοῦ ἀριθμοῦ τῶν σημαντήρων τοῦ ἔτους (Ἰστέον ὅτι τὸ ἓν ἔτος — κατ' αὐτὸν πάθη). — Cf. ibid., f. 252v.

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[1] De hoc libro, Apomasaris, qui perperam « Hermeti philosopho », adscriptus latine ab Hieronymo Wolf editus est, cf. Ruelle, *Comptes rendus Acad. Inscr.*, 1910, p. 34 ss.; Boll, *Sitzungsb. Akad. Heidelberg*, 18, 1912 (*Eine arabische Quelle des Hermippos*).

On fortuitous and acquired fortune (One must speak also concerning the duration of his Life). — Cf. ibidem.

F. 119. On marriage (The matters concerning marriage — they will perform the marriage rites). — Cf. ibid., f. 247.

F. 113. On children (The chapter concerning children [redacted] in the rest they will rejoice). — Cf. ibid., f. 248.

There follow [F. 113] If perhaps in this book we have made such divisions and through clear [terms] — we determined to be difficult. — Cf. ibid., F. 249 1.

F. 113. On change (of the Sun being — happening to people). - — Cf. ibidem.

Refutation of those who do not accept the solar year and its demonstration (Some people were surprised that the accounts of the ancients diverge from the equinox). Cf. ibid., f. [redacted] 249.

f. 114. Against those who overturn the alternations of years [sic] (Again, some of those who attempt to overturn astrology — of the [redacted] three-hundredth part of a day). [redacted] ibidem.

f. 115. On what the alternation of years and the inquiry according to it contribute to the diagnosis of conditions (The diagnosis then [redacted] of the alternations of times). — Cf. ibid., f. 250.

F. 115. On the construction and schematization of the alternation of the year and of what is inscribed therein (If you wish to make — the figure of time). [redacted] Cf. ibidem.

On the horoscope of the year and the disposition of the stars at the alternation (When you make the figure — of the prevailing signification). — Cf. ibid., f. 250.

f. 116. On the diagnosis of ages (It is necessary in — and they are oppressed by diseases). — Cf. ibid., f. 251. Ed. Boll, l. c., p. 13.

f. 117. On the disposition of the stars at nativities and at transit (In the seven — handed down by trustworthy wise men). [redacted] Cf. ibid., f. 251.

f. 117. On what the astrologer must know in advance concerning the one who has the alternation (It is necessary before the outcome — he [redacted] will die having been born). — Cf. ibid., f. 252.

F. 118. On the number of the significant indicators of the year (It is to be known that one year [redacted] sufferings according to him). — Cf. ibid., f. 252.

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1 Concerning this book of Apomasar, which was erroneously attributed to the philosopher Hermes and published in Latin by Hieronymus Wolf, cf. Ruelle, Comptes rendus Acad. Inscr., 1910, p. 34 ff.; Boll, Sitzungsb. Akad. Heidelberg, 18, 1912 (Eine arabische Quelle des Hermippos).

F. 119. Περὶ τῶν σημασιῶν τῆς ψυχῆς καὶ τοῦ σώματος καὶ τῶν ἐν ταῖς ἐναλλαγαῖς σημασιῶν (Τὰς σημασίας ἃς προείπομεν — ἃς οὗτοι σημαίνουσιν). — Cf. ibid., f. 253.
Περὶ τοῦ ζῳδίου τῆς ἐναλλαγῆς καὶ τοῦ κυρίου τοῦ ἔτους ἤτοι τοῦ χρονοκράτορος καὶ ἣν ἔχει σημασίαν (Δεῖ σε ἐν τῇ τῶν ἐτῶν — καὶ οὕτως ἀποφαίνου). — Cf. ibid., f. 253ᵛ.

F. 120. Περὶ τῆς χρονοκρατορίας τοῦ Κρόνου ὅτε ἀκάκωτός ἐστιν (Ὁ μὲν Κρόνος — πάντα ὅσα προείπομεν). — Cf. ibid., f. 254.

F. 121ᵛ. Περὶ τῆς χρονοκρατορίας τοῦ Κρόνου ὅτε ὑπάρχει κεκακωμένος (Ὅτε ἐστιν ὁ Κρόνος — τοῦ Κρόνου προείπομεν). — Cf. ibid., f. 255.

F. 125. Περὶ τῆς σημασίας τῆς χρονοκρατορίας τοῦ Διὸς ὄντος κατὰ τὴν ἐν τοῖς τόποις αὐτοῦ πάροδον (Ὅτε ὑπάρχει χρονοκράτωρ — τῶν τοιούτων προφάσει). — Cf. ibid., f. 258.

F. 125ᵛ. Περὶ τῆς σημασίας τοῦ Ἄρεος ὅτε χρονοκράτωρ ἐστὶ καὶ ἀκάκωτος (Ὅτε ἐστὶ χρονοκράτωρ — περὶ σχημάτων ἀγαθῶν). — Cf. ibid., f. 262.

F. 126ᵛ. Περὶ τῆς σημασίας τοῦ Ἄρεος ὅτε ὑπάρχει χρονοκράτωρ καὶ κεκακωμένος (Ὅτε ἐστὶν ὁ Ἄρης — ἐλάττονα τὰ δεινά). — Cf. ibid., f. 262ᵛ.

F. 128. Περὶ τῆς τῶν τόπων σημασίας ἐν οἷς εὑρίσκεται ὁ Ἄρης ὅτε χρονοκράτωρ ἐστίν (Ὅτε ἐστὶν ὁ Ἄρης — τόπων καθὼς προὔπεδείξομεν) [1].

F. 128ᵛ. Περὶ τῆς σημασίας τοῦ Ἡλίου ὅτε χρονοκράτωρ ὢν ἀκάκωτός ἐστι (Ὅτε τύχει ὁ Ἥλιος — εἰ δὲ κεκακωμένοι τοὐναντίον).

F. 129ᵛ. Περὶ τῆς χρονοκρατορίας τοῦ Ἡλίου ὅτε ἐστὶ κεκακωμένος (Ὅτε ἐστὶ χρονοκράτωρ — ἔσται τὰ ἀποτελέσματα).

F. 130. Περὶ τῆς τῶν τόπων σημασίας ἐν οἷς ὁ Ἥλιος χρονοκράτωρ ὢν εὑρίσκεται (Ὅτε ὁ Ἥλιος — παραλλάσσει ἔσται ἀσθενέστερα).

F. 130ᵛ. Περὶ τῆς σημασίας τῆς Ἀφροδίτης ὅτε χρονοκράτωρ οὖσα ἀκάκωτός ἐστι (Ὅτε ἡ Ἀφροδίτη — ἀκηδιάσει πρὸς αὐτάς).

F. 131. Περὶ τῆς σημασίας τῆς Ἀφροδίτης ὅτε ἐστὶ χρονοκράτωρ καὶ ὑπάρχει κεκακωμένη (Ὅτε ἐστὶν ἡ — ἔσται τὰ ἀποτελέσματα).

F. 131ᵛ. Περὶ τῆς σημασίας τῶν τόπων ἐν οἷς ἐστὶν ἡ Ἀφροδίτη ὅτε ὑπάρχει χρονοκράτωρ (Ὅτε ἐστὶν ἡ Ἀφροδίτη — κέντρῳ τῆς ἐναλλαγῆς).

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[1] Quae sequuntur usque ad f. 133ᵛ ex Apomasaris libro excerpta in cod. Vaticano foliis nonnullis avulsis nunc desunt.

F. 119. On the significations of the soul and the body and the significations in the transits (The significations which we foretold, which these indicate). — Cf. ibid., f. 253.

On the zodiacal sign of the transit and the lord of this year, the chronocrator, and whether it has signification (You must, in the years — and thus declare). — Cf. ibid., f. 253.

F. 120. On the chronocratorship of Saturn when he is unafflicted (Saturn indeed — all that we foretold). — Cf. ibid., f. 254.

F. 121. On the chronocratorship of Saturn when he is afflicted (When Saturn is — we foretold concerning Saturn). — Cf. ibid., f. 255.

F. 125. On the signification of the chronocratorship of Jupiter when he is in transit through his own places (When the chronocrator of such matters is present — under such pretexts). — Cf. ibid., f. 258.

F. 125. On the signification of Mars when he is the chronocrator and unafflicted (When the chronocrator is — concerning favorable configurations). — Cf. ibid., f. 262.

Г. 126. On the significance of Mars when he is the chronocrator and afflicted (When Mars is — the dangers lesser). - Cf. ibid., f. 262.

Г. 128. On the significance of the places in which Mars is found when he is the chronocrator (When Mars is in the places as we have previously indicated) 1.

Г. 128. On the significance of the Sun when, being chronocrator, he is unafflicted (When the Sun happens — but if they are afflicted, the contrary).

Г. 129. On the chronocracy of the Sun when he is afflicted (When he is the chronocrator — the results will be).

Г. 130. On the significance of the places in which the Sun is found when he is chronocrator (When the Sun passes through — will be weaker).

Г. 130. On the significance of Venus when, being chronocrator, she is unafflicted (When Venus — will be indifferent toward them).

Г. 131. On the significance of Venus when she is chronocrator and is afflicted (When she is — the results will be).

Г. 131. On the significance of the places in which Venus is found when she is the chronocrator (When Venus is — to the pivot of the exchange).

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1 What follows up to f. 133, excerpted from the book of Apomasar, is now missing in the Vatican codex due to several leaves having been torn out.

F. 132. Περὶ τῆς σημασίας τοῦ Ἑρμοῦ ὅτε ὑπάρχει χρονοκράτωρ καὶ ἀκάκωτος (Ὅτε ὑπάρχει ὁ Ἑρμῆς — ἀφαιρεῖται τῆς σημασίας).

F. 132v. Περὶ τοῦ Ἑρμοῦ ὅτε χρονοκράτωρ ὢν καὶ κεκακωμένος τίνα σημαίνει (Ὅτε ἐστὶν ὁ Ἑρμῆς — μίξεις τῶν ἀποτελεσμάτων).

F. 133. Περὶ τῆς σημασίας τῶν τόπων ἐν οἷς ἐστιν ὁ Ἑρμῆς χρονοκράτωρ ὑπάρχων (Ὅτε ἐστὶν ὁ Ἑρμῆς — κρᾶσιν ἀμφοτέρων ἀποφαίνεσθαι).

F. 133v. Περὶ τῆς σημασίας τῆς Σελήνης ὅτε ἐστὶ χρονοκράτωρ καὶ ἀκάκωτος (Ὅτε ἐστὶν ἡ Σελήνη — φυλακὰς καὶ συνοχάς).

F. 134r maior pars, f. 135v vacant.

F. 135. Αἰτιολογία τῆς τῶν μηχανικῶν ἐνεργείας ὥς τινες λέγουσιν Ἀριστοτέλους (Θαυμάζεται μὲν τῶν — τὰ μείζω διέρχεται). — Ed. I. Bekker.

F. 140. <Π>ροεκτιθέναι σοι, ὦ Σῦρε, τὰς ἐνεργείας τῶν ἀστέρων — τριγονοκρατόρων τοῦ αἱρετικοῦ φωτός). — Ptolemaei liber qui inscribitur ὁ Καρπός. Ed. Camerarius, Norimbergae, 1553.

F. 141r maior pars, ff. 141v-143v vacant.

F. 144. Ἐξήγησις εἰς τὴν τοῦ Πτολεμαίου τετράβιβλον (Βιβλίον πρῶτον. Προοίμιον. Τὰ προοίμια τῆς συμπερασματικῆς — λαμβάνει δὲ τὰς τοιαύτας τῶν σκέψεων). Fine mutilum. Ed. Hieron. Wolf, *In Claudii Ptolemaei Quadripartitum* etc., Basileae, 1559, pp. 1-155.

87. — Cod. Paris. gr. 2509. — Chartaceus, cm. 21 × 14, ff. 299, saec. XV magna ex parte una eademque, ut videtur, manu exaratus, praeter ff. 1-4 et 6-12 quae duabus manibus posterioribus eiusdem saeculi scripta sunt (quae ff. 1-12, postquam codice Galliae regem A. Eparchus donavit, addita esse videntur). — Ex bibliotheca Maximi Constantinopoleos patriarchi [Maximi III (1476-1482) vel IV (1491-1497), cf. Γεδεών, Πατριαρχικοὶ πίνακες, pp. 485, 491] (f. 14 in summa pagina, manu XV saec. : ἡ βίβλος αὕτη ἐδωρήθη ἐμοὶ παρὰ τοῦ θεοεικέλου πατριάρχου Κωνσταντινουπόλεως κυροῦ Μαξίμου), Antonii Eparchi (v. f. 13v), postea Fontebladensis (v. Omont, *Catal. des mss. grecs de Fontainebleau*, p. 149, n. 448), Regius MDCCXLI, 1904, 3206. — Cf. Omont, *Inventaire*, II, p. 274; Zach. von Lingenthal, *Byzantinische Zeitschrift*, II, 1893, p. 184.

F. 1. Τὰ ὥρια τῶν πλανοίτων [*sic*] (Ἐν Κριῷ αἱ πρῶται ϛ' — φαῦλον ἢ ἀγαθόν). — Cf. cod. It. 31, f. 13. Doctrina est Vettii Valentis, I, 3, p. 14 ed. Kroll.

F. 4v. Περὶ ἀρσενικῶν καὶ θυληκῶν [*sic*] ζῳδίων (Τῶν μὲν ἀρσενικῶν ζῳδίων αἱ πρῶται — ἢ ἡ Σελήνη). — Cf. cod. It. 31, f. 18.

Folii 4v pars inferior vacat. F. 5 vacat.

F. 6. Alia manu. Χρὴ γινώσκειν καὶ εἰς τοὺς ἐντυγχάνοντας χρόνους ὅτι ἀπὸ τοῦ Ἀδὰμ καὶ ἕως τοῦ κατακλυσμοῦ ἐπαρῆλθον [*sic*]

Γ. 132. On the significance of Mercury when it is the chronocrator and unafflicted (When Mercury is present, the significance is diminished). Γ. 132. On Mercury when, being the chronocrator and afflicted, what it signifies (When Mercury is – mixtures of the effects). Γ. 133. On the significance of the places in which Mercury is when it is the chronocrator (When Mercury is – to declare the blending of both effects).

F. 133. On the significance of the Moon when she is the chronocrator and unafflicted (When the Moon is – guards and imprisonments).

F. 134 greater part, f. 135° vacant.

F. 135. An explanation of the operation of mechanical devices as some say according to Aristotle (It is admired among – passes through greater things).

— Ed. I. Bekker.

F. 140. (to set forth for you, O Syrus, the influences of the stars that are trigon-rulers of the sect light). -- The book of Ptolemy entitled the Karpos. Ed. Camerarius, Nuremberg, 1553.

F. 141r greater part, ff. 141-143v vacant.

F. 144. Commentary on the Tetrabiblos of Ptolemy (Book one. Preface. The prefaces of the concluding work – and it takes such subjects of inquiry). Mutilated at the end. Ed. Hieron. Wolf, In Claudii Ptolemaei Quadripartitum etc., Basel, 1559, pp. 1-155.

87. Cod. Paris. gr. 2509. — Paper, 21 × 14 cm, ff. 299, 15th century, written for the most part in one and the same hand, as it appears, except for ff. 1-4 and 6-12 which were written by two later hands of the same century (which ff. 1-12 seem to have been added after A. Eparchus presented the codex to the King of France). From the library of Maximus, Patriarch of Constantinople [Maximus III (1476-1482) or IV (1491-1497), cf. Gedeon, Patriarchal Tables, pp. 485, 491] (f. 14 at the top of the page, in a 15th-century hand: this book was given to me by the godlike patriarch of Constantinople, the lord Maximus), of Antonius Eparchus (see f. 13v), later of Fontainebleau (see Omont, Catal. des mss. grecs de Fontainebleau, p. 149, no. 448), Regius MDCCXLI, 1901, 3206. — Cf. Omont, Inventaire, II, p. 274; Zach. von Lingenthal, Byzantinische Zeitschrift, II, 1893, p. 184.

F. 1. The hourly terms of the planets [sic] (In Aries the first — good or bad). Cf. cod. It. 31, f. 13. The doctrine is that of Vettius Valens, 1, 3, p. 14 ed. Kroll.

Γ. 45. On masculine and feminine [sic] Signs (Of the masculine signs the first — or the Moon). - Cf. cod. It. 31, f. 18. The lower part of folio 4v is blank. F. 5 is blank.

F. 6. In another hand. One must know also concerning the years that occur that from Adam and up to the Flood there passed [sic]

χρόνοι ,βσμβ' — ἀπὸ δὲ τῆς Κωνσταντινουπόλεως καὶ μέχρι τοῦ νῦν ἐν τῷ ,ϛϡλη' (1430) [Rubro eadem, ut videtur, manu supra versum ,ϛων'] εἰσὶ χρόνοι ,αρα' [rubro ,αιβ'], ὡς εἶναι τὰ ὅλα ἔτη ,ϛϡλη' [rubro ,ϛωνβ']. Calendarium. Ἔτους ,ϛϡ [λ supra versum] η' [1430] ἰνδικτιῶνος η' Ἡλίου κύκλος κβ' — Ἔτους [,ϛϡ prima manu deleta] ζ' [1492] ... ἡ μνήμη αὐτῶν ἡμέρᾳ ϛ'.

Τέλος τῶν ἑπτὰ αἰώνων. [manu posteriore : ὁ γὰρ σοφὸς Σολομών φάσκει· δὸς μερίδα τῆς ἑπτά. λέγε ἐπὶ τῆς ὀκτώ.] F. 12ᵛ (Εἰς τὴν συμπλήρωσιν τῶν ἑπτὰ αἰώνων ἤτοι τῶν ἑπτακισχιλίων χρόνων, ἔστιν ἡ ἴνδικτος δεκάτη — τέλος αἰώνων καὶ χρόνων.) Eadem manu posteriore : Ἡ γὰρ συντέλεια παντὶ ἀνθρώπῳ ... ὡς φησὶ Παῦλος — ἐστὶ ὡς εἴρηται).

F. 12ᵛ dimidia pars et f. 13ʳ vacant.

F. 13ᵛ. Index ab Antonio Eparcho confectus et ab Angelo Vergecio completus.

Antonii Eparchi manu : Κτῆμα Ἀντωνίου τοῦ Ἐπάρχου — εἰς εὐχαριστίας σημεῖον.

F. 14. Alia manu, qua codicis reliqua pars scripta esse videtur. Τάδε ἔνεστιν ἐν τῷ α' βιβλίῳ κεφάλαια Κλαυδίου Πτολεμαίου τῶν πρὸς Σύρον ἀποτελεσματικῶν. [Manu posteriore : δηλονότι τοῦ Ἀριστοτέλους ἐν ἐπιτομῇ ὡς ἔοικεν οἶμαι]. α'. προοίμιον... [F. 14ᵛ]. Προοίμιον. Τῶν τὸ δι' ἀστρονομίας προγνωστικὸν — καὶ τῆς αἰτίας τῆς ἑκτῆς συγκράσεως. = Ptolemaei *Tetrabiblus*, ed. Norimbergae, 1535.

F. 82. Κλαυδίου Πτολεμαίου βιβλίον ὁ Καρπὸς ἐν κεφαλαίοις ρ' (Προεκθέμενοι, ὦ Σύρε, τὰς — ἔσται ὁ ἐχθρός). — Ed. *ibid.*, ff. 55-59.

F. 86. Περὶ σκευῶν καινῶν καὶ ἱματίων χρήσεως (Σκεύεσι δὲ ἡ — τῶν φθο<ρο>ποιῶν κοινωνίας). = Hephaestionis Thebani, III, 32. Cf. codd. Flor. 7, f. 176ᵛ; Ven. 7, f. 389, cap. μγ'; Germ. 27, f. 51.

Καθολικὰ παραγγέλματα (Καθολικά. αἱ μὲν ἀπόρροιαι τῆς Σελήνης — φεύγουσι γίνεται ἡ καταρχή). — V. supra, cod. 86, f. 56ᵛ.

F. 87. Περὶ πράξεων καὶ τῶν ἐν ἐλπίδι τὸ μέλλον θηρωμένων (Γένοιτο ἂν τὸ τέλος — τὰ φῶτα εὐχρηματίστα). — Cf. codd. Ven. 7, f. 192ᵛ, cap. σιδ'; It. 4, f. 58, cap. ιθ'; Germ. 27, f. 52.

Περὶ ταξειδίου καὶ ἱματοφορεσίας (Εἴ τις ταξειδεύσει — ἐκεῖνα τὰ ἱμάτια). — Cf. codd. Ven. 6, f. 66aᵛ, cap. λ'; 7, f. 177ᵛ, cap. σμα'; Germ. 27, f. 52.

Περὶ κέρδους (Ὅρα τοὺς οἰκοδεσπότας — εἰ δὲ φθοροποιοὶ οὐδαμῶς). — Cf. codd. Flor. 11, f. 265, cap. ιε'; Ven. 6, f. 126ᵛ,

years 2242 — and from Constantinople up to the present in the year (1430), In red, by the same hand, it seems, written above the line: the years are 1111 [in red 112], so that the total years are 3078 and 2.

Calendar. Of the year 30, [above the line ιη' [1430] of the indiction η'. Solar cycle 22. Of the year, in the first hand deleted | Z' [1492] ... their commemoration on day τ'

End of the seven ages. | in a later hand: for the wise Solomon says: give a portion to the seven, say upon the eight.] Γ. 12' (For the completion of the seven ages, that is of the seven thousand years, the indiction is the tenth — end of ages and years.) In the same later hand: For the consummation for every man ... as Paul says — is as has been said). F. 12, the lower half, and f. 13v are blank.

F. 13. Index compiled by Antonio Eparchus and completed by Angelo Vergecio.

In the hand of Antonius Eparchos: Κτήμα Αντωνίου τοῦ Ἐπάρχου - εἰς εὐχαριστίας σημεῖον.

F.14. In another hand, by which the remaining part of the codex appears to have been written.

Τάδε ἔνεστιν ἐν τῷ α΄ βιβλίῳ κεφάλαια Κλαυδίου Πτολεμαίου τῶν πρὸς Σύρον ἀποτελεσματικών. [In a later hand: δηλονότι τοῦ Ἀριστοτέλους ἐν ἐπιτομῇ ὡς ἔοικεν οἶμαι]. α΄. προοίμιον... [F. 145]. Preface. Τῶν τὸ δι' ἀστρονομίας προγνωστικόν – καὶ τῆς αἰτίας τῆς ἐκτῆς συγκράσεως. = Ptolemy's Tetrabiblos, ed. Nuremberg, 1535.

F. 82. Claudius Ptolemy's book called the Karpos in 100 chapters (Προεκθέμενοι, ὦ Σύρε, τὰς – ἔσται ὁ ἐχθρός). - Ed. ibid., ff. 55-59.

F. 80. On the Use of New Vessels and Garments (Σκεύεσι δὲ ἢ — τῶν φθορος ποιῶν κοινωνίας). = Hephaestion of Thebes, III, 32. Cf. codd. Flor. 7, f. 176'; Ven. 7, f. 389, cap. μγ'; Germ. 27, f. 51.

General Precepts (Καθολικά. αἱ μὲν ἀπόρροιαι τῆς Σελήνης – φεύγουσι γίνεται ἡ καταρχή). - See above, cod. 86, l. 56.

F.87. On Actions and Those Who Seek the Future in Hope (Γένοιτο ἂν τὸ τέλος – τὰ φῶτα εὐχρημάτιστα). Cf. codd. Ven. 7, f. 192°, cap. σqd'; It. 4, f. 58, cap. 40'; Germ. 27, f. 52.

On Travel and the Wearing of Garments (Εἴ τις ταξειδεύσει ἐκεῖνα τὰ ἱμάτια). Cf. codd. Ven. 6, f. 66ar, cap. x': 7. f. 177, cap. σμα'; Germ. 27, f. 52.

On profit ("Observe the house-rulers – but if malefic planets not at all). - Cf. coll. Flor. 11, f. 265, cap. qe'; Ven. 6, f. 196',

cap. ρπβ'; 7, f. 196, cap. τθ'; It. 4, f. 60; Rom. 2, f. 127, cap. ϙε'; Germ. 27, f. 52.
Περὶ ἀποδημίας (Ἔστω ὁ ὡροσκόπος — οὕτω γὰρ ὑποστρέψει ταχέως). — Cf. codd. It. 4, f. 68; Germ. 27, f. 52v.

F. 87v. Περὶ καταρχῆς (Ἐν πάσῃ καταρχῇ — Σελήνη ὁ Ἄρης). — Cf. codd. Ven. 7, f. 197, cap. τκα'; It. 4, f. 60v; Germ. 27, f. 53.
Περὶ αἰτήσεως πότε ἔσται (Σημβάλλεται [*sic*] πρὸς τὰς — καὶ σκέψις γινέσθω). — Cf. codd. It. 4, f. 61v; Germ. 27, f. 53v.

F. 88. Περὶ ἀποδημίας ὅτε τις βούλεται ἀποδημῆσαι (Ἔστω ἀγαθοποιὸς ἀστὴρ — ἢ λησταῖς περιτύχῃ). — Cf. codd. Ven. 6, f. 71, cap. νθ'; 7, f. 198v, cap. τκη'; It. 4, f. 70; Germ. 27, f. 54.
Περὶ ἀποδήμων (Ταῦτα ἔσται ἀξιόλογα — ἡ μὲν γὰρ ἀναγωγὴ τὰ κατά). — Cf. codd. Ven. 6, f. 120, cap. ροδ'; 7, f. 180v, cap. σμθ'; Germ. 27, f. 54.
F. 88v pars inferior vacat.

F. 89. Περὶ πολευόντων καὶ διεπόντων (Ἰστέον· ἕκαστος τῶν ζ' ἀστέρων — ἐπάνοδον μετὰ ἀσθενείας σημαίνει). [F. 89v κανόνιον π. καὶ δ.]. — Cf. codd. Flor. 7, f. 204v; Ven. 7, f. 212v; Germ. 7, f. 5; 27, f. 55. Capituli finis *Catal.*, VII, p. 88 edita est.

F. 90v. Ἄλλως περὶ τῶν αὐτῶν λεπτομερέστερον ([In marg. ἡμέρα α', Ἥλιος]. Ἡμέρᾳ αῃ Ἥλιος πολεύει — πλησίον ἢ φρέατος ἢ βαλανείου). — Fine mutilum; f. 92v pars inferior vacat. — Cf. codd. Flor. 7, f. 206; Germ. 7, f. 6; 27, f. 58. Ed. *Catal.*, VII, p. 90.

F. 93. De Romano calendario. Ἐπὶ Νο(εμβρίου), Δεκ(εμβρίου)... ἡ ε' νόνναι — καλανδῶν καὶ ἐφεξῆς). — Ff. 93-94v tabulae. — Cf. cod. Germ. 27, f. 61.

F. 93-94v. Μῆνες Ῥωμαίων, Ἑλλήνων, Ἀλεξανδρέων in summis tabulis nominantur. — Cf. ibid., f. 61v.

F. 95. Νόναι παρὰ Ῥωμαίοις πληθυντικῶς ἀεὶ αἱ — προκατελάμβανεν ἀεὶ ἀριθμόν. — Cf. ibid., f. 63v.
Περὶ γεωργίας (Σελήνης οὔσης ἐν Κριῷ, συμφέρει φυτεύειν, σπείρειν, σηκοὺς κατασκευάζειν — τὰ δὲ κακὰ ἐπαύξει). — Doctrina partim Hephaestionis (III, 14) est. Cf. codd. Ven. 7, f. 1v et 3; Germ. 27, f. 63v et 64v; Par. 46, f. 22.

F. 95v. Περὶ φυτεύσεως δένδρων (Εἰ βούλει φυτεῦσαι — ἔχει λόγον οἰκοδεσποτ<ε>ίας). — Cf. codd. Ven. 7, f. 311v, cap. φπθ'; Germ. 27, f. 64v. V. Apomasaris capitulum codd. Flor. 11, f. 117; It. 18, f. 273v; Rom. 2, f. 59v, cap. ρνζ' servatum.
Περὶ σπορᾶς γεωργικῆ<ς> εἰ βούλει σπεῖραι ἅπερ ἵνα θερείσης [*sic*] καὶ φάγῃς ἐν ἐκείνῳ τῷ ἔτ<ε>ι (Ἔστω ἡ Σελήνη — ὁρωμένη, ἔτι κρείττων). — Cf. codd. Ven. 7, f. 311v, cap. φμα'; Germ. 27, f. 64v.

ch. ρπβ'; 7, f. 196, ch. τθ'; The. 4, f. 60; Rom. 2, 1. 127,n. we; Germ. 27, p. 52.

On travel abroad (Let the horoscope be – for thus he will return quickly). - Cf. codd. It. 4, f. 68; Germ. 27, f. 52.

F. 87. On the inception (In every inception — Moon [and] Mars). - Cf. codd. Ven. 7, f. 197, cap. τκα'; It. 4, f. 60°; Germ. 27, f. 53.

On the request when it will be (It contributes [sic] towards the and let examination be made). Cf. codd. It. 4, f. 61; Germ. 27, f. 58.

F. 88. On travelling abroad when one wishes to travel (Let there be a benefic star – or he encounters robbers). - Cf. codd. Ven. 6, f. 71, cap. νθ'; 7, f. 198. cap. τκη'; Il. 4, f. 70; Germ. 27, f. 54.

On those abroad (These things will be noteworthy – for indeed the departure the matters concerning). Cf. codd. Ven. 6, f. 120, cap. pod'; 7, f. 180°, chap. smth'? Germ. 27.f. 54.

F. 88' lower part is blank.

F. 89. On those who wander and govern (It should be known: each of the seven stars signifies a return with weakness). [F. 89' a small table π. kai d.]. — Cf. codd. Flor. 7, f. 204; Ven. 7, f. 212v ; Germ.7, f. 5; 27, f. 55. The end of the chapter has been published in Catal., VII, p. 88.

Γ. 905. Otherwise on the same subjects in greater detail ([In marg. ἡμέρα α', Ἥλιος]. Day 1 the Sun travels near either a well or a bathhouse). - Mutilated at the end; f. 92' lower portion is blank. — Cf. codd. Flor. 7, f. 206; Germ. 7, f.6; 27, f.58. Ed. Catal., VII, p. 90.

F. 93. On the Roman calendar. Ἐπὶ Νοεμβρίου), Δεκεμβρίου)... ἡ ε' νόνναι καλανδῶν καὶ ἐφεξῆς). - Ff. 93-94 tables. - Cf. cod. Germ. 27, f. 61.

Γ. 93-94. The months of the Romans, Greeks, and Alexandrians are named in the headings of the tables — Cf. ibid., f. 61.

Γ. 95. The Nones among the Romans, always used in the plural — always preceded a number. — Cf. ibid., f. 63.

On agriculture (When the Moon is in Aries, it is beneficial to plant, sow, and build sheepfolds — but evil things increase). The doctrine is partly that of Hephaestion (III, 14). Cf. codd. Ven. 7, f. 1 and 3; Germ. 27, f. 63° and 64%; Par. 46, f. 22.

Γ. 95. On the planting of trees (If you wish to plant — it has the principle of house-rulership). — Cf. codd. Ven. 7, f. 311, cap. one'; Germ. 27, f. 64. See the chapter of Apomasar in codd. Flor. 11, f. 117; It. 18, f. 273; Rom. 2, f. 59, cap. pvZ', preserved.

On agricultural sowing: if you wish to sow so that you may harvest and eat in that same year (Let the Moon be in motion, still better). — Cf. codd. Ven. 7, f. 311v, cap. φηα'; Germ. 27, f. 649.

Περὶ μηνιαίων ἀποτελεσμάτων (Ὀσάκις οὖν ἐὰν — [F. 96v] καὶ τὸ ὕδωρ μεταβάλ· λ>ειν πέφυκεν). — Cf. codd. Ven. 7, f. 311v, cap· φπη'; Rom. 16, f. 78v : Germ. 27, f. 64v.
F. 96v pars inferior vacat

F. 120. Capitulorum ρλ͵γ' index qui sic desinit : ρλε'. Περὶ ἱππικοῦ καὶ ἀγῶνος ἄλλη. — ρλ͵γ'. μέθοδος ἀληθὴς καὶ εὔκολος εἰς τὸ γνῶναι τὴν ὥραν τῆς ἡμέρας (Σταθεὶς ἐν ὁμαλῷ — εὑρήσις [ει suprascript.] τὴν ὥραν). Cf. cod. Ven. 7, f. 380. — Syntagma vero in codice capitula πδ' tantum habet.
Incipit : [F. 120v] α'. Περὶ διαθέματος (Τῆς οὐρανίας διαθέσεως — περὶ θέματος λέξομεν). Desinit : [F. 134v] πδ'. Περὶ ἀκτινοβολίας (Ἀκτινοβολεῖ δὲ ἀστὴρ — [F. 135] τὸν ἐν τῷ Κριῷ θεωρεῖν δέ). F. 135r fere totum, ff. 135v-136v vacant. In hoc syntagmate codex cum codice Ven. 7, ff. 382. cap. α' — 396, cap. οα', nisi his tantum rebus, congruit : *a*) F. 122 pro capitulo ζ' legitur : Συνάγεται δ' ἑκάστου αὐτῶν ὁ ἀριθμὸς — ὁμοῦ γίνονται τε' [In marg. 1a m. rubro ζ' περὶ ὁρίων]. — Περὶ συσχηματισμῶν καὶ μαρτυρίας (Τοσαῦτα καὶ περὶ ὁρίων — καὶ κατὰ διάμετρον).
b) Capitulum numero λγ' in codice Ven. 7 signatum hic in tredecim capitula (λγ'-με'), sicut in codice Vind. 6, divisum est.
c) Capitula με'-ν' (id est capituli λγ' finis — λη' in codice Veneto) desunt.
d) Capitulum με' codicis Veneti hic in duo capitula (νζ'-νη') divisum est.
e) Finis capituli cum Ποῖος δεξιὸς etc. incipientis (= capitulum ν' in codice Veneto), capitulum insequens (= cap. να'), initium alius capituli (= cap. νβ') deficiunt.
f) Capitulum νε' codicis Veneti hic in duo capitula (ξζ'-ξη') divisum est.

E figuris astronomicis, quae ff. 248-254 obtinent, figura f. 254 ἀστρόλαβος inscripta notanda est, quippe quae partim astrologica videatur : e. g. πυρῶδες εἰς φλεβοτομίας. Μάρτιος. Κριός legitur.

88. Cod. Paris. gr. 2510. — Chartaceus; cm. 18 × 14; ff. 142; constat *a*) ex codice saec. XV initio et fine mutilo (= ff. 1-133) toto eadem manu exarato praeter ff. 19-20 et 88-92r alia manu eiusdem saec. scripta, *b*) ex fragmento codicis (= ff. 137-142) anno 1384 a Iohanne Staphidake exarati (f. 139, ἐτελειώθη τὸ παρὸν βιβλίον ἐν ἔτει ,͵ωqβ' ἰνδικτίονος ζ' διὰ χειρὸς ἰω(άννου) τοῦ σταφιδάκ(η) ὃς καὶ ἀνέθηκεν τῷ εὐαγεῖ ξενῶνι. Cf. Vogel-Gardthausen. *Die griechischen Schreiber*, p. 199) praeter ff. 139a-142v manibus posterioribus scripta [*1*) f. 139v saec. XV. *2*) ff. 140-142r saec. XV. *3*) f. 142v saec. XVI]; ff. 134-136 vacua a bibliopega addita

On monthly outcomes (As often then as — [F. 96'1] and the water is by nature subject to change). Cf. codd. Ven. 7, f. 311v, cap. φπη'; Rom. 16, f. 78; Germ. 27, f. 644.

F. 96v the lower part is blank

F. 190. Index of ρλτ' chapters, which ends as follows: ρλε'. On horsemanship and contest, another. — ρλγ'. A true and easy method for determining the hour of the day (Standing on level ground — you will find [εἰ superscript.] the hour). Cf. cod. Ven. 7, f. 380. The syntagma in the codex, however, has only ρd' chapters.

Incipit: [F. 120] α'. On the configuration (Of the celestial configuration — we shall speak concerning the theme). Desinit: [F. 134] πδ'. On ray-casting (A star casts rays — [F. 135] to regard the one in Aries). F. 135v almost entirely, ff. 135–136 are blank. In this syntagma the codex agrees with codex Ven. 7, ff. 382, cap. α' – 396, cap. οα', except only in the following matters: a) F. 122 in place of chapter Z' reads: The number of each of them is summed — together making τξ' (In marg. by 15th hand in red: ζ' on boundaries) — On configurations and testimony (So much also concerning boundaries — and according to diameter).

6) Chapter numbered λγ' in codex Ven. 7 is here divided into thirteen chapters (λγ'-με'), as in codex Vind. G.

c) Chapters με'-ν' (that is, the end of chapter Ay' - λη' in the Venetian codex) are missing.

d) Chapter με' of the Venetian codex is here divided into two chapters (νZ'-νη').

e) The end of the chapter beginning with Ποῖος δεξιός etc. (= chapter ν' in the Venetian codex), the following chapter (= cap. να'), and the beginning of another chapter (= cap. νβ') are missing.

f) Chapter νε' of the Venetian codex is here divided into two chapters (EZ'-En').

Among the astronomical figures found on ff. 248–254, the figure on f. 254 inscribed ἀστρόλαβος is worthy of note, inasmuch as it appears to be partly astrological: for example, one reads πυρώδες εἰς φλεβοτομίας. Μάρτιος. Κριός.

88. Cod. Paris. gr. 2510. Paper; × 14 cm; ff. 142; consisting of a) a codex of the 15th century, mutilated at the beginning and end (= ff. 1–133), written entirely in the same hand except for ff. 19–20 and 88–92′, which are written in another hand of the same century; b) a fragment of a codex (= ff. 137–142) copied in the year 1384 by Ioannes Staphidakes (f. 139: ετελειώθη τὸ παρὸν βιβλίον ἐν ἔτει τῷ β' ινδικτίονος ζ' διά χειρός Ιωάννου τοῦ σταφιδάκ(η) ὃς καὶ ἀνέθηκεν τῷ εὐαγεί ξενώνι. Cf. Vogel-Gardthausen, Die griechischen Schreiber, p. 199), except for ff. 139–142, written by later hands [(1) f. 139, 15th century; 2) ff. 140–142′, 15th century; 3) f. 142′, 16th century]; ff. 134–136 are blank leaves added by the bookbinder.

sunt. — Ex bibliotheca J. F. Asulani (f. 1 in ima pagina : *a me Io. Francisco Asulano*), Fontebladensis (Omont, *Catal. des mss. grecs de Fontainebleau*, 1889, p. 96, n. 284), Regius MDXXXIIII, 3495. — Cf. Omont, *Inventaire*, II, p. 275.

F. 1-10. Index initio mutilus ριε'-χϟγ' capitulorum (in folia 29ᵛ-133ᵛ) prima manu exaratus. Collectio medica, quae hic servata est, cum capitulo α' incipit sed in medio capitulo χξδ' abrumpitur. Folii 10ʳ magna pars, f. 10ᵛ vacant.

F. 11. α'. Εἰ θέλης [*sic*] εὑρεῖν πόσων ἡμερῶν ἔνι ἡ Σελήνη, κράτησον ἐν τῇ χειρί σου — τόσων ἡμερῶν ηὑρέθη.
Δὴ ἰδέναι [*sic*] ὅτι εἶπον σοι ὅσων ἡμερῶν εὑρεθὴ τὸν ἰανουάριον μήναν εἰς τὴν α'. ἐκείνον [*sic*] λέγεται ποιμενικὸς θεμέλιος. αἱ δὲ ἐπακταὶ — καὶ στηγμῶν [*sic*] γ'. — Cf. quae ad cod. 32, f. 80 adnotavi.
Τὸ καθ' ἓν ζῴδιον ἔχη [*sic*] βαθμοὺς λ' — καὶ ἀθυμιῶν ιβ'.
Ἰστέον δὲ καὶ τούτω [*sic*] ὅτι ἡ Σελήνη ἔχη [*sic*] ἡμέρας φωτησμένας [*sic*] καὶ ἀφωτίστας — κε', κζ', κθ'.

F. 11ᵛ. Ἀγαθοὶ δὲ μήναις [*sic*] εἰσὶν οὗτοι. Μὴν Μάρτιος, εἰς τὰς κ' ὥρᾳ δ' τῆς νυκτὸς εἰσέρχεται ὁ Ἥλιος εἰς τὸν Κριόν. ὥρα α' τοῦ Κριοῦ. εἰ μέν ἐστιν Κριός, ἀγαθὴ ὥρα — κοινωνίαν παρέχε, φιλίαν ποίησον. — Cf. capitulum, quamvis diversum, Zanatae, *Catal.*, VII, p. 139 editum.

F. 12ᵛ. Ἰστέον ὅτι τῇ κυριακῇ ἡμέρᾳ ὁ Ἥλιος πολεύη [*sic*] — Αἰγόκαιρον καὶ Ὑδροχόον [*sic*], — Cf. Heliodori ἐπίσκεψιν in *Catal.*, VII, p. 136 editam.
Ὁ Ἥλιος βασιλεύη [*sic*] τῇ κυριακῇ καὶ ἔστιν τρίμορφος, καὶ ὅταν μὲν πυρώδης — [F. 13ᵛ] ἀπὸ παντὸς πράγματος ἀπέχου.

F. 18ᵛ. νβ'. Εἰσὶν αἱ παρατϋρήσϊμαι [*sic*] ἡμέραι τοῦ χρωνοῦ [*sic*] ὅλου (Μηνὶ Σεπτεμβρίῳ εἰς — [F. 18ᵛ] καὶ εἰς τὰς ιε'). — Cf. quae ad cod. 42. f. 56ᵛ (Ἡμέραι σεσημειωμέναι) adnotavi.
Sequuntur multa medicinalia, quibus formulae partim magicae insunt. Haec tantum opuscula notare mihi visum est :

F. 88. τπ[δ']. α'. Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος — [F. 97] ϟγ'. Ἀγνωεῖν [ν 1ª m. ex ς] περὶ τῶν κεκ<ο>ιμημένων... Ἑρμηνεία· ὡς θανάτου συμφωρᾶν [*sic*] δηλὴ [l. δηλοῖ] τὸ κεφάλαιον. — Cf. supra cod. 71, f. 1.
F. 97, figura. F. 97ᵛ, manu post. figura.

F. 105ᵛ. [υνϟ' manu post. In indice haec inscriptio legitur : ὦ (l. τὸ) ὁρωλόγιον τοῦ χρωνοῦ σὺν καὶ τῶν ζοδίων καὶ τῶν πλανίτων καὶ τῆς ἑρμηνίας τῆς Σελήνης (*sic*)]. Ff. 105ᵛ-106 tabulae. — Cf. praeter quae adnotavi ad cod. 27, f. 1, *Corpus inscriptionum graecarum*, 5038 (III, p. 474).

F. 106ᵛ. Ἀρχὴ τῶν ὁρῶν [*sic*] τῆς ἡμέρας τῆς κυριακῆς. ὥρα α'. Ἥλιος

are. — From the library of J. F. Asulani (f. 1 at the bottom of the page: a me lo. Francisco Asulano), Fontainebleau (Omont, Catal. des mss. grecs de Fontainebleau, 1889, p. 96, n. 284), Royal 1533, 3495. Cf. Omont, Inventaire, II, p. 275.

F. 1–10. Index mutilated at the beginning of chapters πε'–χγ' (on folios 29–133), written by the first hand. The medical collection preserved here begins with chapter δ' but breaks off in the middle of chapter χεδ'. The greater part of folio 10r and f. 10v are blank.

F. 11. α'. If you wish [sic] to find how many days the Moon is, hold in your hand — so many days it was found.

Know [sic] that I told you of however many days it is found in the month of January on the 1st, that is called the pastoral foundation. And the epacts — and of points [sic] 3. – Cf. what I noted on cod. 32, f. 80.

Each individual zodiac sign has [sic] 30 degrees – and of dejections 12.

One must also know this [sic], that the Moon has [sic] illuminated days and unilluminated days – 25, 27, 29.

Γ. 11. The good months are these. The month of March, on the 20th, at the 4th hour of the night, the Sun enters Aries. 1st hour of Aries. If it is Aries, it is a good hour — engage in partnership, make friendship. — Cf. capitulum, quamvis diversum, Zanatae, Catal., VII, p. 139 editum.

F. 12. It should be known that on Sunday the Sun rules [sic] - Algó-kairon and Aquarius [sic], — Cf. Heliodori ἐπίσκεψιν in Catal., VII, p. 136 editam.

The Sun reigns [sic] on Sunday and is threefold, and when fiery - [F. 13v] abstain from every matter.

F. 18. 52nd. The notable [sic] days of the whole year [sic] are (In the month of September on - [F. 18'] and on the 15th). - Cf. what I noted at cod. 42. f. 56' (Marked days).

Many medical texts follow, among which are partly magical formulas. I thought it worthwhile to note only these short works:

F. 88. 384th. 1st. In the beginning was the Word and the Word [F. 97] 3rd.

To be ignorant [v 14 m. ex c] concerning those who have fallen asleep... Interpretation how the chapter indicates [sic] a concurrence [sic] of death. — Cf. supra cod. 71, 1: 1.

F. 97, figure. F. 97, by a later hand, figure.

F. 105. 296th, by a later hand. In the index this inscription is read: the (I. the) horologion of the year together with the Zodiacs and the planets and the interpretation of the Moon (sic)]. Ff. 105-106 tables. — Cf. besides what I noted at cod. 27, f. 1, Corpus inscriptionum graecarum, 5038 (III, p. 474).

F. 1065. Beginning of the hours [sic] of Sunday. Hour 1. The Sun

αὐτὸς ὑψὴ καὶ διέπη [*sic*] — [F. 107ᵛ] εξημερώνονταν [*sic*] ἡ παρασκευή). — Cf. supra cod. 40, f. 311.

F. 132. χνθ'. Τὰ ιβ' λιθάρια[?] τὰ εἰσὶν εἰς τὴν ἰατρικὴν τέχνην (α'. Σάρδιον μὲν τῷ [l. τὸ] — τῷ αὐτῷ ὄρη [l. ὄρει]). — Ex Sancto Epiphanio ed. Ruelle ap. de Mely, *Les lapidaires*, II, p. 194, 5-197, 22.

F. 133. χξ'. Περὶ φλευωτομίας τοῦ ὅλου χρωνοῦ (Εἰς ταῖς ιβ — [F. 133] διὰ ἓν χρώνον [*sic*]).

89. Cod. Paris. gr. 2511. — Chartaceus, cm. 22 × 14, ff. 379, saec. XV permultis manibus scriptus (1: ff. 1-5ᵛ partim — 2: f. 5ᵛ partim-f. 6ᵛ — 3: ff. 7-16ᵛ — 4: ff. 19-26 — 5: ff. 27 36 — 6: ff. 37 44ᵛ — 7: ff. 45-55ᵛ partim — 8: f. 55ᵛ partim-f. 80ᵛ + f. 84ᵛ partim-f. 84ᵛ + f. 114ᵛ — 9: ff. 81-84ᵛ partim — 10: ff. 86-100ᵛ — 11: ff. 101-114ᵛ partim — 12: f. 114ᵛ partim — 13: f. 115 — 14: ff. 116-202 + 204-379 — 15: f. 203). — Ex bibliotheca Catharinae de Medicis (f. 6ᵛ), *nº 7 quintae*), deinde Regius MCCCCLXIII, 150..., 2990. — Cf. Omont, *Inventaire*, II, p. 275.

F. 7. Βιβλίον ὀνειροκριτικὸν ὅπερ συνῆξε καὶ συνετάξατο Ἀχμέτ, υἱὸς Σερὴμ τοῦ ὀνειροκρίτου τοῦ πρωτοσυμβούλου Μαμοῦν (Πολλὰ κοπιάσας πρὸς — πρὸς τὰς δύο γωνίας). — Ed. Nicolaus Rigaltius, 1603, cap. II-LXV et R. Hercher, *Philologus*, X, 1855, p. 346 ss. Cf. Ruelle, *Revue des études grecques*, VII, 1894, p. 307 et cod. Paris. 2419 [= 4], f. 295.
F. 16ᵛ-18ᵛ vacant.

F. 19. Τοῦ ἀοιδίμου πατριάρχου Κωνσταντινουπόλεως κυροῦ Νικηφόρου ὀνειροκριτικὸν δι' ἰάμβων τὰς ἐμβάσεις ἀληθεῖς ἔχον εἰ τοιουτοτρόπως γένοιτο· ἔστι δὲ κατὰ στοιχεῖον (Ἄρχε πρὸ πάντων — πρὸς πλοῦτον φέρει). — Ed. Rigaltius, 1663, pars III. Cf. Ruelle, *Revue des études grecques*, VIII, 1895, p. 251; Krumbacher, *Byzantinische Zeitschrift*, V, 1896, p. 200.
F. 25ᵛ dimidia pars, f. 25ᵛ vacant.

F. 26. Ὀνειροκριτικὸν ἕτερον ἐκ τῶν τῆς Σελήνης ἡμερῶν (Τῇ πρώτῃ ἡμέρᾳ — τὸ ὡραθὲν [*sic*] ἀποβήσεται). — Cf. codd. It. 19, f. 237ᵛ; Germ. 24, f. 11ᵛ?

F. 26ᵛ. Ἕτερον παρασύντομον (Κράτησον ἐν τῇ — δηλώσει σοι ἔννοιαν). — Cf. codd. 27, f. 277ᵛ: 43, f. 239; 45, f. 62 in marg.: infra cod. 106, f. 2ᵛ.

F. 26ᵛ in ima pagina et ff. 27ᵛ-27ᵛ etc. in marginibus alia manu onirocritica addita sunt: ἀγελαίων [? ex -αίου], χρέος σημαίνει etc.

F. 27. Ἕτερον ἀπὸ πείρας φρονίμων (Ἀγιάζεσθαί τινα, μεγάλην... Ἐὰν ἴδῃ τις ἑαυτὸν — [F. 36ᵛ] φίλῳ συντρώγειν ἢ βασιλεῖ, καλὸν σημαίνει).

itself exalted and governing [sic] [F. 1079] Friday being tamed [sic]). - Cf. supra cod. 40, f. 311,

E. 132. χνθ'. Τὰ Τάιβ' λιθάρια[?] τὰ εἰσὶν εἰς τὴν ἰατρικὴν τέχνην (α'. Σάρδιον μὲν τῶ [I. τό] - τῷ αὐτῷ ὄρη (I. ὄρει]). Ex Sancto Epiphanio ed. Ruelle ap. de Mely, Les lapidaires, II, p. 194, 5-197, 22.

Γ. 133. χε'. On phlebotomy of the whole year (In the 12 [Γ'. 133] for one year [sic]).

89. Code. Paris. gr. 2511. — Paper manuscript, cm. 22 × 14, ff. 379, 15th century, written by very many hands (1: ff. 1-5″ partly – 2: f. 5° partly-f. 6°; ff. 19-26 3 : ff. 7-16 — 5: ff. 27-36 – 6: ff. 37-44 – 7: ff. 45-55' partly · 8: f. 55 partly-f. 80° + f. 84° partly-f. 84'. με. 114 – 9: ff. 81-84 partly — 10: ff. 86–100° – 11: ff. 101-114″ partly – 12: f. 114° partly — 13 f. 115 — 14: ff. 116-202 + 204-379 – 15: f. 203). — From the library of Catherine de Medici (f. 6'), no. 7 of the fifth), then Royal MCCCCLXIII, 150..., 2990. — Cf. Omont, Inventaire, II, p. 275.

F. 7. A book of dream interpretation which Ahmed, son of Serem the dream interpreter, chief counselor of Mamoun, compiled and composed (Having labored greatly toward the two corners). Ed. Nicolaus Rigaltius, 1603, cap. II-LXV and R. Hercher, Philolo- gus, X, 1855, p. 346 ff. Cf. Ruelle, Revue des études grecques, VII, 1894, p. 307 and cod. Paris. 2419 [= ===4], f. 295.
Ff. 16-18v blank.

Γ. 19. Dream interpretation of the celebrated Patriarch of Constantinople, lord Nikephoros, having true interpretations through the verses, if it were to happen in such a manner; it is arranged alphabetically (Ἄρχε πρό πάντων — πρὸς πλοῦτον φέρει). - Ed. Rigallius, 1663, pars III. Cf. Ruelle, Revue des études grecques, VIII, 1895, p. 251; Krum- bacher, Byzantinische Zeitschrift, V, 1896, p. 200.
F. 25 half part, f. 25 blank.

F. 26. Another dream interpretation from the days of the Moon (On the first day — what has been seen in the hour [sic] shall come to pass). Cf. codd. It. 19, f. 2375; Germ. 24, f. 11*?

F. 26. Another brief summary (Hold fast in the shall indicate to you meaning). - Cf. codd. 27, 1. 277': 4:3, Γ. 239, 45, f. 62 in marg. : infra cod. 106, 1. 2.

F. 26 at the bottom of the page and ff. 27-27 etc. in the margins, oneirocritica have been added in another hand: ἀγελαίων [? ex -αίου], χρέος σημαίνει etc.

Γ. 27. Another from the experience of the wise (For someone to be sanctified, great... If someone sees) himself [F. 36'] to eat together with a friend or a king, good it signifies).

90. — Cod. Paris. gr. 2669. — Chartaceus (praeter ff. 314-315 quae sunt membranacea); cm. 21 × 15; ff. 315 : ff. 1-313 una eademque manu saec. XVII, ff. 314-315 saec. XII exarata sunt. — Cf. Omont, *Inventaire*, III, p. 23.

F. 297. Περὶ τῆς ἐκβολῆς καὶ ἐμβολῆς καὶ μετοχῆς τοῦ Ἡλίου ἐν τοῖς ζῳδίοις πῶς εἰσέρχεται καὶ ἐξέρχεται (Μάρτιος, ἐπειδὴ τὰ ιβ' ζῴδια — εἰς τξε' ἡμέρας τὰ ιβ' ζῴδια). — Cf. cod. It. 19, f. 13.

F. 297v. Περὶ τῆς ἐμβολῆς τῆς Σελήνης [manu post. ι ex ή] καὶ ἐμβολῆς ἐν τοῖς ζῳδίοις πῶς γίνεται (Ἰδοὺ διεχαράξαμεν ὑμῖν — ἡμέρας δύο καὶ ἥμυσι [l. ἥμισυ]). — Cf. cod. It. 19, f. 13v.

<Χ>ρὴ γινώσκειν ὅτι κατ' ἐνιαυτὸν βασιλεύει ζόδιον [*sic*] ἓν — τοῦ ζῳδίου ἐκείνου.

F. 298. Ἔτι ἰστέον ὅτι τὸ θεμέλιον τῆς Σελίνης [*sic*] ἄρχεται — τοῦ χρόνου ἐκείνου.

Ἔτι ἰστέον ὅτι εἰς τὰς ιγ' τοῦ Μαρτίου μηνὸς γίγνεται σημεῖον — Αἰγόκερον δηλοῖ σεισμόν. — Cf. *Catal.*, VIII, 3, p 198, 12 sqq.

Ἔτι ἰστέον ὅτι τὰ τοῦ ὕδατος ζῴδια — ἐστὶ τὸ λαληθέν. — Achmetis? Cf. cod. Par. 61, f. 47v; It. 19, f. 15; Vind. 4, f. 138.

Περὶ τοῦ θου οὐρανοῦ τοῦ λεγομένου ἀνάστρου (Ἔστι δὲ καὶ — καὶ οὕτως ἐστί). — Ed. *Catal.*, VIII, 3, p. 197. Cf. Kunze, *Hermes*, XXXIV, 1899, p. 360, n. XXIII. V. infra cod. 91, f. 217v.

F. 298v. Περὶ θανάτου βασιλέως (Γνωστὸν ἔστω καὶ — ἀκριβῶς εὑρήσεις τἀληθές). — Cf. codd. Par. 61, f. 49; It. 19, f. 15v.

Περὶ ὄμβρου καὶ ἀνουμβρίας [*sic*] ἐν ὅλῳ τῷ χρόνῳ (Χρὴ γινώσκειν ὅτι — ἐν τοῖς ὕδασι). — Cf. codd. Par. 59, f. 90v; It. 19, f. 15v.

Περὶ τοῦ πῶς δεῖ εὑρίσκειν τὸ βασιλεύων [*sic*] ζώδιων [o manu post.] κατ' ἔτους [*sic*] (Γίνωσκε ὅτι τὰ <ιβ'> ζῴδια — ἐκεῖνον βασιλεύει Παρθένος). Sequuntur numeri. — Cf. codd. It. 5, f. 83v; 19, f. 15v.

F. 299. Περὶ τὴν διάγνωσιν τῶ<ν> 12 ζῳδίων κατ' ἔτος (♈ Κριὸς ἥμερος εἰρηνοποιὸς τοὺς ἐγειρομένους — καὶ προβάτων ἀπόλια [l. ἀπώλεια]). — Arabi citantur. Cf. cod. It. 5, f. 84v (?).

F. 299v. Ὁ ἐιφίας ταύτην τὴν τάξιν — τῷ κόσμῳ σημαίνει.

Περὶ τῶν κύκλων τοῦ Ἡλίου καὶ τῆς Σελή<νη>ς καὶ τῶν ζῳδίων (<Ο>ἱ κύκλοι τοῦ Ἡλίου — ἀρχίζει ἀπὸ τὸν Κριόν).

F. 300. Περὶ τῶν κλημάτων [*sic*] τῆς γῆς (αον κλήμα ἐστὶν — ζ' ἡ Σκυθία).

Περὶ τῶν ἀγαθῶν ζῳδίων καὶ κακῶν καὶ μεσαίων (Τὰ ἀγαθὰ ε' — ♎ καὶ Τοξότης ➸).

Δεῖ γινώσκειν ὅτι ἡ γῆ κατὰ Ἰουδαίους λέγεται Ἀδὰμ — ἀπὸ Ἀδὰμ [ἀν supra vers.] Ἀδὰμ λέγεται.

90.

Cod. Paris. gr. 2669. - Paper (except ff. 314-315 which are parchment); cm. 21 × 15; ff. 315; ff. 1-313 written by one and the same hand in the 17th century; ff. 314-315 written in the 12th century. - Omont, Inventaire, IV, 1, p. 314-315

Γ. 297. On the entry and exit and participation of the Sun in the Zodiac signs, how it enters and exits. March, since the 12 Zodiac signs — for 365 days the 12 Zodiac signs). - Cf. cod. It. 19, f. 13.

F. 297. On the entry of the Moon (manu post. ἐν ἡ] and entry into the zodiac signs how it occurs (Behold we have traced out for you – two and a half days [l. half]). Cf. cod. It. 19, f. 13.

One must know that each year one zodiac sign reigns — of that Zodiac sign.

F. 298. Furthermore it must be known that the foundation of the Moon [sic] begins [redacted] of the of that year.

Furthermore it must be known that on the 13th of the month of March a sign occurs --- Capricorn signifies an earthquake. - Cf. Catal., VIII, 3, p. 198, 12 sqq.

Furthermore it must be known that the water Zodiac [redacted]gns — is what was spoken. [redacted] Achmetis? Cf. cod. Par. 61, f. 47v; It. 19, f. 15; Vind. 4, f. 138.

On the 9th heaven called the starless (There is also – and thus it is). Ed. Catal., VIII, 3, p. 197. Cf. Kunze, Hermes, XXXIV, 1899, p. 360, n. XXII. V. infra cod. 91, f. 217.

F. 298. On the death of a king (Let it be known also — acc[redacted]ately you will find the truth). — Cf. codd. Par. 61, f. 49; It. 19, f. 15v.

On rain and drought [sic] throughout the whole year (One must know that -- ἐν τοῖς ὕδασι). - Cf. codd. Par. 59, f. 90v; It. 19 f. 15v.

On how one must find the reigning [sic] zodiac sign [o manu post.] by year [sic] (Know that the <12> Zodiac signs – Virgo reigns over that one). Sequuntur numeri. — Cf. codd. It. 5, f. 83; 19, f. 15.

F. 299. Concerning the identification of the 12 zodiac signs by year (Aries gentle, peacemaking, for those who rise — and loss of sheep [1. loss]). — Arabs are cited. Cf. cod. It. 5, f. 844 (?).

F. 299. The swordfish this order — signifies to the world.

Concerning the cycles of the Sun and Moon and the Zodiac signs (the cycles of the Sun — begins from Aries).

F. 300. Concerning the regions [sic] of the earth (the 1st region is — the 30th is Scythia).

Concerning the favorable, unfavorable, and intermediate zodiac signs (The favorable 5 — and Sagittarius).

One must know that the earth according to the Jews is called Adam — from Adam [ἀν above the line] is called Adam.

Τοξότης κατὰ τὴν ια' τοῦ Νοεμβρίου — [F. 300] ἐν τῷ Αἰγοκέρῳ.

91. Cod. Paris. gr. 2830. — Chartac.; cm. 20,5 × 15,2; ff. 285; ex compluribus codicibus confectus, saec. XVI plus decem manibus exaratis, quarum una (ff. 240-285) ante annum 1535 scripsisse videtur (v. f. 285ᵛ manu posteriore: ἔτους ,ζμγ' ἰνδικτιῶνος η' etc.). — Olim Fontebladensis (v. Omont, *Catal. des mss. grecs de Fontainebleau*, p. 22, n. 60), postea Regius DLXIV, 604, 3327. — Cf. Omont, *Inventaire*, III, p. 46; Demetrii et Libanii *qui feruntur* τυποὶ ἐπιστολικοί, ed. Weichert, 1910, p. LXV.

F. 217. Figura, qua lunae articuli illustrantur.
Κρόνος ϧ μόλιβδος — Σελήνη ζ ἄργυρος. — V. supra cod. 77, f. 280.

F. 217ᵛ. Ὀφιόμορφος ἀστὴρ ὁ κατοικῶν ἐν τῇ θῃ ζώνῃ τοῦ οὐρανοῦ.
Figura. Χαρακτὴρ τοῦ θου οὐρανοῦ λεγομένου ἀνάστρου. V. supra cod. 90, f. 298 (Περὶ τοῦ θου etc.).
Manu posteriore. Ὁ ἥλιος ἀναδυόμενος καὶ ἡ Σελήνη μέγας φαίνεται — καὶ κατὰ κάθετον.

92. Cod. Paris. gr. 2847. — Chartaceus, cm. 23 × 17, ff. 196, saec. XVII una eademque manu exaratus. — Ex bibliotheca archiepiscopi Le Tellier (n. 97), postea Regius 3399. — Cf. Omont, *Inventaire*, III, p. 49.

F. 169. Ἐπιστολὴ Πετοσίρεως φιλοσόφου πρὸς τὸν Νεχεψὼ βασιλέα (Περὶ τῶν κατακλινομένων ἐν ἀρρωστίαις — ὄργανον ὑπέργειον ἀστρονομικόν. — Ed. *Catal.*, IV, p. 120.

F. 170. Ἑτέρα ψῆφος περὶ διαγνώσεως ἀρρώστων ἢ [l. εἰ] ἀναστήσονται ἢ τεθνήξονται καὶ ποίαν ἡμέραν τελευτῶσιν οἱ εὑρισκόμενοι εἰς τὸ τοῦ θανάτου λαχμόν (Ἐὰν ἐν κυριακῇ ἢ τετράδι — ἡ πέμπτη Διός). — Cf. cod. II. 13, f. 263.

F. 170ᵛ. Ψῆφος διαγνωστικὴ ζωῆς καὶ θανάτου (Μάθε πότε κατεκλίθη — σκόπος ὑπὲρ γῆν). — Cf. ibidem. Opusculum anno 1542 scriptum est (f. 171 : ἡμέρα τετάρτη εἰκοστὴ δὲ τετάρτη τοῦ Ἀπριλίου μηνὸς τῆς [*sic*] ,ϛν' ἔτους). Initium cum Ps. Pythagorae capitulo 12 a Paulo Tannery (*Notices et extraits*, XXXI, 2, 1886, p. 259) edito consentit.
F. 171 in ima pagina, figura. F. 171ᵛ, figura. F. 172, figurae duae. F. 172ᵛ, figurae duae. — Cf. ibidem.

93. Cod. Paris. gr. 2892. — Chartaceus; cm. 15 × 10,5; ff. 160; saec. XVI totus una eademque manu scriptus, praeter ff. 1-2ᵛ, quae manui posteriori eiusdem saec., et ff. 157ᵛ (magna ex parte), f. 157ᵛ + f. 160 alii manui posteriori eiusdem saec. tribuenda sunt. — Olim Fontebladensis (v. Omont, *Catal. des mss. grecs de Fontainebleau*, p. 14, n. 33), postea Regius MDLI, 1685, 3435. — Cf. Omont, *Inventaire*, III, p. 55.

Sagittarius on the 11th of November [F. 300] in the Capricorn.

91. Cod. Paris. gr. 2830. Paper, cm. 20.5 × 15.2; ff. 285; compiled from several codices, written in the 16th century by more than ten hands, one of which (ff. 240–285) appears to have written before the year 1535 (cf. f. 285v in a later hand: ἔτους ζμγ' ινδικτιώνος η' etc.). Formerly Fontainebleau (cf. Omont, Catal. des mss. grecs de Fontainebleau, p. 22, n. 60), later Regius DLXIV, 604, 3327. Cf. Omont, Inventaire, III, p. 46; Demetrii et Libanii qui feruntur τυποι επιστολικοί, ed. Weichert. 1910, p. LXV.

F. 217. Figure illustrating the phases of the moon.
Saturn or lead Moon is silver. V. supra code. 77, page 280.

F. 217. A serpent-shaped star dwelling in the 9th zone of heaven. Figure. Character of the 9th heaven, called the starless. V. supra cod. 90, f. 998 (On the 9th etc.).
By a later hand. The sun rising and the Moon appears great and perpendicular.

92. Cod. Paris. gr. 2547. Paper, cm. 23 × 17, ff. 196, 17th century, once written by the same hand. From the library of Archbishop Le Tellier (no. 97), later Regius 3391). — Cf. Omont, Inventaire. III, p. 49.

F. 169. Letter of Petosiris the philosopher to King Nechepso (On those who take to their beds in illness) — a supraterrestrial astronomical instrument. — Ed. Catal., IV, p. 120.

F. 170. Another calculation concerning the diagnosis of the sick, whether they will recover or die, and on what day those who find themselves in the lot of death will pass away (If on Sunday or Wednesday — the fifth of Jupiter). — Cf. cod. 11. 133, f. 263.

Γ. 170. Ψήφος διαγνωστική ζωῆς καὶ θανάτου (Μάθε πότε κατεκλίθη – σκόπος ὑπὲρ γήν). — Cf. ibidem. The opusculum was written in the year 1542 (f. 171: ἡμέρα τετάρτη εικοστή δέ τετάρτη τοῦ Ἀπριλίου μηνός τῆς [sic] τν' ἔτους). The beginning agrees with Ps. Pythagoras chapter 12 edited by Paul Tannery (Notices et extraits, XXXI, 2, 1886, p. 259).
F. 171 at the bottom of the page, figure. F. 171v, figure. F. 172, two figures. F. 173, two figures. - Cf. ibid.

98. Cod. Paris. gr. 1892. Paper, cm. 15 × 10.5: F. 160; 16th century, entirely written in one and the same hand, except ff. 1–2r, which are to be attributed to a later hand of the same century, and ff. 157v (for the most part), f. 157* + f. 160 to another later hand of the same century. Formerly at Fontainebleau (cf. Omont, Catal. des mss. grecs de Fontainebleau, p. 14, n. 33), later Royal MDLI, 1685, 3135. Cf. Omont, Inventaire, III, p. 55.

F. 1. Τοῦ Πυθαγόρ[ου] (<Π>ολλὰ καταμαθὼν καὶ — καὶ ὁ γηρεύων [*sic*]). —Haec epistulae Pythagorae ad Telaugem forma in compluribus locis a textu discedit quem Tannery (*Notices et extraits*, XXXI, 2, 1886, p. 248) edidit.

F. 2. Ἡ πληνθὶς [*sic*] τῶν ἐννεάδων. Tabula, — Cf. Tannery, *op. cit.*, p. 251.

94. Cod. Paris. gr. 2980. — Chartaceus, cm. 20,5 × 14, ff. 37; ff. 4-10 saec. XIV, ff. 3 + 11-29 + 34 saec. XV, ff. 30-33r + f. 33v partim tantum alia manu saec. XV, ff. 35-37 alia manu saec. XV scripta sunt. — Olim Colberti (n. 4929; v. f. 1), deinde Regius 3265, 5. — Cf. Omont, *Inventaire*, III p. 78.

F. 33v. Περὶ τοῦ εὑρίσκειν εἰ ζήσεται ὁ ἄρρωστος ἢ τεθνήξεται (Ψήφισον τὸ ὄνομα τοῦ ἀρρώστου — [F. 33v] ἔζησεν ἡ κάμνουσα) cum tabula. — Ps.-Pythagorae. Aliquantulum differt a capitulis, quae Tannery (*Notices et extraits*, XXXI, 2, 1886, p. 257 c. 6, p. 258 c. 11, p. 259, c. 12) edidit. Vide quae ad cod. 44, ff. 333, 335 adnotavi.

F. 34v. Manu posteriore. Πάνυ μοι δοκεῖ γελοίως ἀποφήνασθαι ὁ τῷ παρόντι φύλλῳ [f. 35] ἐπιγράψας εἰσαγωγὴ συντετμημένη εἰς πᾶσαν τὴν ἀστρονομίαν — ὡς ἔτυχεν ἦν ἀρυσάμενος.

F. 35. Alia manu. Εἰσαγωγὴ συντετμημένως ἐκτεθεῖσα καὶ δι' ὀλιγογραφίας εἰσάγουσα καὶ ὁδηγοῦσα τὸν βουλόμενον εἰς πᾶσαν σχεδὸν τὴν τῆς ἀστρονομίας ὑπόθεσιν καὶ αὐτῆς δὲ μικρὸν τῆς ἀστρολογίας ἁπτομένη (Ὑπὸ τὴν οὐρανίαν σφαῖραν διάφοροι κύκλοι εἰσὶ — διὰ τοῦ παρόντος κανόνος ὑποδεικνύονται). Tabula. Achmetis. — Cf. codd. Ven. 5, f. 202; Rom. 2, ff. 158, 182; Par. 45, f. 69.

95. Cod. Paris. gr. 2992. — Chartaceus, cm. 20,5 × 14, ff. 4-376, saec. XV a Cesare Stratego exaratus (v. Vogel-Gardthausen, *Die griechischen Schreiber*, p. 224), praeter ff. 374v-376r quae manu posteriore eiusdem saeculi scripta sunt. — Olim Arsenii Monembasiae (v. f. 1c in summa pagina, postea τοῦ Κορινθίου (v. ibid.) fuit, ad Venetiam transvectus est (v. f. 1b verso in summa pagina ἐν βενετίᾳ). Nicolai « graeci » fuit (v. f. 1c in ima pagina), a Io. Huraultio [*sic*] Boistallerio emptus est (v. ibid.); denique Regius MMXLII, 2259, 3824. — Cf. Omont, *Inventaire*, III, p. 82.

F. 369. Ἱστέον ὅτι ὁ ἐνιαυτὸς διαιρεῖται εἰς δ' καιρούς, εἰς ἔαρ τε καὶ θέρος — ἡ Σελήνης ἡμέρα. — Athenaei. Cf. supra cod. 73, f. 209.

F. 370v. Εἴδησις δὲ καὶ τῶν ζῳδίων. περὶ Σελήνης (Κριός. Μηνὶ Μαρτίῳ α' — κη' καὶ κθ' Ὑδροχόος). — Cf. ibid., f. 210.

F. 372. Ὄργανον προγνωστικὸν βιωφελὲς χρήσιμον ἐξ Αἰγυπτι<α>-

F. 1. Of Pythagoras (<Having learned many things and also the one growing old [sic]). This form of the letter of Pythagoras to Telauges departs in several places from the text edited by Tannery (Notices et extraits, XXXI, 2, 1886, p. 248).

F. 2. The plinthis [sic] of the enneads. Table. - Cf. Tannery, op. cit., p. 251.

94. Code. Paris. gr. 2980. — Paper, cm. 20.5 × 14, ff. 37; ff. 4–10 14th century, ff. 3+11–29+31 15th century, ff. 30–33 + f. 33v partly in another hand of the 15th century, ff. 35–37 written in another hand of the 15th century. Formerly Colbert (n. 4929; cf. f. 1), then Royal 3265, 5. Cf. Omont, Inventaire, III p. 78.

Γ.33. On Finding Whether the Sick Person Will Live or Die (Calculate the name of the sick person [Γ. 334] whether he lived or was bedridden nusa) cum table. Ps.-Pythagorae. Aliquantulum differs from the chapters which Tannery (Notices et extraits, XXXI, 2, 1886, p. 257 c. 6. p. 258 c. 11, p. 259, c. 12) edited. See what I noted on cod. 44, ff. 333, 335.

F. 34. By a later hand. It seems to me quite ridiculous that the one who inscribed on the present folio [f. 35] "Abridged Introduction to the whole of astronomy" — drew from it as he happened to.

F. 35. By another hand. An introduction concisely set forth and through brevity of writing leading and guiding the willing reader into nearly the whole subject of astronomy and touching also briefly on astrology itself (Under the celestial sphere there are various circles — are indicated by means of the present table). Table. Of Achmet. Cf. codd. Ven. 9, f. 202; Rom. 2, ff. 158, 182; Par. 45, f. 69.

95. Cod. Paris. gr. 2992. Paper, cm. 20.5 × 14, ff. 4–376, written in the 15th century by Cesare Siralego (cf. Vogel-Gardthausen, Die griechischen Schreiber, p. 224), except ff. 374–376r which were written by a later hand of the same century. It formerly belonged to Arsenius of Monemvasia (cf. f. 1c at the top of the page), then to the one of Corinth (cf. ibid.), was transported to Venice (cf. f. 15 verso at the top of the page ἐν βενετία). It belonged to Nicholas "the Greek" (cf. f. 1c at the bottom of the page), was purchased by Jo. Huraultius [sic] Boistallerius (cf. ibid.); finally Royal MMXLII, 2259, 3821. Cf. Omont, Inventaire, III, p. 82.

Γ. 369. It should be known that the year is divided into 4 seasons, into spring and summer — the day of the Moon. — Athenaei. Cf. supra cod. 73, f. 209.

Γ. 370. An account also of the Zodiac signs. On the Moon (Aries. In the month of March 1st – 28th and 29th Aquarius). — Cf. ibid., f. 210.

C. 372. A prognostic instrument, beneficial for life, useful, drawn from the Egyptian

κῆς βίβλου ἠκριβωμένον ἀντιγραφέν (Σκεπτέον δὲ οὕτως — ὁ μικρὸς θάνατος). — Petosiridis. Cf. ibid., f. 211.

F. 373. Ἰδοὺ καὶ τὸ κανόνιον. Tabula. — Cf. ibid., f. 211ᵛ.
Ἑτέρα διάγνωσις Ἔσδρα τοῦ προφήτου περὶ ἀρρώστων (Εἰς τὴν πρώτην — [F. 373ᵛ] λα', ἀσθενεῖ ἡμέρας ιη' καὶ ὑγιαίνει). — Cf. ibidem.

96. Cod. Paris. gr. 3035. — Chartaceus, cm. 15,5 × 10,5; ff. 237; saec. XIV variis manibus scriptus, praeter ff. 207ᵛ-208ᵛ, quae saec. XV sunt. — Ex bibliotheca Stephani Baluze (n. 894); Regius 3281, 2. — Cf. Omont, *Inventaire*, III, p. 96.

F. 188 incipit in medio enuntiato : ὑγιαίνει. ὁ ἐπιορκήσας κινδυνεύει· τὸ κλαπὲν εὑρεθήσεται... Ἡμέρα ἕκτη τῆς Σελήνης. Νευρὼθ ἐγεννήθη ἡμέρα καλὴ κυνηγᾶν — μετὰ ἡμερῶν ἀποβήσεται. — Ed. forma pleniore *Catal.*, III, p. 32. Cf. quae ad cod. 39, f. 650ᵛ adnotavi.

F. 192. Ψῆφος πῶς δεῖ εὑρίσκειν τὴν ἡμέραν τῆς Σελήνης ὁπότε καὶ βούλει (Εὑρὲ ἀρχὴν τὸν — ἡμέραι τῆς σελίνης [*sic*]).
Εἰσὶν αἱ ἡμέραι ὅλαι — λα', Αὔγουστος λα'.
Ἕτερος ψῆφος τῆς αὐτῆς Σελήνης (Οὗτοι εἰσὶν οἱ κατ' ἔτος τῆς α' ἰνδικτιῶνος). — Pro exemplo scriptor anno ͵ϛψκϛ' [1288] utitur.

F. 193. <Περὶ> τῶν ἐπακτῶν τῆς Σελήνης ἐκ τοῦ ἁγίου Ἰωάννου τοῦ Δαμασκηνοῦ (Χρὴ γινώσκειν ὅτι τελεία ἐκτίσθη — τῶν ια' ἡμερῶν).] — Cf. cod. Ital. 4, f. 2.

F. 194. Εἰ τέλεις εὑρεῖν τὸν κύκλον τῆς Σελήνης... [F. 194ᵛ in marg. Πῶς δεῖ εὑρίσκειν τὴν ἡμέραν τοῦ νομικοῦ φάσκα] — εἰ θέλεις εὑρεῖν καὶ τὴν τεσσαρακοστήν. F. 195ᵛ desinit in medio enuntiato.

F. 196. Opusculum geomanticum in medio enuntiatio incipit : χαρὰν καὶ εὐθυνίαν [l. -θη-] καὶ αὔξησιν ... τὸ ιϛ' σχῆμα ∴ : καὶ καλεῖται οὐρὰ — ἐρώτησιν ἐναντίον ἐστί.
Figura geometrica.

F. 196ᵛ. Πῶς δεῖ εὑρίσκειν τὴν ἔνδικτον τὸν κύκλον τοῦ Ἡλίου καὶ τῆς Σελήνης (Εἰ βούλει εὑρεῖν — ἔστιν ἡ ἔνδικτος).

97. Cod. Paris. gr. 3084. — Chartaceus, cm. 19 × 13, ff. 60, saec. XVII manu Emerici Bigot scriptus. — Ex bibliotheca Emerici Bigot. — Cf. Omont, *Inventaire*, III, p. 105; Wünsch. *Byzantinische Zeitschrift*, V, 1896, p. 414.

F. 3. Ἐκ τῶν Ἰωάννου τοῦ Φιλαδελφέως (Ὄρθως ἄρα οἱ τὰ μυθικὰ — δημιουργικὸς [*sic*] ἀριθμὸς ὀνομάζεται). — Excerpta ex Ioannis Lydi libro *de mensibus* (ed. Wünsch, 1898); cf. Wünsch, *Byzantinische Zeitschrift*, *l. c.*

sacred book, accurately copied (One must consider thus – a minor death). - Petosiridis. Cf. ibid., f. 911.

Γ.373. Here is also the little canon. Tabula. - Cf. ibid., f. 211'.

Another diagnosis of Esdras the prophet concerning the sick (On the first – [F. 373'] 31st, he is ill for 18 days and recovers). — Cf. ibidem.

96. Cod. Paris. gr. 30035. Paper manuscript, 15.5 × 10.5 cm; ff. 237; 14th century, written in various hands, except for ff. 207–208r, which are from the 15th century. – From the library of Stephanus Baluzius (no. 894); Regius 3281, 2. — Cf. Omont, Inventory, III, p. 96.

F. 188 begins in the middle of a sentence: ὑγιαίνει. ὁ ἐπιορκήσας κινδυνεύει· τὸ κλαπὲν εὑρεθήσεται... Ημέρα ἕκτη τῆς Σελήνης. Νευρώθ ἐγεννήθη ἡμέρα καλὴ κυνηγᾶν – μετὰ ἡμερῶν ἀποβήσεται. — Ed. in fuller form Catal., III, p. 32. Cf. what I noted on cod. 39, f. 650.

F. 192. Ψήφος πῶς δεῖ εὑρίσκειν τὴν ἡμέραν τῆς Σελήνης ὁπότε καὶ βούλει (Εὑρὲ ἀρχὴν τὸν -- ἡμέραι τῆς σελίνης [sic]). A calculation on how to find the day of the Moon whenever one wish

The total days are [redacted] 31, August 31.

Another calculation of the same Moon (These are the annual of the 1st indiction). [redacted] For example, in the year 744 [1988] utitur.

F. 193. "On the epacts of the Moon from Saint John of Damascus (One must know that it was created perfect [redacted] of the ta' ἡμερῶν). — Cf. cod. Ital. 4, F. 9.

F. 194. If you wish to find the cycle of the Moon... (F. 194 in the margin: How one must find the day of the legal Passover) — if you wish to find also the forty-day fast. F. 195 ends in the middle of a sentence.

F. 196. A geomantic opusculum begins in the middle of a sentence: joy and righteousness [l. -θη-] and increase... the 15th figure.. : and it is called tail — it is contrary to the question.

Geometric figure.

F. 196. How one must find the indiction, the cycle of the Sun and of the Moon (If you wish to find. — the indiction is).

97. Code. Paris. gr. 3084. Paper manuscript, cm. 19 × 13, ff. 60, 17th century, written by the hand of Emericus Bigot. From the library of Emericus Bigot. - Cf. Omont, Inventaire, III, p. 105; Wünsch. Byzantinische Zeitschrift, V, 1896, p. 414.

C.3. From the works of Ioannes of Philadelphia (Rightly then those who deal with mythical matters - the creative [sic] number is named). - Excerpta ex Ioannis Lydi libro de mensibus (ed. Wunsch, 1898); cf. Wünsch, Byzantinische Zeitschrift, l. c.

Ff. 45v-48r vacant.

F. 49. Περὶ ἐπιτελλόντων καὶ δυόντων ἀστέρων καὶ ἐφημερίδων καλουμένων καὶ ἐν ταῖς ἀνατολαῖς καὶ δύσεσιν αὐτῶν ποιούντων ἀνέμους, ταραχὰς καὶ βίας θαλάσσης, ὄμβρους τε καὶ εὐδίας καὶ ὅσα ἄλλα τοιαῦτα. γίνονται δὲ ταῦτα ἐκ τῶν φαινομένων ἀστέρων. Ἐφήμερος τοῦ παντὸς ἐνιαυτοῦ σημείωσις ἐπὶ ἀνατολῶν τε καὶ δυσμῶν τῶν ἐν οὐρανῷ φαινομένων ἐκ τῶν Κλαυδίου τοῦ Θούσκου καθ' ἑρμήνειαν πρὸς λέξιν (Ἰανουάριος. α'. ὁ Ἥλιος — καὶ πολὺς ὁ βορρᾶς) [Variae lectiones f. 48v, 49v ss. notantur]. = Ioannis Lydi *De ostentis*, ed. Wachsmuth², p. 117, 5-p. 155, 10. Cf. ibid., p. XIX.

98. Cod. Paris. Coislin. 92. — Chartaceus, cm. 29,5 × 19, ff. 172; ff. 5-140r una vel potius duabus manibus saec. XV ineuntis, ff. 140r-151 manu saec. XVI, ff. 152-172 manu saec. XV scripta sunt; f. 137v autem quo tantum astrologica praebentur saec. XVI manu Occidentalis cuiusdam librarii scriptum est. — Olim (ff. 5-151 quidem) ut videtur presbyteri Νικολάου Βερ... Cretensis (v. f. 151v : οἱ φίλοι μου τοῦ χωρίου Σφακίου ἀπὸ τῆς νήσου τῆς Κρήτης...), deinde cancellarii Seguier (n. 82). — Cf. Omont, *Inventaire*, III, p. 130.

F. 137. Figura qua menses, dierum numerus cuiusdam mensis, duodecim signa, indoles eorum etc. illustrantur.

99. Cod. Paris. Suppl. gr. 20. — Chartaceus, cm. 16 × 11 usque ad 29 × 19, ff. 296, saec. XVII manu Ismaelis Bouillaud scriptus. — Cf. Omont, *Inventaire*, III, p. 204.

Inter codices quos Ismael Bouillaud breve descripsit vel ex quibus capitula excerpsit, hi in codicum astrologorum numero sunt : Parisini 1043 [Regius 2215] = cod. 30, f. 156 codicis Imaelis Bouillaud ; — 1405 [42] = cod. 31, f. 215v-216 ; — 1630 [1998] = cod. 32, f. 72, 154, 216-216v ; — 2381 [1113] = cod. 45, f. 208 ; — 2411 [8] = cod. 15, f. 197, 199v, 244 ; — 2419 [145] = cod. 4, f. 163-181, 190, 208, 216v ; — 2424 [559] = cod. 9, f. 182, 186, 191, 192, 195, 196 ; — 2425 [1306] = cod. 82, f. 185v, 203-206 ; — 2490 [959] = cod. 20, f. 207 ; — 2506 [1015] = cod. 10, f. 198, 200 ; — 2509 [1904] = cod. 87, f. 199 ; — 2841 [2051] = cod. 22, f. 209-215.

Praeter hos Parisinos codicem Mediceum Laurentianum (ut videtur collatis f. 101 : « *XXXII Pluteus* » et f. 129 : « *In cod. Vergetii ms. Biblioth. Medicaeae* », excussit, ex quo f. 118-118v themata duo principum [1], f. 120v thema aliud descripsit :

[1] Eadem themata inveniuntur in codice Florentino 10 (Plut. 28, cod. 16), f. 24r-25v (cf. Bandini, *Catal.*, t. II, p. 32) ex quo, ut videtur, Bullialdus ea descripsit.

Ff. 45v-48r vacant.

Γ.49. On the rising and setting stars and those called ephemerides, and the winds, disturbances and violence of the sea, rains and fair weather, and all other such things that they produce at their risings and settings; and these arise from the visible stars. A daily record of the whole year concerning the risings and settings of the stars visible in the sky, from Claudius Tuscus, interpreted word for word (January. 1st. The Sun – and the north wind is strong) [Various readings are noted at ff. 48r, 49 ff.]. ==Ioannis Lydi De ostentis, ed. Wachsmuth, p. 117, 5–p. 155, 10. Cf. ibid., p. xix.

98. Cod. Paris. Coislin. 92. — Paper manuscript, t. 29.5 × 19, fl. 172; ff. 5–140v written by one or rather two hands of the early 15th century, ff. 140–151 by a hand of the 16th century, ff. 152–172 by a hand of the 15th century; f. 137v, however, which contains only astrological material, was written in the 16th century by the hand of a certain Western scribe. – Formerly (ff. 5–151 at least), as it appears, the property of the priest Nikolaou Ver... of Crete (see f. 154v: of œikoi μου τοû χωρίου Σφακίου ἀπὸ τῆς νήσου τῆς Κρήτης...), subsequently of chancellor Séguier (no. 82). Cf. — Omont, Inventaire, III, p. 130.

F. 137. A figure illustrating the months, the number of days in a given month, the twelve signs, their characteristics, etc.

99. Cod. Paris. Suppl. gr. 20. — Paper, approximately 16 × 11 to 29 × 19 cm, ff. 296, written in the 17th century by the hand of Ismaël Boulliau. Cf. Omont, Inventaire, III, p. 204.

Among the codices which Ismaël Boulliau briefly described or from which he excerpted chapters, the following are counted among the astrological codices: Parisini 1043 [Regius 2215] = cod. 30, f. 156 of the codex of Ismaël Boulliau; - 1405 [42] = cod. 31, f. 215-216; - 1630 [1998] = cod. 32, f. 72, 154, — cod. 31, f. 215-216; - 1630 [1998] = cod. 32, f. 72, 154, 216-216; 2381 [1113] = cod. 45, f. 208; - 2411 [8] = cod. 15, f. 197, 199, 244; 2419 [145] = cod. 4, f. 163-181, 190, 208, 216; - 2424 [559] = cod. 9, f. 182, 186, 191, 192, 195, 196; - 2425 [1306] = cod. 82, f. 185, 203-206; 2490 [959] = cod. 20, f. 207; 2506 [1015] = cod. 10, f. 198, 200; - 2509 [1904] = cod. 87, f. 199; 2841 [2051] = cod. 22, f. 209-215.

Besides these Parisian codices, he also examined a Medicean Laurentian codex (as appears from the collation of f. 101: « XXXII Pluteus » and f. 129: « In cod. Vergetii ms. Biblioth. Medicaeae »), from which he copied two horoscopes of princes at f. 118-118v, and another horoscope at f. 120v:

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1 The same horoscopes are found in the Florentine codex 10 (Plut. 28, cod. 16), f. 24'-25' (cf. Bandini, Catal., t. II, p. 32), from which, as it appears, Boulliau copied them.

F. 118. Thema astrologicum, quo inscriptum est : Θέμα γεγονὸς ἐπὶ τῇ ἀναγορεύσει κυρίου Μανουὴλ τοῦ υἱοῦ τοῦ βασιλέως Ἰωάννου τοῦ Παλαιολόγου ἔτους ͵ϛωπβ' μηνὶ Σεπτεβρίῳ κεῃ ἐπ' αὐτῆς τῆς μεσημβρίας. *Anno Christi 1373.*

F. 118v. Thema astrologicum aliud quo inscriptum est : Μηνὶ Αὐγούστου ιβ', ὥρα γ' ἥμισυ τῆς ἡμέρας ἀπὸ ἀνατολῆς Ἡλίου τοῦ ͵ϛωπδ' ἔτους εἴσοδος εἰς τὴν Κωνσταντινούπολιν τοῦ βασιλέως κυρίου Ἀνδρονίκου τοῦ Παλαιολόγου καὶ κατασκευὴ τῆς βασιλείας. *Fuit annus Christi 1375.*

F. 120v. *In eodem codice* ... [f. 121v] Post thema astrologicum : *Ex hoc themate praedicit fore 25 imperatores* etc.

Agmen claudunt ff. 217-217v Τοῦ Θεοφίλου περὶ κοσμικῶν καταρχῶν opusculum ex nescio quo codice excerptum, ff. 218-222 *Quaestiones astrologicae,* cuius dissertationis adumbratio ff. 224-229 locum obtinet.

100. Cod. Paris. Suppl. gr. 109. — Chartaceus, cm. 21,5 × 15,5, ff. 268, saec. XVI. — Cf. Omont, *Inventaire*, III, p. 217 ; Oppien, *La Chasse*, ed. P. Boudreaux, 1908, p. 19.

F. 155. Ἀρχὴ σὺν θεῷ βίβλου τῆς τυρίδος (α' ἡμέρα σαββάτω [*sic*], α' Κρόνος, ιϛ' Ζεύς. β' ἡμέρα κυριακοῦ, β' Ζεύς — [F. 156v] η' Ζεύς, ηκδ' [*sic*] Ἥλιος, ιε' Ἀφροδίτη).

101. Cod. Paris. Suppl. gr. 132. — Chartaceus, cm. 17 × 11, ff. 92, anno 1564 ab Angelo Vergecio scriptus (f. 92v, γέγραπται τὸ παρὸν βιβλίον ἐν λουτεκία τῶν παρησίων ἐν μηνὶ πυανεψιῶνι ἔτους ἀπὸ τοῦ Χριστοῦ γεννήσεως ͵αου φου ξδου ἡδονῆς τε καὶ τέρψεως ἕνεκα τοῦ μεγαλοπρεπεστάτου τε <καὶ> εὐπατρίδος ἐρρίκου μεμμονίου... χειρὶ ἀγγέλου βερκίου [*sic*] τοῦ κρητός...; cf. Vogel-Gardthausen, *Die Griechischen Schreiber*, p. 2 s.). — Cf. Omont, *Inventaire*, III, p. 220.

F. 85. Post duo versus politicos XII syllabarum (Λίθων ἔμαθες τῶν καλῶν τὰς δυνάμεις, καὶ τῶν βοτανῶν τῶν γέ σε χρὴ εἰδέναι), et post indicem (Χαμαίμηλον – ἐρύσιμον), poema cum prosaïca interpretatione sequitur : Περὶ χαμαιμήλου. Τούς γε πυρέσσοντας – [F. 92] φάρμακα καὶ βασκανίας. καὶ τὰ ἑξῆς. τὰ δὲ λοιπὰ τῶν τριῶν κεφαλαίων λείπει). — Ed. Sillig (Macer Floridus, *De viribus herbarum*, ed. Choulant, 1832, p. 200-210, 212-215); F. S. Lehrs, *Oppiani et Nicandri quae supersunt* etc. (Poetae buc. et did. ed. Didot, 1851), p. 169-173 (cap. ιγ', v. 190).

102. Cod. Paris. Suppl. gr. 223. — Chartaceus; cm. 19,5 × 14 ; ff. 4 + 64 ; ff. E + 1-42 eadem manu saec. XVI; ff. A, ff. B-D, ff. 43-57, ff. 58-64 aliis manibus

F. 118. Thema astrologicum, with the inscription: Θέμα γεγονός ἐπὶ τῇ ἀναγορεύσει κυρίου Μανουήλ τοῦ υἱοῦ τοῦ βασιλέως Ἰωάννου τοῦ Παλαιολόγου ἔτους, τωπβ΄ μηνὶ Σεπτεβρίῳ κεν ἐπ' αὐτῆς τῆς μεσημβρίας. Anno Christi 1373.

F. 118. Another thema astrologicum, with the inscription: Μηνί Αὐγούστου ιβ', ὡρα γ' ἥμισυ τῆς ἡμέρας ἀπό ἀνατολῆς Ηλίου τοῦ τωπδ᾽ ἔτους εἴσοδος εἰς τὴν Κωνσταντινούπολιν τοῦ βασιλέως κυρίου 'Ανδρονίκου τοῦ Παλαιολόγου καὶ κατασκευή τῆς βασιλείας. Fuit annus Christi 1375.

F. 120v. In the same codex ... [f. 121] After the thema astrologicum: From this thema it is predicted that there will be 25 emperors, etc.

The procession closes with ff. 217-917, an opusculum of Theophilus on worldly beginnings, excerpted from some unknown codex, ff. 218-222 Astrological questions, a sketch of which dissertation occupies ff. 224-229.

100. Cod. Paris. Suppl. gr. 109. — Paper, 21.5 × 15.5 cm, ff. 268, 16th century. Cf. Omont, Inventaire, III, p. 217; Oppien, La Chasse, ed. P. Boudreaux, 1908, p. 19.

F. 155. Beginning, with God's help, of the Book of Tyris (1st day, Saturday [sic], 1st Saturn, 16th Jupiter. 2nd day, Sunday, 2nd Jupiter — [F. 156] 8th Jupiter, 824th [sic] Sun, 15th Venus).

101. Cod. Paris. Suppl. gr. 132. — Paper, 17 × 11 cm, f. 92, written in the year 1564 by Angelo Vergecio (f. 92v, γέγραπται τό παρόν βιβλίον ἐν λουτεκία τῶν παρησίων ἐν μηνὶ πυανεψιώνι ἔτους ἀπό τοῦ Χριστοῦ γεννήσεως ἀου φου Εδου ἡδονῆς τε καὶ τέρψεως ἕνεκα τοῦ μεγαλοπρεπεστάτου τε <καὶ> εὐπατρίδος ἐρρίκου μεμμονίου... χειρὶ ἀγγέλου βερκίου [sic] τοῦ κρητός...; cf. Vogel-Gardthausen, Die Griechischen Schreiber, p. 2 s.). — Cf. Omont, Inventaire, III, p. 220.

F. 85. After two political verses of XII syllables (Λίθων ἔμαθες τῶν καλῶν τὰς δυνάμεις, καὶ τῶν βοτανῶν τῶν γέ σε χρή εἰδέναι), and after an index (Χαμαίμηλον — Ερύσιμον), a poem with prose interpretation follows: Περὶ χαμαιμήλου. Τούς γε πυρέσσοντας — [F. 92] φάρμακα καὶ βασκανίας. καὶ τὰ ἑξῆς. τὰ δὲ λοιπὰ τῶν τριῶν κεφαλαίων λείπει). — Ed. Sillig (Macer Floridus, De viribus herbarum, ed. Choulant, 1832, p. 200–210, 212–215); F. S. Lehrs, Oppiani et Nicandri quae supersunt etc. (Poetae buc. et did. ed. Didot, 1851), p. 169–173 (cap. ιγ'. v. 190).

102. Cod. Paris. Suppl. gr. 223. · Paper, cm. 19.5 × 14; ff. 4 + 64; ff. E + 1–42 written by the same hand, 16th century; f. A, ff. B–D, ff. 43–57, ff. 58–64 written by other hands

saec. XVI scripta sunt. — Ex bibliotheca S. Germani a pratis (n. 885.3; v. f. B in ima pagina). — Cf. Omont, *Inventaire*, III, p. 235.

F. B. Διήγησις περὶ τῶν μονωγραμμά[των...] τῶν ιϛ' [σ]χ[η]μά[των]... [Litterae magna quidem ex parte compaginatoris cultro abscissae sunt] (Λαβὸν το ἅγιον [*sic*] — εἰ δὲ περὶ... [folium abscissum est] τιον μετατρέπει). — Cf. quae ad cod. 30, f. 73ᵛ adnotavi.

F. 41. Opusculum geomanticum in medio enuntiatio incipit. σου οἰκε πολλὰ ἐκεῖνος ἐφέκελται [*sic*] στρατεύματα... [In marg. συνομυλία [*sic*]. ☿ ♄ ⁝⁝ ῥαφεγγής]. ὥρα α' τῆς δ' καλῆται [*sic*] ἡ μύρα αὕτη παρὰ τῶν βαρβάρων ἐλεγξεμᾶά καὶ παρὰ Ἀράμβων [*sic*] γεμά, οἱ δὲ Ἕλληναις [*sic*] σύναξιν καὶ λαόν, οἱ δὲ Ῥωμαῖοι κονγρέγατζίω καὶ ἀλγενὰ καὶ κολέκτζεου. Καὶ τὸ μὲν κάστρον — ὥρα α' τῆς ϛ'... ὅπου ἐὰν ἀπέλθῃ. Desinit in medio enuntiatio.

103. Cod. Paris. Suppl. gr. 257. — Membranaceus; cm. 27 × 19,5; ff. 100. saec. XI. — Ex bibliothecis Nicolai Maurocordati, Constantini Slutzaris (Curucismae prope Constantinopolim), Gabrielis Augusti de Choiseul-Gouffier (ex quo *Caseolinus* codex ille etiam nunc dicitur). — Cf. Omont, *Inventaire*, III, p. 239; Wachsmuth, Lydi, *De ostentis*², p. IX; Wünsch, Lydi, *De mensibus*, p. VI et Lydi, *De magistratibus*, p. XIII.

F. 1. Initio mutilum. τουτὶ πράττειν ἐπαγγειλάμενοι — Φαζανία, Νασαμῶν [*sic*], Γαραμαντική. = Lydi, *De ostentis*, ed. Wachsmuth², p. 5, 20-160, 6.
Sequuntur f. 36 liber *de magistratibus*, f. 99 ex libro *de mensibus* fragmenta.

104. Cod. Paris. Suppl. gr. 292. — Chartaceus; cm. 32 × 21; ff. 593; saec. XVII, partim annis 1655 et 1656 (v. f. 181), manu Ismaelis Bouillaud praeter ff. 539-540 scriptus. — Cf Omont, *Inventaire*, III, p. 244.

Ff. 120-134ᵛ, 423-423ᵛ Ismael Bouillaud opuscula in codice Parisino 2424 [Regio 559] = cod. 9 servata exscripsit; f. 429-434 Artemidori *Oneirocritica* excerpsit et commentatus est.

105. Cod. Paris. Suppl. gr. 338. — Chartaceus, cm. 28 × 21, ff. 186, saec. XIV totus una eademque manu scriptus praeter ff. 184 (saec. XV), 185ʳ (saec. XVI), 185ᵛ-186ʳ (saec. XV), 186ᵛ (notulae saec. XVI etc.). — Ex bibliothecis Thomae Linacri, Thomae Clementis (v. f. 1 in summa pagina), ecclesiae Parisinae quae dicitur Notre-Dame. — Cf. Omont, *Inventaire*, III, p. 250.

F. 184. Manu saec. XV. Λίθος φρυνίτης, οὕτως [*sic*] χρήσιμος — [F. 184ᵛ] αὐθημερὸν ἴαμα ποιήσει. Sequuntur signa magica. — Cf. P. Boudreaux, *Revue de philologie*, XXXIV, 1910, p. 72.

in the 16th century. From the library of Saint-Germain-des-Prés (no. 885.3; see f. B at the bottom of the page). — Cf. Omont, Inventaire, III, p. 235.

F. B. Narrative on the monograms...] of the 12 [s]i[g]ns]... [The letters have been largely cut away by the binder's knife] (^aßôv To ariov [sic] – εἰ δὲ περί... [leaf cut away] τιον μετατρέπει). Cf. what I noted on cod. 30, f. 73 noted.

F. 41. A geomantic opuscule beginning in the middle of a sentence. σον οἶκε πολλὰ ἐκεῖνος ἐφέκελται [sic] στρατεύματα... In the margin: συνομυλία [sic]ᾧαφεγγής]. ὥρα α΄ τῆς δ΄ καλῆται [sic] ἡ μύρα αὕτη παρὰ τῶν βαρβάρων ἐλεγξεμιά καὶ παρὰ Αράμβων [sic] γεμά, οἱ δὲ Ἕλληναις [sic] σύναξιν καὶ λαόν, οἱ δὲ Ῥωμαῖοι κονγρέγατζίω καὶ ἀλγενὰ καὶ κολέκτζεου. Καὶ τὸ μὲν κάστρον ὥρα α΄ τῆς Γ΄... ὅπου ἐὰν ἀπέλθη. Ends in the middle of a sentence.

103. Cod. Paris. Suppl. gr. 257. Parchment; cm. 27 × 19.5; ff. 100. 11th century. — From the libraries of Nicolas Maurocordatos, Constantin Slutzaris (Curucismae near Constantinople), and Gabriel Auguste de Choiseul-Gouffier (from which that manuscript is still called the Caseolinus codex). Cf. Omont, Inventaire, III, p. 239; Wachsmuth, Lydi, "De ostentis", p. ix; Wünsch, Lydi, De mensibus, p. vi and Lydi, De magistratibus, p. xiii.

F. 1. Mutilated at the beginning. τουτί πράττειν ἐπαγγειλάμενοι Phazania, Nasamon [sic], Garamantike. = = Lydi, De ostentis, ed. Wachsmuth, p. 5, 20-160, 6.

There follow on f. 36 the book on magistrates, on f. 99 fragments from the book on months.

104. Cod. Paris. Suppl. gr. 292. Paper; cm. 32 × 21; ff. 593; 17th century, partly in the years 1655 and 1656 (see f. 181), written by the hand of Ismaël Boulliau except for ff. 539-540. Cf. Omont, Inventaire, III, p. 244.

Ff. 120-134, 423-423 Ismaël Boulliau copied out the opuscula preserved in Paris codex 2424 [Royal 559] = cod. 9; ff. 429-434

he excerpted and commented on the Oneirocritica of Artemidorus.

105. Cod. Paris. Suppl. gr. 338. Paper, cm. 28 × 21, ff. 186, 14th century, entirely written in one and the same hand except for ff. 184 (15th century), 185³ (16th century), 185-186 (15th century), 186° (notes of the 16th century etc.). From the libraries of Thomas Linacre, Thomas Clement (see f. 1 at the top of the page), of the Parisian church known as Notre-Dame. Cf. Omont, Inventaire, III, p. 250.

F. 184. By a hand of the 15th century. Λίθος φρυνίτης, οὕτως [sic] χρήσιμος [F. 184]ᾠαὐθημερὸν ἴαμα ποιήσει. There follow magical signs.— Cf. P. Boudreaux, Revue de philologie, XXXIV, 1910, p. 72.

F. 185v. Alia manu saec. XV. Geomantica. ☾ ♂ etc. Τὰ δὲ γράμματα τὰ ζυγὰ εἰσὶ ταῦτα — τ φ ψ.
Εὐαγγελιστίριον [sic] ἀρχαῖον καὶ ἀψευδὲς ὅπερ ἀπεκαλύφθη δι' ἀγγέλου Κυρίου. τῶν δέκα ἓξ τούτων σχημάτων ἡ μέθοδος ἐστὶν ἀληθὴς καὶ ἐπενοήθη δι' εὐσεβῶν ἀνθρώπων, ὅπως διὰ τῶν ἁγίων εὐαγγελίων μανθάνωσιν οἱ ἄνθρωποι τοῦ ζητουμένου παντὸς τὴν εὕρεσιν (Λαβὼν τὸ ἅγιον — [F. 186] τιμῆς καὶ ἐξουσίας). — V. supra, cod. 79, f. 81.

106. Cod. Paris. Suppl. gr. 387. — Chartaceus, cm. 22 × 14, ff. 219, saec. XIV variis manibus scriptus (ff. 1-2v calendarium in annos ͵ϛωιϛ' [1308]-͵ϛϡϙθ' [1491] servatur). — Ex bibliotheca Modenensis. — Cf. Omont. *Inventaire*, III, p. 254.

Inter opuscula astronomica et arithmetica quibus hic codex abundat, haec tantum, quae propius ad rem nostram spectant, recensui :

F. 2v. Περὶ τοῦ διακρίναι ὄνειρον εἴτε ἀληθής ἐστι εἴτε καὶ μη (Κράτησον τὴν ἡμέραν — τοῦ θεαθέντος ὀνείρου). — V. supra cod. 89, f. 26v.

F. 5. Περὶ οὐρανοῦ (Οὐρανός ἐστιν περιοχὴ ὁρατῶν τε καὶ ἀοράτων — (f. 6v) τὸν ποιητὴν ὡς ἀριστοτέχνη δοξάζομεν).

F. 142v. Sine titulo (Σελήνην καὶ ἀστέρας ἃ σὺ ἐθεμελίωσας ἀπὸ κοινοῦ — (f. 147) ἀλλὰ λογικῶς ἔστω τὸ πόρισμα).

F. 150. Alia manu (Tabulas et opusculum manus posterior delere conata est). Tabula. Cf. *Notices et extraits*, XXXI, 2, 1886, p. 260. — Προγνωστικὴ ἀποτελεστικὴ ψῆφος ἀρρωστούντων (Εἰ θέλεις γνῶναι εἰ τεθνήξεται — τὴν α' [?] καὶ β'). — Cf. *op. cit.*, p. 258, n. 11 ; 259, n. 12. — Sequitur tabula. Cf. *op. cit.*, p. 259.

F. 162. Ἐκ τῶν Ἱππάρχου (Ἄρκτος μεγάλη ἀστέρες κδ' — ἀρκτικὸς καὶ βορείος καὶ ἀειφάνης). Cf. quae adnotavimus ad cod. Paris. 10, f. 126v, cap. τλβ'.

F. 163. Ἀρχὴ τῆς μεγάλης καὶ Ἰνδικῆς ψηφοφορίας. Εἴπωμεν δὲ καὶ περὶ τῶν ψήφων τῆς ἀστρονομίας κ. τ. λ.

F. 181. Εἰ βούλει προειπεῖν γυναικὶ ποδαπὸν γενήσεται ἔμβρυον δι' ἀριθμητικοῦ λόγου ποιεῖ οὕτως — κατὰ τὸν δ' μήναν (*sic*) καὶ ὄγδοον.

107. Cod. Paris. Suppl. gr. 447. — Chartaceus, cm. 22 × 14, ff. 236 ; saec. XIV quattuor manibus exaratus (1. : ff. 1-21v ; 2. : ff. 21v-225v ; 3. : ff. 225v-230 ; 4. : ff. 231-236). — Olim Augerii de Busbecke (in folio quod f. 1 praecedit et in f. 230v : *Augerius de Busbecke comparavit Constantinopoli*) ; Vindobonensis med. gr. n. 2

F. 185. In another hand, 15th century. Geomancy. [redacted] σ' elc. The letters

the even ones are these [redacted] T F Ps.

An ancient and truthful Evangelistērion [sic] which was revealed by an angel of the Lord. The method of these sixteen figures is true and was devised by pious men, so that through the holy gospels people might learn the discovery of everything that is sought (Having taken the holy - [Γ. 186] of honor and authority). - V. supra, cod. 79, 1. 81.

106. Cod. Paris Suppl. gr. 387. Chartaceus, cm. 2 × 14, ff. 219, saec. XIV written by various hands (l. l-gr calendar for the years τωνϛ (1308)-, 4θ' (1491) is preserved). · From the Modenese library. · Cf. Omont. Inventaire, III, p. 254.

Among the astronomical and arithmetical opuscula with which this codex abounds, I have listed here only those which more closely concern our subject:

1.2. On distinguishing whether a dream is true or not (Κράτησον τὴν ἡμέραν – [redacted] θεαθέντος ὀνείρου).

V. supra cod. 89, f. 26.'

F. 5. On the heavens: Heaven is the enclosure of things visible and invisible (f. 6') [redacted] glorify the Creator as the supreme craftsman).

F. 142. Without title (Σελήνην καὶ ἀστέρας ἃ σὺ ἐθεμελίωσας ἀπὸ κοινοῦ [redacted] (f. 147) ἀλλὰ λογικῶς ἔστω τό πόρισμα).

F. 150. In another hand (A later hand attempted to erase the tables and opusculum). Table. Cf. Notices et extraits, XXXI, 2, 1886, p. 260. - Prognostic calculus of outcomes for the sick (Εἰ θέλεις γνώναι εἰ τεθνήξεται – τὴν α' [?] καὶ β'). - Cf. op. cit., p. 258, n. 11; 259, n. 12. - A table follows. Cf. op. cit., p. 259.

F. 162. From the works of Hipparchus (Ἄρκτος μεγάλη ἀστέρες κδ' — ἀρκτικός καὶ βορείος καί ἀειφάνης). Cf. what we noted on cod. Paris. 10, f. 196r, cap. τλβ'.

F. 163. Beginning of the great Indian calculation. Let us speak also of the calculations of astronomy, etc.

Γ. 181. If you wish to predict to a woman what kind of embryo will be born, by means of an arithmetical method, proceed as follows – according to the 4th month and the 8th.

107. Cod. Paris. Suppl. gr. 447. · Paper manuscript, cm. 22×14, ff. 236; 14th century, written by four hands (1.: ff. 1-21'; 2.: ff. 21°-225"; 3.: ff. 225′-230; 4.: ff. 231-236). — Formerly belonging to Augerius de Busbecke (on the folio preceding f. 1 and on f. 230": Augerius de Busbecke acquired it in Constantinople); Vindobonensis med. gr. n. 2

(Lambecius-Kollarius, VI, p. 193 = cod. 34 Nesselii, III, p. 45). — Cf. Lambecium-Kollarium; Nesselium, *l. c.*; Omont, *Inventaire*, III, p. 262.

Post Galeni in Hippocratis aphorismos commentaria :

F. 223. Τί δήποτε τῆς Σελήνης [(supra versum] μειουμένης τὰ φάρμακα προσφέρεσθαι ἐπιτέτραπται. Ἑρμηνεία ("Οτι κατ' ἐκείνην συνδιατιθεμένων τῶν σωμάτων καὶ συνελαττομένων ληγούσης ἐπιτρέπεται τῶν φαρμάκων ἡ προσαγωγὴ — [F. 223v] ταῖς ἡλιακαῖς ἀκτίσι περιθαλπομένην).

108. Cod. Paris. Suppl. gr. 501. — Chartaceus, cm. 20 × 14, ff. 19, saec. XVI. — Olim Minoïdis Mynae. — Cf. Omont, *Inventaire*, III, p. 270; Miller, *Notices et extraits*, XXIII, 2, 1872, p. 1 ss.

F. 1. <Στίχοι συντεθέντες παρὰ τοῦ μακαριωτάτου φιλοσόφου κυροῦ Θεοδώρου τοῦ Προδρόμου τῇ σεβαστοκρατορίσσῃ κυρᾷ Εἰρήνῃ> (<"Α>γε ψυχὴ βασίλισσα — [F. 11] εὐγενεστάτη γυναικῶν ὀλβιοδωροτάτη). — Ed. Miller, *op. cit.*, pp. 8-39.

109. Cod. Paris. Suppl. gr. 574. — Papyraceus; cm. 27,3 × 14,8; ff. 35; saec. IV. — Antea papyrus Anastasi n. 1073. — Cf. Omont, *Inventaire*, III, p. 278; Miller, *Mélanges de littérature grecque*, p. 437*; Wessely, *Denkschriften der K. Akademie der Wissenschaften zu Wien*, XXXVI, 1888, p. 40.

F. 1v. Σαφφαιος βαελκοτα· νικάτουταρα — αὐτῇ τὰς τιμωρίας. — Magica inter quae [f. 4] Nephotis opusculum Psammeticho regi dicatum. Ed, Wessely, *l. c.*, p. 44-126.

110. Cod. Paris. Suppl. gr. 635. — Chartaceus; cm. 27,5 × 20; ff. 75; constat ex fragmentis quinque codicum (1 : ff. 2-23 saec. XIV; 2 : ff. 25-29 saec. XV; 3 : ff. 31-39 saec. XV; 4 : ff. 41-43 saec. XV; 5 : f. 49 saec. XV), quibus Mynas epistulam saec. XVII (ff. 44-46) et folia a se ipso scripta addidit. — Olim Minoïdis Mynae. — Cf. Omont, *Inventaire*, III, p. 287.

Ff. 28v-29v in marg. prima manu oneirocritica. [Initio litterae madore evanidae] ... ωρωτα, εἰς πλοῦτον στερεώτερον τῶν ἄλλων κρίνεται, τὰ δὲ ἄλλα εἰς ἐλάττονα. τὰ δὲ ἀπὸ ἐρίου κάστορος... Ἐὰν ἴδῃ ὁ βασιλεὺς ὅτι ὥρισε τυφθῆναι τινὰ βουνεύροις — [F. 29v in marg. dextr.] τὸ τέλος εἰς τέλος ἐστιν.

F. 38v. Πυθαγόρου μέθοδος (Λέγει Εὔδημος νεανίᾳ θηρατικῷ συντρόφους <ε>ἶναι κύνα καὶ ἄρκτον — "Ομηρε, κέρδος ἐστίν). — Hoc excerptum ex Aeliani *De natura animalium* (IV, 45) ad Pythagorae methodum nihil pertinet.
Sequitur : Πάρδαλιν ἐκνηπίου θηρατὴρ ἀνὴρ ἡμερώσας — καὶ φίλους ἀρχαίους. — Ex Aeliani *op. cit.*, VI, 2.

F. 39. Circulus cum inscriptionibus : Τριμητὰς σεκουλι + τέτρα

(Lambecius-Kollarius, VI, p. 193 cod. 34 of Nesselius, III, p. 45). — Cf. Lambecius-Kollarius; Nesselius, l. c.; Omont, Inventaire, III, p. 262.

After Galen's commentaries on the Aphorisms of Hippocrates:

Γ. 223. Why is it that when the Moon [(above the line: is waning], the administration of medicines is permitted. Interpretation: Because at that time, when bodies are in a corresponding condition and are diminishing along with it, the application of medicines is permitted as it wanes [F. 2934] being warmed by the rays of the sun).

108. Cod. Paris. Suppl. gr. 501. Cartaceus, cm. 20 14, ff. 19, century XVI.nCf. Olim MinoIdis Mynae. Omont, Inventaire, III, p. 270; Miller, Notices et nextraits, XXIII, 2, 1872, p. 1 ss.

F. 1. "Verses composed by the most blessed philosopher lord Theodore Prodromos for the sebastokratorissa lady Eirene" ("Come, queen soul - [F. 11] most nobly born of women, most richly blessed"). - Ed. Miller, op. cit., pp. 8-39.

109. Cod. Paris. Suppl. gr. 574. Papyraceus; cm. 27,3 × 14,8; ff. 35; saec. IV. — Formerly papyrus Anastasi n. 1073. Cf. Omont, Inventaire, III, p. 278; Miller, Mélanges de littérature grecque, p. 437*; Wessely, Denkschriften der K. Akademie der Wissenschaften zu Wien, XXXVI, 1888, p. 40.

C.1. Σαφφαιος βαελκοτα· νικάτουταρααὐτῇ τὰς τιμωρίας. — Magical texts among which (f. 4) Nepholis's short work dedicated to King Psammetichus. Ed. Wessely, l. c., p. 44-126.

110. Cod. Paris. Suppl. gr. 635. Paper; cm. 27,5 × 20; ff. 75; consists of fragments from five codices (1: ff. 2-23, 14th century; 2: ff. 25-29, 15th century; 3: ff. 31-39, 15th century; 4: ff. 41-43, 15th century; 5: f. 49, 15th century), to which Mynas added a letter from the 17th century (ff. 44-46) and folios written by himself. Formerly belonging to Minoides Mynas. — Cf. Omont, Inventaire, III, p. 287.

Ff. 28-29 in the margin, in the first hand, oneirocritical texts. [At the beginning, letters faded by moisture] ωρωτα, εἰς πλοῦτον στερεώτερον τῶν ἄλλων κρίνεται, τὰ δὲ ἄλλα εἰς ἐλάττονα. τὰ δὲ ἀπὸ ἐρίου κάστορος... Ἐὰν ἴδῃ ὁ βασιλεὺς ὅτι ὥρισε τυφθῆναι τινά βουνεύροις [F. 29v in the right margin] τὸ τέλος εἰς τέλος ἐστιν. Γ.38. Pythagorean method (Εὔδημος says that a hunting youth had a dog and a bear as companions – Ὅμηρε, κέρδος ἐστίν). This excerpt from Aelian's De natura animalium (IV, 45) has nothing to do with the Pythagorean method. Follows: Πάρδαλιν ἐκνηπίου θηρατὴρ ἀνὴρ ἡμερώσας - and φίλους ἀρχαίους. — From Aelian's op. cit., VI, 2.

F. 39. Circle with inscriptions: Τριμητάς σεκούλι - τέτρα -

[infra ἀντίνονα] + γράμματων [*sic*] [infra ξάξεμ] + ὑπόλλωνος etc.

Dextra parte et infra notulae quattuor manibus posterioribus : Βω... λειομένη etc. — Εὐθύμησις διὰ τὸ βώτανον [*sic*] etc. — Δη... [versus magna pars evanida] ὁ ἐν Κωνσταντινουπόλει π ρϊ 'Αρσένιος ὁ κορακονὸ... etc. — ,αυμη' [1448] μηνὶ 'Ιουνίῳ π κ ιε' ὡρᾳ δη ἑορτὴ τοῦ ἁγίου πατρὸς 'Ελισσαίου etc. [F. 39r].

111. Cod. Paris. Suppl. gr. 636. — Chartaceus; cm. 20,5 × 14; ff 143; saec. XVII septem ut videtur manibus scriptus. — Cf. Omont, *Inventaire*, p. 288; Costomiris, *Revue des études grecques*, III, 1890, p. 146; R. Fuchs, *Rheinisches Museum*, XLIX, 1894, p. 532.

Ff. 1r, 1v, 133r, 136v, 140r phylacteria, ff. 107r, 107v, 129v, 130v, 131 formulae partim magicae traduntur.

F. 134. Περὶ τοῦ πότε διάφελβοτομεῖν [l. δεῖ φλεβοτομεῖν] εἰς τὰς ἡμέρας τῆς Σελήνης (Εἰς τὴν πρότην [*sic*] κακὸν — εἰς τὰς λ' πρόσεχε). — Ioannis Prodromi. Cf. codd. 43, f. 245v; 44, f. 438v.

Διάγνωσις περὶ ἀρ<ρ>ώστων <ε>ἰς ταῖς ἡμέραις [*sic*] τοῦ μηνὸς (Εἰς τὴν πρότην [*sic*] — ἀμὴ [intell. ἂν μὴ] ὑγιαίνει). — V. supra cod. 73, f. 211v.

F. 135. "Ετερον ὅπου του [l. τὸ; cf. f. 136v] ἐφανέρωσεν ὁ θεὸς τοῦ προφήτου 'Εσδρά (Περὶ τῶν ἐναντίον [*sic*] — καὶ εἶναι ἐναντίαις [l. -ες] καὶ προσέχε. τέλος τοῦ εἰακόβου [l. 'Ιακώβου]). — Cf. Nau, *Revue de l'Orient chrétien*, II (XII), 1907, p. 15. V. cod. 27, f. 277.

F. 136. Τοῦ προφήτου 'Εσδρὰ περὶ τῶν ἡμερῶν τῶν ἐναντίων ἃς ἐφανέρωσεν <ὁ> Κύριος ὁ θεὸς νὰ τὰς ὁμολογῆ τοῦ Κώσμα [*sic*] — Μάρτιος εἰς δ' η'). — Cf. quae ad cod. 27, f. 277 et 73, f. 212 adnotavi. Eadem fere doctrina in opusculo a Boissonade (*Notices et extraits*, XI, 2, 1827, p. 187 n.) edito tradita est.

Περὶ τῶν ορων [*sic*] καὶ τῶν στοιχείων διὰ τῆς χολῆς καὶ τοῦ αἵματος καὶ τοῦ φλέγματος ('Η πρώτιτι [*sic*] τῆς ἡμέρας — ἀσθενοῦν καὶ τελευτῶσι).

F. 136v. Αἱ ὧραι τις ἑβδωμάδως [*sic*] εἰς του [l. τὸ] φλεβοτομεῖν (Ταῖς καλαῖς [l. Τὲς καλὲς] μόνον — [F. 136v] ια', ιβ' καλόν).

112. Cod. Paris. Suppl. gr. 652. — Chartaceus; cm. 21,5 × 14,5; ff. 296; saec. XV et XVI sex manibus scriptus (1: ff. 2-41 saec. XV; 2: ff. 42-47 + 148r + 168v + 203-296r saec. XVI; 3: ff. 48-127 + 131-147 saec. XV; 4: ff. 128-130 saec. XV; 5: ff. 149-168r saec. XV; 6: ff. 169-202 saec. XVI). — Olim Mynoïdis Mynae (cf. f. 2 et ιθ' M. Mynas). — Cf. Omont, *Inventaire*, III, p. 290.

within ἀντίνονα + γράμματων (sic below ξάξεμ] + ὑπόλλω νος etc.
On the right side and below, four notes in later hands: Βω... λειομένη etc. - Εὐθύμησις διὰ τὸ βώτανον [sic] etc. – Δη... | (a large portion of the verse is faded) ὁ ἐν Κωνσταντινουπόλει πρίϊ
π κ Ἀρσένιος ὁ κορακονδ... etc. - αυμη (1448) μηνὶ Ἰουνίῳ ιε' ὡρᾳ δη ἑορτὴ τοῦ ἁγίου πατρός Ἐλισσαίου etc. F. 39).

111. Cod. Paris. Suppl. gr. 636. Paper; dim. 20.5 × 14; f. 143; 17th century, written apparently by seven hands. Cf. Omont, Inventaire, p. 288; Costomiris, Revue des études grecques, III, 1890, p. 146; K. Fuchs, Rheinisches Museum, XLIX, 1894, p. 539.

Ff. 1, 1, 133, 136, 140′ amulets; ff. 107, 107, 129, 130°, 131 formulas, partly magical, are transmitted.

F. 134. On when one should perform phlebotomy (I. one must perform phlebotomy on the days of the Moon (On the first [sic] it is bad – on the thirtieth take heed). - Of Ioannes Prodromos. Cf. codd. 43, f. 245; 44, f. 438v.
Diagnosis concerning the sick on the days [sic] of the month (On the first [sic] – ἀμὴ, i.e., unless he is well).
See above cod. 73, f. 211.

F. 135. Another which (I. that; cf. f. 136′) God revealed to the prophet Esdras (Concerning the opposites [sic] — and to be opposite [I. -ες] and take heed. End of Jacob [I. Iakobos]. - Cf. Nau, Revue de l'Orient chrétien, II (XII), 1907, p. 15.
See cod. 27, f. 277.

Γ. 136. Of the prophet Ezra concerning the contrary days which the Lord God revealed, to be acknowledged by Cosmas [sic] – March on the 4th, 8th). — Cf. what I noted on cod. 27, f. 277 and 73, f. 212. Nearly the same doctrine is transmitted in the short work edited by Boissonade (Notices et extraits, XI, 2, 1827, p. 187 n.). On the hours [sic] and the elements through bile and blood and phlegm (The first (sic) of the day they fall ill and die).

Γ. 136. The hours of the week [sic] for bloodletting (On the good [I. Only the good ones – F. 136v] the 11th, 12th are good).

112. Cod. Paris. Suppl. gr. 652. Paper; dim. 21.5 × 14.5; f. 296; written in the 15th and 16th centuries by six hands (1: ff. 2–41, 15th century; 2: ff. 42–47 + 148 + 168* + 203–296v, 16th century; 3: ff. 48–127 + 131–147, 15th century; 4: ff. 128–130, 15th century; 5: ff. 149–168, 15th century; 6: ff. 169–202, 15th century). Formerly belonging to Mynordis Mynas (cf. f. 2 and 18v M. Mynas). Cf. Omont, Inventaire, III, p. 290.

F. 168v. Tabula qua humani corporis umbrae dimensio per singulos menses horasque exhibetur. Cf. *Catal.*, V, 3, p. 77 (Dionysii); VII, p. 189 (Sexti τοῦ ὡροκράτορος); supra codd. 27, f. 1; 39, f. 663v.

F. 273. Ἰωάννου τοῦ Φιλοπόνου περὶ τῆς τοῦ ἀστρολάβου χρήσεως (Προοίμιον. Τὴν μὲν ἐν — διέστηκεν ἐπὶ θάτερα). — V. supra cod. 80, f. 1.

F. 281. Ἀμμωνίου ἀστρονόμου. Μέθοδος ᾗ δεῖ κατασκευάζειν ὡροσκόπον ἤτοι ἀστρόλαβον (Τὸ μὲν ἔξω δοχεῖον — πρὸς βορρᾶν οἰ). Sequuntur figurae (ff. 284v-285v). — V. ibid., f. 18v. Nicephori Gregorae.

F. 285v. Οὐχ ἁπλῶς καὶ ὡς ἔτυχεν — ἀναλογίαν ὅπερ ἔδει δεῖξαι. — Cf. codd. Mediol. 10, f. 35; 20, f. 191 (?); 27, f. 114.

F. 286. Ματθαίου τοῦ Καμαριώτου (Ὁ μὲν τεχνικὸς — πάντως ἔσται διδάσκαλος).

F. 286v. Περὶ κατασκευῆς κυκλικοῦ ἀστρολάβου (Λαβόντες κύκλους τρεῖς — τοῦ διὰ μέσων πλάτους). — Cf. cod. It. 23, f. 24.

F. 287v. Περὶ χρήσεως τοῦ τοιούτου κυκλικοῦ ἀστρολάβου (Προσήκειν δὲ ἡγησάμεθα — πλανωμένων ἢ μή). — Cf. ibidem.

F. 291. Τοῦ τρισμεγίστου Ἑρμοῦ ἰατρομαθηματικὰ ἐκ τῶν πρὸς Ἄμ<μ>ωνα Αἰγύπτιον (Ἐν τῇ καταβολῇ — ἀνθρώποις οὐδὲν ἐπιγίνεται). — Ed. Ideler, *Physici et medici Graeci minores*, I, p. 387.

F. 295. Περί τινος κλαπέντος (Εἰ ἐστὶν ἡ Σελήνη — Ἑρμοῦ, οὐδέποτε εὑρεθήσεται). — Cf. cod. Ven. 7, f. 207v, cap. τοδ'.
<Κ>αλὸν στρατεύειν ἢ ταξειδεύειν — ἀποθανεῖται σὺν αὐτῷ πνιγμονῇ. — Cf. cod. Med. 22, f. 339v.

F. 295v. Περὶ χρονοκρατορίας (Εἰ βούλει γνῶναι — [F. 296] τὸ σισάμιν [l. σησάμιν] πληθυνθήσεται).

F. 295v in marg. Περὶ εὐφορίας καὶ ἀφορίας (Τοῦ ἀέρος τηρηθέντος — ἔσται πανταχοῦ εὐθηνία).

113. Cod. Paris. Suppl. gr. 696. — Chartaceus, cm. 21 × 18, ff. 77, saec. XVIII ante finem anni 1770 (f. 1v, *1770* σεπτεμ. *11*...; f. 76, *1770* ὀτομ. *2*...; f. 77, *1771* μαΐου ϟ' ..) in Russia, ut videtur (cf. ff. 1v, 67r), una eademque manu praeter ff. 5v, 10v, 66v (partim), 68v scriptus. — Cf. Omont, *Inventaire*, III, p. 302. — Hoc geomantiae corpusculum mendis scatet, quae magna cura exscripsi; emendanda, nisi quid maxime necessarium videretur, notare nolui.

F. 1v. Rationes. *1770* σεπτεμ(βρίου) *11* ἐπίρα etc.
Ex transverso. Poematis versibus quindecim syllabarum confecti versus quattuor. Ἂν αὐτὸς ποῦ μὲ ὁρίζει δὲν ἠμπορεῖ νὰ διδαχθῇ etc.

F. 168v. A table showing the measurement of the shadow of the human body for each month and hour. Cf. Catal., V, 3, p. 77 (of Dionysius); VII, p. 189 (of Sextus τοῦ ὡροκράτορος); above codd. 27, f. 1; 39, f. 663.

F. 273. Of John Philoponus on the use of the astrolabe (Prooemium. Τὴν μὲν ἐν — διέστηκεν ἐπὶ θάτερα). Cf. above cod. 80, f. 1.

F. 281. Of Ammonius the astronomer. A method by which one must construct a horoscope or astrolabe (The outer vessel — towards the north oi'). Figures follow (ff. 284–285v). — V. ibid., f. 18. Of Nicephorus Gregoras.

F. 285. Not simply and as it happened — proportion, which was to be demonstrated. Cf. codd. Mediol. 10, f. 35; 20, f. 191 (?); 27, f. 114. F. 286. Of Matthew Kamariotis (The technical man – within any case be a teacher).

F. 286. On the construction of a circular astrolabe (Taking three circles — of the latitude through the middle). Cf. cod. It. 23, f. 24.

F. 287. On the use of such a circular astrolabe (We considered it fitting — of the wandering or not). — Cf. ibidem.

F. 291. The iatromathematical works of Hermes Trismegistus from those addressed to Ammon the Egyptian (In the conception — nothing befalls men). — Ed. Ideler, Physici et medici Graeci minores, I, p. 387.

F. 295. On a certain stolen thing (If the Moon is of Hermes, it will never be found). — Cf. cod. Ven. 7, f. 207, cap. 304.

It is good to go on a campaign or to travel — he will die together with it by suffocation. — Cf. cod. Med. 92, f. 339.

F. 295. On the Rule of Time (If you wish to know – [F. 296] the sesame [1. σησάμιν] will multiply).

F. 295v in marg. On Fertility and Sterility (When the air has been observed – there will be abundance everywhere).

113. Cod. Paris. Suppl. gr. 696. Paper, cm. 21 × 18, ff. 77, 18th century, before the end of the year 1770 (f. 1', 1770 Sept. 11...; f. 76, 1770 Oct. 2...; f. 77, 1771 May...) in Russia, as it appears (cf. ff. 1', 67'), written in one and the same hand except ff. 5', 10', 66' (partly), 68'. - This little geomancy corpus is full of errors, which I have copied with great care; I was unwilling to note corrections unless something seemed most necessary. · Cf. Omont, Inventaire, III, p. 302.

F. 1v. Accounts. 1770 September 11, received, etc.

Written crosswise. Four verses of a poem composed in fifteen-syllable lines. If he who commands me cannot be taught, etc.

Notulae variae inter quas legitur : Πραγαδὴρ Ἠβὰν Βασιλοβίτζη Γουδοβίτζη ὁποῦ ἐδίοξεν τοὺς Τούρκους.

F. 2. Ἤξευρε ὅτι ὁ α' τύπος καὶ δ' καὶ ζ' καὶ ε' [ι' manu post.] καὶ ιγ' [delet. manu post.] εἶναι κέντρα εἰς τὸν ιδ' — νὰ τὸ πάθει.

F. 2v. Ψαλμὸς 41 : ὃν τρόπο ἐπιποθή, εἶναι ὀφέλιμος εἰς – εἰς τὸ σπήτι της. Sequuntur signa magica.
Ἕτερον περὶ κέρδος πεχνιδήον (Ὅταν θέλης νὰ — εἰς τὸ κεφέχη σου).
Sequuntur litterae et signa magica.

F. 3. Διὰ τριχόν εὐγαζμα (Μὲ τὸ αἷμα — δὲν εὐγένουν πλέον τρῆχαις).
Χάπια τῆς μελεφράντζας (Διάργιρο δράμ(ια) : 8 — τῆς σαλτζσας).

F. 3v. Tabula geomantica. Dextra parte in summa pagina : Περὶ τῆς τύχης τοῦ πεδίου καὶ τοῦ καθενὸς καὶ ῥιζικοῦ. ὅτι ἀπὸ τοῦ ιβ' οἴκου γύρευε.

F. 4. Τοῦ εὑρεῖν τὴν Σελήνην ἐν τίνει ζωδείω καθ' ἑκάστην εὑρίσκεται. Tabula.
Πρέπει νὰ ἠξεύρομεν πῶς ἡ Σελήνη τὸ κάθε ζῴδιον — σχήματα καθὼς εἴπαμεν.

F. 5v. Manibus recentioribus. Περὶ τοῦ γνῶναι τὸ κεκρυμμένον εἰς χεῖρας aliaeque notulae.
F. 5v maior pars vacat. F. 6 periit.

F. 7. Περὶ τοῦ εὑρὶν τοῦ νοὸς τὴν διάνοιαν (Σκόπισον ἐν τὸ α' οἶκο — τοῦ νοῦ σιμενόμενου).
Παραδίγματος χάριν ("Ἐλαχε ἐν τὸ — αὐτὴν τὴν ἔνδιξιν).
Περὶ τοῦ εὑρὶν τὰ ὀνόματα τινός (Ἐὰν θέλεις νὰ — εἰσὶν τὰ σχήματα). Sequitur tabula.
Post σχήματα quattuor : Τὰ δὲ 4 σχύματα δύο σώματα — ὀνόματα τοὺ ἐρωτούντος.

F. 7v. Εις τὸν ιδ' οἶκον κίταξε καὶ λέγε. Post σχήματα quinque : Ταῦτα εἰσιν τὰ τοὺς χρόνους — τὰς ὅρας διλούντα.
F. 7v maior pars vacat.

F. 8. Sine titulo (Γράψε τὸν ψαλμὸν — νά τα διασκελήσου. Sequuntur signa magica).
Νὰ καταλάβης ἡ κόρη φθαρμένυ εἶνε ἢ ὄχι ("Επαρε Σολομόντος λήθον — δὲν εἶνε κλέγει).
Νὰ μάθης τί κάμνη ἡ γυναίκα σου. ("Επαρον ἕναν βαθρακὸν — καὶ σε λέγει). — V. cod. 42, f. 61v.
Εἰς γυναῖκα νὰ μὴν κάμη πεδή (Κοπάνησον τῆς λεύκας — χρόνους δὲν καστρόνησει [l. γαστρων-]).
"Ετερον. Τοῦ κυπαρησίου etc. — "Ετερον. Τοῦ ὄνου etc.

Various notes among which is found: Pragadir Ivan Vasilovitch Gudovitch who drove out the Turks.

F. 2. Know that the 1st, 4th, 7th, and 5th, 10th (added by a later hand, and 13th deleted by a later hand) are pivotal points in the 14th — to

F. 2v. suffer it. Psalm 41: in the manner of longing, it is beneficial for — for her house. Sequuntur signa magica.

Another (charm) concerning gain from gambling ("When you wish [illegible] into the your profit).

Letters and magic signs follow.

F. 3. For the removal of hair (With the blood [illegible] they no longer came out of hairs).

Pills for melancholy. (Quicksilver drams) : 8 saltisas). [illegible] of the

F.3. Geomantic table. On the right side at the top of the page: On the fortune of the field and of each individual and of destiny. Seek it from the 12th house.

F. 4. On finding in which Zodiac sign the Moon is found each day.

Table.

We must know how the Moon passes through each zodiac sign – figures as we have said.

F.5. In more recent hands. On knowing what is hidden in the hands, and other notes.

F. 5v the larger part is blank. F. 6 is lost.

F. 7. On finding the mind's understanding (Examine in the 1st house – of the mind as signified).

For example (It fell in the – this same indication).

On finding the names of a person (If you wish to – these are the figures). A table follows.

Post σχήματα quattuor : The 4 figures (are) two bodies [illegible] names of the questioner.

F. 7. Look at the 14th house and speak. Post σχήματα quinque : These are those that reveal the times — the hours.

F. 7v the greater part is blank.

F. 8. Without title (Write the psalm [illegible] to straddle them. There follow magic signs).

To know whether the girl is deflowered or not (Take the stone of Solomon — she is not, she says).

To find out what your wife is doing. (Take a frog — and it tells you [illegible] — V. cod. 42, f. 619.

So that a woman does not conceive (Pound the white poplar — she will not conceive (l. conceive) for years).

Another. Of the cypress etc. — Another. Of the donkey etc.

F. 8v. Διὰ νὰ φανῇ κόρη πάρθενος (Σπόρον τοῦ ἀγριολαπέτου etc.). — Ἕτερον. Τὸν λάπετον etc.
Ἡ γηνὴ νὰ μὴν μιχθευθὴ μὲ ἄλλον (Ἔπαρε αἷμα — νὰ εἶναι παρθένος).
Νὰ γνωρήσῃς τί πεδή κάμι ἡ γυναῖκα σου (Ἔπαρε ἕνα ποτήρη — εἶναι ἀρσενιών).
F. 8v maior pars vacat.

F. 9. Πιον σχημάτων εἶναι καὶ εἰς πιον μέρος. Tabula geomantica.

F. 9v. Ἰδοὺ καὶ ἄλος τρόπως τῶν τύπον καὶ χαρακτίρον ἔχων τὰς ἡμέρας εὐδομ(άδας) μῆνας καὶ χρό[νους]. Tabula.
Χρεωστεῖς ὅταν κάμης τέλιον — ἐξίγισης τοῦ ἐρωτίματος.

F. 10. Στυχάσου εἰς τὸν ιδ' οἶκον πίος τύπος εἶναι καὶ ἀνίσως εὑρεθῇ ὁ ≗ — ἡμέρα φέρνη 13.

F. 10v. Tabula geomantica initio imperfecta.

F. 11. Tabula geomantica.

F. 11v. In infima pagina (folii maiore parte vacua relicta). Περὶ τοῦ γινόσκην τὰς καλὰς καὶ κακὰς ἡμέρας (Παράβλεπε καὶ θεώρη — μεσαίων ζῴδιον μαισέων).

F. 12. Πρέπει νὰ ἰξεύρομεν πία ὀνομάζονται κέντρα καὶ ἀναφοραὶ καὶ πία ἀποκλίματα καὶ τὸν χρόνον αὐτόν (Ὁ δὲ β', ια' — καὶ ὀνομάζονται ἀποκλίματα).
Περὶ τοῦ εὑρὶν τοῦ ρεμλίου τὸ ἐνθύμιον (Πρέπει ὅταν κάμνις — κακὸς κακὰ σιμένει). — V. supra cod. 79, f. 81. Cf. infra f. 17, 66v, 76v.

F. 12v. Περὶ ἀνδρογίνου ἂν πέρνονται ἢ ὄχει (Ψηφισὸν τὸ ὄνομα — ἀνάπαυσιν καὶ εἰρήνη).

F. 13. Ἕτερον (Ὅρα τὸν α' — εἰς αὐτὸν κρίνεται).
Τοῦτα εἰσὶν λευκόχροα — τοῦτα οὐρανόχροα. Sequuntur signa geomantica. — Cf. cod. 45, f. 76v.
Διὰ νὰ εὕρῃ τινὰς τὴν ἡμέραν καὶ τὴν ὅραν τὸ πότε γίνεται τὸ ἐρώτημα (Χρεωστῆ νὰ εὕρῃ — ἡμέραν ἢ εὐδομάδαν).

F. 14. Ἄλω τοῦ θ' οἴκου (Κείταξε εἰς τὸν — νὰ τὸ πάθῃ).

F. 14v. Καὶ κατὰ ἄλον τόπον τὰ προτότυπα δ' — σιμμετροῦντε καθὼς ἐδίξαμεν.

F. 15. Ταῦτα ἰσὴ τὰ ὁπία ὀνομάζονται τύποι καὶ χαρακτύρας (ϟ signa geom. ἡμέρας 29 — μίνας 6, χρόνον 1 ½).
Ὁπόταν θέλεις νὰ κάμῃς τελείαν τὴν κρίσην — ἐξήγισης τοῦ ἐρωτήματος.
[Additum eadem, ut videtur, manu: ἐκ τῶν βαρβάρων].
Ἀπὸ τὸν οἶκον τὸν ιδ' — ὁ δὲ signum geom. ἡμέρας ξ'.

F. 15v. Τὰ κέντρα κρατῶ μοναχὰ — περισότερον καὶ ἀλιθέστερον.
Περὶ ἀποδιμίας τινός (Κίταξε εἰς τὸν δ' — τὰ βόρια μέρη).

Γ. 8. So that a girl may appear a virgin (Seed of the wild lapetum etc.).
— Another. The lapetum etc.
So that the woman may not be mixed with another (Take blood — she must be a virgin).
To know what kind of child your wife bears (Take a cup — it is male).
F. 8v the greater part is blank.

F. 9. Of what figures there are and in which part. Tabula geomantica. Here
C. 9. is also another method of the types and characters containing the days, weeks, months, and years. Tabula.
You must, when you make a complete — explanation of the question. F. 10. Consider in the 14th house what type it is, and if Ξ is found — the day brings 13.

F. 10. Geomantic table, imperfect at the beginning.

F. 11. Geomantic table.

F.11v. At the bottom of the page (the greater part of the folio left blank). Περὶ τοῦ γινόσκην τὰς καλὰς καὶ κακὰς ἡμέρας (Παράβλεπε καὶ θεώρη- - [redacted] μεσαίων ζῴδιον μαισέων).

F. 12. We must know which are called centers and ascensions and which are the declining houses and their time (The second, eleventh [redacted] and they are called declining houses).
On finding the intention of the geomantic figure (One must, when you make — a bad [figure], it signifies bad things). See above cod. 79, f. 81. Cf. below **f. 17, 66v, 76v.**

F. 12. On whether a man and woman will marry or not (Count the name – — rest and peace).

F. 13. Another (See the first – judgment is given upon it).
These are white-colored - these are sky-colored. Sequuntur signa geomantica. Cf. cod. 45, f. 76.
In order for someone to find the day and the hour when the question arises (One must find — day or week).

G. 14. Rule of the 9th house (Look at the — t[redacted]xperience it).

G. 14! And in another place the original 4 · · proportioning as we showed.

G. 15. These are the ones which are called types and characters (5 signa geom. days 49 - months 6, year 1 1/2).
When you wish to make the judgment complete — interpretation of the question.
[Added in what appears to be the same hand: from the barbarians).
From the 14th house - [redacted] and the signum geom. days 5.

F. 15'. I hold the centers alone — m[redacted]e abundantly and more truthfully.
On someone's journey abroad (Look at the 4th — the northern parts).

De eadem re. Ἀπὸ τὸν θ' καὶ γ' — τὴν ἀποδημίαν καλήν.

F. 16. Εἰς τὸν θ' καὶ γ' γεώδεις ζῴδιον τὴ<ν> ἀποδημίαν διὰ ξερεῖς [l. ξερῆς].

Περὶ εἰς τί καταντὰ εἰς τὴν ξενιτείαν ἀνίσως εἰς τὸν θ' ἧκον εἶναι (Ὁ ☰ ὁ γρηγορα πηγένει — κλέπτας φόβον ἔχει).

F. 16v. Περὶ βασιλέων καὶ αὐθέντων τί συμβένῃ (Στοχάσου εἰς τὸν — καὶ κακὴ μεσότητα).

Περὶ τριγῶνον ἀγαθὸν καὶ κακὸν καὶ μεσαίων (Πρέπει νὰ ἠξεύρομεν — σταθμὸν δὲν ἔχει).

F. 17. Τὰ τρίγωνα εἰς τὸ ρεμλεῖ ἀνίσως — ὁμίος τούτου γίνεται. — V. supra f. 12.

F. 18. Πως κάθε τύπος ὁποῦ εὐγένει ἀπὸ τοὺς κατὰ συζυγίαν τύπους δίδει μαρτυρίαν εἰς ἐκείνους ἀπὸ τοὺς ὁπίους ἔγινεν ("Ηγουν ὁ τύπος ὁ θ' μαρτυρεῖ — τὰ λειπὰ ὁμοίος).

F. 18v. Αὐταὶ εἰσὶν τῆς ἐρωτίσεως αἱ χρύσιμαι ἡμέραι καὶ ὥραι (Σάββατω ἡμερ. τῆς Σελίνης ϛ', ιγ' — ὥραι δ', ιϛ'). — Cf. supra cod. 73, f. 212.

F. 19. Τέχνι τοῦ προφίτου Δανιήλ (Πρέπει νὰ ἠξεύρομεν πῶς κάθε ἐρώτημα — δυστιχείαν τοῦ ἐρωτόντος). Cf. *Catal.*, VII, p. 171 ss.

F. 19v. Ἔχουν ἐδὼ τὰ μονὰ κουκία αὐτοὶ οἱ ἀστέραις etc.

Καὶ πίου σχύματος εἶναι τὸ ἐρώτιμα αὐτὸ πρέπει νὰ τὸ μάθωμεν γυρεύοντάς το ἀπὸ — ἔφυγεν ποῦ εὑρίσκεται.

Ἀπὸ τοῦ α' καὶ ιγ' — λέγαι τὴν ἐνθύμισιν.

Διὰ τὸν ἀριθμον καὶ τὰ μέτρα καὶ τὰ τέλει τοῦ ἐρωτίματος ("Επαρε τὸν α' — εἰπὲς τὸ ἐρότιμα).

F. 20. Τὰ κουκία τοῦ ιε' οἴκου γράψεται — εἰπὲ τὸ ἐρώτιμα.

Signum geom. τὸ κουκίον τὸ ἀπάνο — κουκίου εἶναι δοκιμασμένον.

Τὰ μονὰ κουκία τοῦ κάτω — τὸ ἐρώτιμα σου.

F. 20v. Χρεωστὴ νὰ μετρᾷ ἀπὸ τὰ ιε' — εἶναι τὸ ἐρώτιμα.

Περὶ ἐλπίδος τεκνόσεως (Στοχάσου τὸν α' — θυλικὸς θυλικὸν κάμῃ).

Ἀμὴ ἀνίσως ὁ ἕνας τύπος εἶναι ἀρσενικὸς — παιδὶ εἶναι δύδυμον.

Περὶ τῆς τύχης τοῦ πεδίου καὶ τοῦ ριζικοῦ του βλέπαι — χαρακτήρας τοὺς ὄπιστεν.

F. 21. [Additum prima, ut videtur, manu: Οἱ τύποι καὶ χαρακτίραις].

Κρόνος. ♄ signa duo geom. κακὴν τύχην — ὀκνιρὸς ἀπολεσμένος ὀλιγοζώητος.

Περὶ εἰς πίαν ὅραν γενάτοε τὸ πεδή (Στοχάσου εἰς τὸν — καὶ τὰ ἑξῆς).

Περὶ νίκης ἐχθρόν ('Εκ τῶν πρῶτον — ἀπὸ αὐτοὺς γίνεται).

On the same matter. From the 9th and 3rd [redacted] the journey good.

F. 16. In the 9th and 3rd earthy zodiac sign the journey through dry lands (1. dry).

On what befalls one in a foreign land if the 9th house happens to be (He who goes quickly — fears thieves).

F. 165. On kings and lords what may befall them (Consider the [redacted] and evil mediocrity).

On the triangle, good and evil and intermediate (One must know it has no fixed position).

E. 17. The triangles in the remle unequally — similarly this occurs. — V. supra f. 19.

F. 18. How every figure that emerges from the conjunctional figures gives testimony to those from which it was formed (That is, the ninth figure testifies [redacted] the rest likewise).

G. 18. These are the useful days and hours of the question (Saturday, day of the Moon, 10th, 3rd — hours 4th, 15th). - Cf. supra code. 73, page 212.

F. 19. The art of the prophet Daniel (We must know that every question [redacted] misfortune of the questioner). Cf. Catal., VII, p. 171 ss. F. 19. Here are the odd dots of these stars etc.

And of what figure this question is, we must learn by seeking it from where it has departed [redacted] and where it is found.

From the 1st and 13th — it states the intention.

Concerning the number and the measures and the end of the question (Take the 1st — state the question).

1.20. The dots of the 15th house are written — [redacted] tate the question.

Geom. sign: the dot above — the dot is proven/tested.

The odd dots of the below [redacted] your question.

1. 20. One must count from the 15th — this is the question.

On the hope of having children (Consider the 1st [redacted] female feminine time).

But if one of the types is male [redacted] to be a child twin.

On the fortune of the child and his destiny, see — the characters on the back.

1.21. Added by what appears to be the first hand: The types and characters].

Saturn. H two geom. signs bad fortune [redacted] sluggish, lost remaining, short-lived.

On being born at a fortunate hour (Consider in the [redacted] and following).

On victory over an enemy (From the first [redacted] it comes from them).

F. 21ᵛ. Περὶ φευγάτου κλέπτου (Μαζοξε τὰ μονὰ — ἀπὸ τὸν τύπον). Νὰ γνωρίσης τὸν κλέπτην καὶ τὸν ἀθῶον (Πέρνοντας τὰ κουκία — ἠπέφθηνος [l. ὑπεύθυνος] ὁ ἄνθρωπος).
Πέρνοντας τὸ ὄνομα τοῦ συκοφάντου — ἔτιος [l. αἴτιος] ὁ ἄνθρωπος.

F. 22. Ἀπὸ τί πρόσωπον ἠμπορῆ νὰ κερδήσι (Ἔπαρε τὰ μονὰ — ἢ ἀπὸ κλεπτιν [l. κλέπτην]).
Περὶ μαντάτου ἀλιθινοὺ εἶναι ἢ ψευτικοῦ (Στόχασον εἰς τὸν — μαντάτο εἶναι ψευτικόν).
Ἄλο (Τὰ μονὰ κουκία — 2, ἀλιθινὸν εἶναι).
Διὰ νὰ γνωρίσης ἀνίνε [l. ἂν εἶναι] θισαυρὸς ἢ ὄχη (Κίταξε τὸν α′ — θυσαυρὸς ἐκεῖ βαίβεα).

F. 22ᵛ. Κρίσης καθολικὴ εἰς καθέκαστον σχῆμα (≡ πρῶτος ὀφίτης ὅταν λάχῃ — καὶ ὁ θεὸς εἶδε τὰ ἄδηλα). — Ex libro Zanatae (de quo cf. cod. Germ. 26, f. 52 sqq. = Par. 60, f. 3ᵛ sqq.) hoc opusculum magnam partem excerptum esse videtur.

F. 29ᵛ. [Manu posteriore?] Κριὸς Μάρτιος, Ταῦρος etc. παιδία — Ἰχθίες Ἰχθιες [? l. Φεβρουάριος] γέροντες.
Σάββατον, Κρόνος, μαύρη χολὴ — Ταῦρος signa geom.
Folii 29ᵛ maior pars, f. 30ʳ vacant.

F. 30ᵛ. Ταῦτα <ε>ἰσὶν ἀρσενικά· — <ε>ἰσὶν τοῦ πυρός... — Cf. infra, f. 51ᵛ.
Tabula quae cum 1 2 incipit et cum 60 800 desinit signis geom. additis. [Manus posterior numeris litteras α β γ etc. supraposuit].
Alia tabula quae cum α β γ incipit et cum χ ψ ω desinit. — Cf. infra, f. 62ᵛ.

F. 31. Ἀρχὴ τῶν ἓξ καὶ δέκα σχήματον (Signa geom. ἡ σύναξις ἐὰν καὶ ἐξέλθῃ ἐκ δύο συνάξεον. καλὴ πρὸς — καὶ διὰ τὴν γυναῖκαν· του).

F. 51ᵛ. Ταῦτα <ε>ἰσὶν γίεινα [l. γῆϊνα]· signa — ταῦτα τοῦ πυρός· signa. — Cf. supra, f. 30ᵛ.
Λόγου ἐν ἀλαγὶ [l. ἐναλλαγὴ] πρὸς τί ἐρωτοῦνται (Χρὴ εἰδέναι ὅτι ἡ — τοῦ δεκάτου οἴκου). — Cf. cod. Germ. 26, f. 57ᵛ.

F. 52. Tabula geomantica.
Περὶ μοιχείας καὶ πορνείας (Ἐὰν ἔλθῃ ἐν τῷ α′ — μήχευσαι [l. μοιχεῦσαι] τὴν γυναῖκα).

F. 52ᵛ nihil praeter notulas quasdam recentiores praebet.

F. 53. Κανόνιον τοῦ θησαυροῦ τῆς ψαμού [l. ψάμμου]. Incipit: α. ἴπνις λαχνία. ≡ etc. V. infra, f. 55ᵛ. Haec tabula a tabula f. 62 infra descripta differt. — Cf. cod. Germ. 26, f. 54.

F. 21. On a fugitive thief (Take the odd ones — from the type). To recognize the thief and the innocent (Taking the beans, the — man is liable [1. responsible]). Taking the name of the slanderer [redacted] guilty [1. at fault] is the man.

F. 22. From which person he can profit (Take the odd ones from [redacted] the thief [1. thief]).

On whether a message is true or false (Consider whether the message is false).

Another (The odd beans - 2, it is true).

In order to know whether there is [l. if there is] a treasure or not (Look at it 1st [redacted] the treasure is there for certain).

F. 92. General judgment on each figure (the first serpent-bearer when it falls — and [redacted]od saw the hidden things). Fr[redacted]n the book of Zanata (concerning which cf. cod. Germ. 26, f. 52 sqq. = Par. 60, f. 3 sqq.) this little work appears to have been excerpted in large part.

F. 29. By a later hand?] Aries March, Taurus etc. children [redacted] Pisces Pisces [? l. February] old men.

Saturday, Saturn, black bile — [redacted] Taurus geometric signs.

Of folio 29 the greater part, f. 30v blank.

E. 30. These are masculine - they belong to fire... - Cf. below, f. 51%.

A table which begins with 1 2 and ends with 60 300 with geometric signs added. [A later hand has placed the letters α β γ etc. above the numbers].

Another table which begins with α β γ and ends with χ ψ ω. — Cf. below, f. 62.

F. 31. Beginning of the sixteen figures (Geom. signs: the conjunction, if it also proceeds from two conjunctions, is favorable for — and on [redacted]ount of the woman thereof).

F. 51b. These are earthy [i.e. terrestrial] signs. Cf. above, f. 30. signs – these are of fire; signs. [redacted]f. above, f. 30.

Of the alternation of the Word [I.] alternation in relation to what is asked (One [redacted]st know that the – of the tenth house). - Cf. cod. Germ. 26, f. 57. Geomantic table.

F. 52. On adultery and fornication (If it falls in the first [I. to [redacted] to commit adultery commit adultery] the woman).

F. 52v offers nothing beyond certain more recent notes,

F.53. Canon of the treasury of the sand [I. of sand]. Incipit: α. oven of wool. etc. See below, f. 55'. This table differs from the table described below at f. 62. - Cf. cod. Germ. 26, f. 54.

F. 53ᵛ. Φανέροσις τῶν ιβ' οἶκον ὁκαθε καὶ τί φανερόνῃ (Ὁ πρῶτος οἶκος καὶ ὁ ιγ' — δυνάμεως τοῦ ἐχθροῦ).

F. 54. Διὰ νὰ εὕρῃς θησαυρὸν ὅπου ἔχεις ὑποψίαν πῶς εἶναι (Σκόπισον ἐν τοῖς οἴκοις — φυγὰς καὶ θρήνους).

F. 55. Τὸ ἀναγινόσκοντι [l. Τῷ ἀναγινώσκοντι] (Ἐπειδὴ τὸ παρὸν βιβλίον εἶναι σπάνεων εἰς τοὺς εὐσεβεῖς χριστιανοὺς διότι ἡ ἐκλισία μας τὸ ἐμποδίζῃ καὶ δὲν τὸ συγχωρεῖ etc. ἀλλὰ ἡ παροῦσα δὲν εἶναι οὔτε μαγικὴ οὔτε ἄλ<λ>η ἐξωτερικὴ ἀλλὰ μέθοδον [l. -ος] καὶ ἐφεύρεμα τῶν σοφοτάτων Βαβυλωνίων καὶ Περσῶν — ἐλπίδα καὶ προσδοκίας).

F. 55ᵛ. Οἱ οἶκοι τῆς ψάμμου (♄ ♂ ☰. Τὸ πρῶτον σχῆμα ἐστιν ... παρὰ Ῥωμαίοις καλῆται χαρμονή, παρὰ δὲ Ἀρράβων ἰπνισλεγχίαν καὶ παρὰ Περσῶν ἀνθιτολή — καλῶς καὶ ἀποβήσεται). — In multis locis cum Prophetae Chaleth εὐαγγελητηρίῳ consentit, de quo vide cod. 30, f. 73ᵛ.

F. 59ᵛ. Ἰδοῦ συμιώνομεν [l. σημειώνομεν] ταῖς καλλαῖς καὶ ἐναντίας ἡμέρας τῆς Σελήνης — τῇ κη', κθ' καὶ τριακοστῇ διόλης [i. e. δι' ὅλης] τῆς ἡμέρας. — Cf. supra cod. 73, f. 212.
Θέλεις ἠξεύρει ὁ θέλων συμιώσαι τῇ ψάμμου νὰ εἶναι καθαρὸς — ἄρχιζε νὰ σιμιώνεις. τέλος.

F. 61. Πάτερ παντοκράτωρ θεέ καὶ κύριε — τὴν ἐπιζητουμένην μοι διάγνωσιν. ἀμήν.
Ἐδὼ φανερόνω τὴν ἡμέρα καὶ ὥρα τοῦ κάθε πλανήτου. (☉. Ὁ Ἥλιος κηριακὴ κυριεύει — καὶ νὰ ἀροστίσῃς ἄνθρωπον).

F. 61ᵛ. Γίνοσκε ὅτι αἱ ἡμέραι τὸν 7 πλανίτον — ζ' τοῦ Κρόνου.

F. 62. Κανόνιον τοῦ θησαυροῦ τῆς ψάμμου. Tabula. — Non eadem est tabula quae supra f. 53 inseritur.

F. 62ᵛ. Τὸ κανόνιον τοῦ ἁγίου εὐανγγελίου τῆς ψάμμου. Τὰ ο εἶναι ἀρσενι<κὰ> καὶ — εἶναι θυλικὰ etc. — Cf. supra f. 30ᵛ.
Post sedecim σχήματα legitur : ἡ ἄνοθεν εἶναι τὸ κανόνιον τῆς ψάμμου πῶς νὰ τὸ ἀριθμίσῃς.
Ὅταν θέλεις νὰ διπλασιάσῃς — τὸ δυπλασιαζὴς τρίς.

F. 63. Tabula quae cum signis geom. deinde Αἰγόκαιρος, Ἥλιος, Ὑδροχόος. κηριακή. ἔχει τοῦ ἐγόκερου etc. incipit.

F. 63ᵛ. Κανόνιον διὰ νὰ ἠξεύρῃς τὴν κάθε ὥρα τῆς ἡμέρας καὶ τῆς νύκτες [l. νυκτὸς] πίος πλανίτης κυριεύει. Tabula.
Sinistra parte. Τὰ τῶν ζῳδίων στοιχεῖα εἰσὶ ταῦτα (♈ α καὶ — ♓ μ ω).

F. 64. ἧφος [l. Ψῆφος] Πυθαγόρου τοῦ σοφοῦ (Δοκίμαζε ὁ [l. ὦ] ἄνθρωπε — ἢ ἀποθνήσκη ὁμοίος [l. -κει ὁμοίως]). Cf. infra cod. 120.
Ἰδοὺ καὶ ἡ σκάρα καὶ εἰδαῖς. V. f. 65.

F. 53. Revelation of the 12 houses each and what it reveals (The first house and the 13th — of the power of the enemy).

F.54. In order to find a treasure which you suspect exists (Examine in the houses — fugitives and lamentations).

Γ. 55. To the reader [I. To the one reading (Since the present book is rare among pious Christians because our church prevents it and does not permit it etc. but the present is neither magical nor any other external thing but a method [I. -os] and invention of the wisest Babylonians and Persians --- hope and expectations).

Γ. 55. The houses of sand (σ'). The first figure is ... among the Romans it is called joy, and among the Arabs ipnislegchia and among the Persians anthitoiē, well and it shall come to pass). — In multis locis dum Prophetae Chaleth εὐαγγελητηρίῳ consentit, de quo vide cod. 30, f. 7.3.

Γ. 53. Behold we note [I. we mark] the favorable and unfavorable days of the Moon — on the 28th, 29th and 30th throughout [i. e. throughout the whole day]. Cf. supra cod. 73, f. 212.

Let him who wishes to practice sand divination know that he must be pure; begin to mark. The end.

Γ. 61. Father Almighty, God and Lord — discernment. the one sought by me Amen.

Here I reveal the day and hour of each planet. (Θ. The Sun rules on Sunday — and that you may afflict a person).

Γ.61v. Know that the days of the 7 planets — the 7th of Saturn.

Γ. 62. Κανόνιον τοῦ θησαυροῦ τῆς ψάμμου. Tabula. Not the same

This is the table which is inserted above at f. 53.

Γ. 62. The canon of the holy gospel of the sand. The o are masculine and are feminine etc.-- Cf. above f. 30.

Post sedecim σχήματα legitur: the above is the canon of the sand, how you shall reckon it.

When you wish to double — you double it thrice.

F. 63. A table which begins with geometric signs, then Capricorn, Sun, Aquarius, Sunday, it has of Capricorn etc.

F. 63. A canon to know which planet rules each hour of the day and of the night. Table.

On the left side. The elements of the Zodiac signs are these (σα and μω).

F. 64. The Calculation [l. Ψήφος] of Pythagoras the Wise (Consider, Οὐ [l.] man — or he dies likewise [l. -has likewise]). Cf. infra cod. 120.

Behold also the grid, and you shall know. V. l. 65,

F. 65. Ἡ σκάρα καὶ τὸ κανόνι. α καὶ α. ὁ ἐνκαλοῦμενος νικᾷ etc.

F. 66. Περὶ ἀνδρογοίνου ἂν πέρνονται ἢ οὔ (Ψήφισον τὸ ὄνομα — ἀνάπαυσιν καὶ εἰρήνη).
Folii 66r dimidia pars vacat.

F. 66v. Περὶ τοῦ εὑρὴν τοῦ ρεμλίου τὸ ἐνθύμιον (Πρέπει εἰς ἐκεῖνον — ἐνθύμιον τοῦ ἐροτόντος). — Cf. supra f. 12.
Πρέπει νὰ ἠξεύρομεν — εἶναι τὸ ἐνθίμιον. — Cf. ibidem.
Manu posteriore. Διὰ νὰ προθεσις — καὶ βλ<έ>πις θαῦμα. Sequuntur signa magica.

F. 67. Prima manu. Ἀρχὴ μανδρίτης [l. Ἀρχιμανδρίτης] Δρεκαλοβίτζης Γρηγόριος Τζερνεγοριτζένος.
Ἡ ἐπιγραφεῖ τοῦ Ῥωμαιτζὸχ Φέρτμασέλη (Τῷ ὑψηλοτάτῳ καὶ etc. διοικητῇ τοῦ στρατεύματος τῆς κυρίας τῆς μεγάλης βασιλείας ὅλεις τῆς Ῥωσίας — κυρίῳ κυρίῳ μοι Ῥωμετζοφ).
Folii 67 dimidia pars, quae ut videtur vacabat, excissa est.

F. 68v. Eadem manu posteriore quae notulam f. 66v scripsit. Πρὸς ἀγάπη γηνεκος [l. γυναικός] (Ἔπαρε ἕνα — θελις ηδι [l. θέλεις εἴδῃ] θαῦμα). Sequuntur signa magica.
Eadem manu. Πρὸ τὴ ορα [l. ὥρα] τῆς παρασκεβης [l. -ευῆς]. Sequuntur signa magica.

F. 69. Prima manu. Περὶ ἀνδρογίνου τί τῶν δυὸ προτελευτᾷ (Ψίφισον τὸ ὄνομα — ὁ Ἀδὰμ πρῶτον τελευτᾷ).
Περὶ τοῦ εὑρὶν τοῦ κάθε ἑνὸς ἀνθρώπου τῶ ζῴδιον (Ἀρίθμισον τοῦ ἀνθρώπου — καὶ δὲν σφάλλῃς). — Cf. cod. 57, f. 228, 18°.
Tabula qua signum cuiusque mensis exhibetur.

F. 69v vacat.

F. 70. Διὰ νὰ μαυρῶσεις [l. μαυρώσῃς] σαμούρια γένεια (Λάβε γ' φοραῖς — καὶ τότε χὴ γίνονται μαῦρα).
Ἕτερον (Λάβε κικίδια καλὰ — ὅρας [l. ὥ-] καὶ γίνωνται).

F. 70. Εἰς τὸ νὰ κάμῃς ξανθαῖς τρίχαις (Λάβε σιδίρου ῥανίσματα — καὶ γίνονται ξανθά).
Εἰς κακοχιμίαν αἵματος (Ῥαβύντι δρα. 5 — τοῦ αἵματος μολευμένου).

F. 71. Μηνοευρέσιων παντοτινὸν καὶ οἱ κύκλοι τοῦ Ἡλίου. Tabula.

F. 71v. Σεληνοδρόμιον παντοτινόν. Tabulae.

F. 75. Tabula solis et lunae cyclos in annos 1770-1818 exhibens.

F. 75v. Tabula geomantica qua cuiusdam σχήματος nomen barbarum signumque exhibetur.
Οἱ πλανίται τοὺς οἴκους ὅπου ὁρίζουν. Tabula geomantica.

F. 76. *1770.* ὀκτομ(βρίου) 2 σημίωσε τὰ ἔξο[δι]α ὁποῦ γίνονται etc. Sequuntur sumptuariae rationes.

F. 65. The grill and the cannon. 1 and 1. The defendant wins, etc.

F. 66. On the hermaphrodite, whether they are taken or not (Count the name – rest and peace).

The lower half of folio 66r is blank.

F. 66. On finding the intention of the raml (It is fitting for that one – the intention of the questioner). – Cf. above f. 12.

We ought to know to be the intention. — Cf. ibid.

By a later hand. In order to preposition and you see a miracle. Magical signs follow.

F.67. First hand. Beginning: Archimandrite [i.e. Archimandrite] Drekalovitzes Gregorios Tzernegoritzénos.

The inscription of Romaitzochus Fertmaselē (To the most exalted and etc. administrator of the army of the lady of the great kingdom of all Russia — to my lord lord Rometzochus). Half of folio 67, which as it appears was blank, has been cut out. F. 68.

In the same later hand that wrote the note on f. 66. For the love of a woman [corr. γυναικός] (Take one — you will see [corr. θέλεις εἴδη] a wonder). Magic signs follow.

In the same hand. Before the hour [corr. ὥρα] of Friday [corr. παρασκευῆς]. Magic signs follow.

F. 69. In the first hand. On the hermaphrodite, which of the two dies first (Calculate the name — Adam dies first).

On finding the zodiac sign of each person (Count the person's — and you will not err). — Cf. cod. 57, f. 228, 18.

A table showing the sign of each month.

F. 69v blank.

F. 70. To blacken [corr. μαυρώσης] sable beards (Take 3 times — and then they become black).

Another (Take good gall-nuts — and they become [corr. —]). F. 70. To make hair blonde (Take iron filings — and they become blonde).

On the bad humour of the blood (Rabynti dra of the blood 5 defiled).

F. 71. Perpetual table of new moons and the cycles of the Sun. Tabula.

F. 71v. Perpetual lunar almanac. Tabulae.

F. 75. Table of the solar and lunar cycles for the years 1770–1818.

F. 75. Geomantic table displaying the barbarous name and sign of a certain σχήματος.

The planets (and) the houses where they rule. Tabula geomantica.

F. 76. 1770. October) 2 he noted the expenses that occur etc.

There follow expenditure accounts,

F. 76v. Διὰ νὰ εὕρῃς τὸ ἐνθύμιον ('Απὸ των α' — λέγαι τὸ ἐνθύμιον). — Cf. supra f. 12.
≦ etc. αὐτὰ εἶναι καλὴ ἔξοδος — καλοῦ καὶ κακοῦ.

F. 77. Notulae, computationes variae, e. g.: *1771* μαΐου ϛ' ἐστίχεισεν ὁ Θεοδορος etc.

114. Cod. Paris. Suppl. gr. 754. — Chartaceus, cm. 32 × 22, ff. 313, saec. XVIII et XIX scriptus (1: ff. 7-206 + 249 + 252-253 + 258 + 288 + 313 saec. XIX (partim 1841 v. f. 37 et 162, 1842 v. f. 8 et 1843 v. f. 12v) manu Minoïdis Mynae; 2: f. 208 saec. XVIII; 3: ff. 209-223 saec. XVIII; 4: ff. 228-248 + 250-251 + 254-257 saec. XVIII; 5: ff. 261-273 saec. XVIII; 6: ff. 275-276 anno 1842; 7: ff. 277-280 saec. XVIII; 8: ff. 281-286 saec. XVIII; 9: ff. 289-310 saec. XIX; 10: f. 310 saec. XVIII). — Olim Minoïdis Mynae. — Cf. Omont. *Inventaire*, III, p. 307.

Ff. 172-183 describitur cum excerptis a Minoide Myna codex Vatopedinus «in-4° cartaceus [*sic*]» continens Claudii Ptolemaei *Syntaxin mathematicam* cum scholiis [f. 172], Isaaci Argyri Μέθοδον... ἡλιακῶν καὶ σεληνιακῶν κύκλων... [f. 173v] (cf. cod. Par. 21, f. 32), Cleomedis *De motu circulari* [f. 175], Μιχαὴλ νοταρίου τῆς μεγάλης ἐκκλησίας τοῦ Χρυσοκόκκη opusculum, quod inscribitur ἔκδοσις γεγονυῖα εἰς τὸ ἰουδαϊκὸν ἐξαπτέρυγον κατὰ τὸ ,ϛϡμγ' [1435], ἔτος ἀπὸ τῆς ἀρχῆς τοῦ παντός (f. 177v], Is. Argyri opusculum quod Παράδοσις εἰς τοὺς Περσικοὺς προχείρους κανόνας τῆς ἀστρονομίας inscribitur [f. 181]; cf. cod. Par. 21, f. 1 ss.

F. 281. Σύντομος πραγματεία περὶ τῆς κριτικῆς ἀστρολογίας, ἣ δοκεῖ πως χρησιμεύειν εἰς τὰς περὶ νοσημάτων κρίσεις (Κεφάλαιον πρῶτον. Περὶ τοῦ ζῳδιακοῦ κύκλου καὶ τῆς διαιρέσεως τῶν ζῳδίων καὶ τῶν κατ' αὐτὰ χρόνων. Καθὸ τὰ ἐν τῷ ζῳδιακῷ — [F. 286] ἀστρολογούντων ἀκριβῶς διερευνῶνται).

115. Cod. Paris. Suppl. gr. 768-772 + 766. — Chartaceus; cm. 34 × 24; ff. 83; constat ex quinque codicibus vel codicum fragmentis: 1: ff. 2-25 saec. XV; 2: ff. 27-50 saec. XV; 3: ff. 51-77 saec. XVII; 4: ff. 78-80 saec. XV; 5: f. 81 epistula saec. XVII; 6: ff. 82-83 saec. XVI manu, ut videtur, Christophori Auer. — In f. 51 ima parte legitur *Ms Eustathii faent*<*ianus*> et supra in marg. alia manu *XXXVI*; in f. 82 ima parte, *Ex bibliotheca J. Sambuci Pannoriis 1562*. — Cf. Omont, *Inventaire*, III, p. 309.

F. 51. Ἰωάννου τοῦ Καματηροῦ κανικλείου περὶ τῆς οὐρανίας τῶν ἀστέρων διαθέσεως ἐν συνόψει πρὸς βασιλέα τὸν Πορφυρογεννήτη. Ποίημα τοῦ κανικλείου τοῦ Καματηροῦ περὶ ζῳδιακοῦ κύκλου καὶ τῶν ἄλλων ἁπάντων τῶν ἐν οὐρανῷ ('Εξ οὐρανίων ἀντύγων — βίβλος β' Βαβυλωνίων γράφει. τέλος τῶν στίχων τοῦ κανικλείου). — Ed. Miller, *Notices et extraits*, XXIII, 1872, p. 53-111.

F. 76. In order to find the dream (From the 1st he/she says the dream). Cf. above f. 12.

Ξ etc. these are a good outcome - – - of good and evil.

F. 77. Notes, various computations, e. g.: 1771 May [date] Theodoros versified etc.

114. Cod. Paris. Suppl. gr. 754. — Paper manuscript, cm, 32 × 22, ff. 313, written in the 18th and 19th centuries (1: ff. 7-206 + 249 + 252-253-258 | 288 | 313 19th century (partly 1841 see f. 37 and 162, 1842 see f. 8 and 1813 see f. 12') by the hand of Minoides Mynas; 2: f. 208 18th century; 3: ff. 209-223 18th century; 4: ff. 228-248 | 250-251 + 254-257 18th century; 5: ff. 261-273 18th century; 6: ff. 275-276 in the year 1842; 7: ff. 277-280 18th century; 8: ff. 281-286 18th century; 9: ff. 289-310 19th century; 10: f. 310 18th century). Formerly belonging to Minoides Mynas. Cf. Omont, Inventaire, III, p. 307. Ff. 172-183 describe, with excerpts by Minoides Mynas, a Vatopedi codex "in-4° cartaceus [sic]" containing Claudius Ptolemy's Syntaxis mathematica with scholia [f. 172], Isaac Argyrus's Μέθοδον... ἡλιακῶν καὶ σεληνιακών κύκλων... [f. 173] (cf. cod. Par. 21, f. 32), Cleomedes's De motu circulari [f. 175], a short work by Michael, notary of the Great Church, of the Chrysokokkes family, entitled ἔκδοσις γεγονυῖα εἰς τὸ ἰουδαϊκὸν ἑξαπτέρυγον κατὰ τὸ μγ' [1435]. ἔτος ἀπὸ τῆς ἀρχῆς τοῦ παντός [f. 177], and Isaac Argyrus's short work entitled Παράδοσις εἰς τοὺς Περσικούς προχείρους κανόνας τῆς ἀστρονομίας [f. 181]; cf. cod. Par. 21, f. 1 ff.

Γ. 281. A brief treatise on critical astrology, which seems to be of some use in the judgments concerning diseases (Chapter one. On the Zodiac cycle and the division of the Signs and the times corresponding to them. Whereby the matters in the Zodiac [F. 286] are carefully investigated by those practicing astrology).

115. Cod. Paris. Suppl. gr. 768-772 +. 766. Paper; cm). 34 × 24; (F. 83; consists of five codices or codex fragments: 1: ff. 2-25, 15th century; 2: ff. 27-50, 15th century; 3: ff. 51-77, 17th century; 4: ff. 78-80, 15th century; 5: f. 81, a letter of the 17th century; 6: ff. 82-83, 16th century, in the hand, as it appears, of Christophorus Auer. — On f. 51 at the bottom one reads Ms Eustathii faent<ianus> and above in the margin in another hand XXXVI; on f. 82 at the bottom, From the library of J. Sambucus of Pannonia 1562. Cf. Omont, Inventaire, III, p. 309. Γ. 51. A synopsis by Ioannes Kamateros, the kanikleios, on the celestial disposition of the stars, addressed to the Emperor Porphyrogennetos. A poem by the kanikleios Kamateros on the zodiac cycle and all the other things in the heavens (From the celestial vaults — Book 2 writes of the Babylonians. End of the verses of the kanikleios). Ed. Miller, Notices et extraits, XXIII, 1872, p. 53-111.

116. Cod. Paris. Suppl. gr. 883. — Chartaceus; cm. 31 × 22; ff. 63; ff. 3-13 anno 1652 P. D. Huetius scripsit, cetera variis manibus eiusdem saec. exarata sunt. — Olim Huetii, postea collegii Claromontani (n. XXXVIII; v. f. 2r et 2v). — Cf. Omont, *Inventaire*, III, p. 320.

F. 15. *Ex litteris Clmi Oldenburgii soc. Reg. Angl. Secretarii ad Gottfredum Guilielmum Leibnitium (Vectium Valensem quod attinet, scire te velim, Clmum Wallissium, post longam mstorum Seldeniarum evolutionem tandem librum illum invenisse — negotiis esse paratissimum).*

F. 16. Alia manu. [Manu posteriore: *Extrait de la lettre de Mr Bernard Bibliothequaire d'Oxford au P. Quesnel de l'Oratoire. d'Oxford 10 Aoust v. s. 1673*]. *Misi nuper ad doctissimum Huetium specimen Vettii Valentis — probé possunt adimpleri).*

F. 17. *Paris le 21me Juillette 1673. Monsieur. C'est pour vous donner advis que hier au soir ie receu une lettre d'Angleterre dans laquelle estoit inclus 4 feuilles de ms grec de Vettius Valens, que le sieur Gale m'a priér de vous donner — seruitr* Robert Scott. *Libraire de Londres.*

F. 19. Manu cuiusdam Gale, ut ex epistula Roberti Scott videtur. *In Arch. Seldenianis* [de codice Oxoniensi Seldeniano 22 (olim 19) saec. XVI vide Vettii Valentis editionem a Guillelmo Kroll confectam p. x]. Περὶ μεσουρανημάτων. Οὐάλεντος Ἀντιοχέως ἀνθολογιῶν βιβλίον πρῶτον (Μεσουράνημα δὲ ἀπὸ — σκηματογραφίαν [*sic*] ἑκάστου ἀστέρος). = Vettius Valens, ed. Kroll, pp. 22, 28-32, 17 + 53, 1-56, 15.
Ff. 25v-26r vacant.

F. 26v. *Characteres.* ♄ Κρόνος — κ. κλίμα.

F. 27. *In Archivo Seldeniano. A. Curavit hunc librum* etc. [cf. Kroll. *op. cit.*, p. x.]
Notarum explicatio. ♄ Κρόνος — ☊ δαίμων.
F. 27v vacat.

F. 28. Alia manu. Περὶ μεσουρανήματος. Οὐάλεντος Ἀντιοχέως ἀνθολογιῶν βιβλίον πρῶτον. = Vettius Valens, ed. Kroll, p. 22, 28-32, 17 + 53, 1-70, 10.
F. 40 vacat.

F. 40v. Epistula Bernardi Oxoniensis. *Domino Huëtio viro clariss°. Cl. Huëtt. Quaerebam ubi opportunus — varietatem in mss. A l'hostel d'Harcourt etc.*

117. Cod. Paris. Suppl. gr. 920. — Membranaceus, cm. 15 × 12, ff. 22, saec. X exeuntis. — Ex bibliotheca collegii Claromontani societatis Iesu (f. 1 in marg.:

116. Cod. Paris. Suppl. gr. 883. Paper manuscript; cm. 31 × 22; ff. 63; ff. 3-13 written in the year 1652 by P. D. Huetius, the rest written by various hands of the same century. Formerly belonging to Huetius, later to the Collège de Clermont (no. XXXVIII; see f. Ær and 2'). Cf. Omont, Inventaire, III, p. 320.

F. 15. From the letters of the Most Distinguished Oldenburg, Secretary of the Royal Society of England, to Gottfried Wilhelm Leibniz (regarding Vettius Valens, I would have you know that the Most Distinguished Wallis, after a long search through the Seldeni manuscripts, finally found that book and is fully prepared to attend to the matter).

F. 16. In another hand. [In a later hand: Extract from the letter of Mr. Bernard, Librarian of Oxford, to Father Quesnel of the Oratory. Oxford, 10 August O.S. 1673]. I recently sent to the most learned Huetius a specimen of Vettius Valens – which can well be completed).

F. 17. Paris, 21 July 1673. Sir. It is to inform you that yesterday evening I received a letter from England in which were enclosed 4 sheets of Greek manuscript of Vettius Valens, which Mr. Gale asked me to give you, in the service of Robert Scott. Bookseller of London.

F. 19. In the hand of a certain Gale, as appears from the letter of Robert Scott. In the Seldeni Archives [on the Oxford Seldeni codex 22 (formerly 19) of the 16th century, see the edition of Vettius Valens prepared by Guillelmus Kroll, p. x]. On midheaven. The first book of the Anthologies of Valens of Antioch (Midheaven from the schematography [sic] of each star). = Vettius Valens, ed. Kroll, pp. 22, 28–32, 17 +53, 1–56, 15.

Ff. 25v-26r vacant.

F. 26.'Characters. ♄ Cronus — C. and climate.

F. 27. In the Selden Archive. A. He took care of this book etc. [cf. Kroll, op. cit., p. x.]
Explanation of notes. H Cronus 8 daemon.

F. 27v blank.

F. 28. In another hand. On the Midheaven. Vettius Valens of Antioch, Anthologies, Book One. = Vettius Valens, ed. Kroll, p. 22, 28–32, 17 + 53, 1–70, 10.

F. 40 blank.

F. 40. Letter of Bernard of Oxford. To Lord Huet, most distinguished man. Most distinguished Huet. I was seeking where I might conveniently find the variant readings in the manuscripts. At the Hôtel d'Harcourt etc.

117. Cod. Paris. Suppl. gr. 920. Parchment, cm. 15 × 12, ff. 22, late 10th century end of century. From the library of the Collège de Clermont of the Society of Jesus (f. 1 in margin:

Paraphé au désir de l'arrest du 5 juillet 1763 Mesnil). — Cf. Omont, *Inventaire*, III, p. 323.

F. 1. Metrica in medio enuntiato incipiunt : ἔχοντας καὶ δύσκλεᾶ Ἄργος ἱκέσθαι — ἔνδειαν τοῦ ἑνὸς ε̄. τέλος σὺν θεῷ τοῦ κειμένου εὐτυχ(ίᾳ) χρῶ.
Πῶς χρὴ μερίσαι τὰ κδ' γράμματα εἰς τρία μέρη ἰσόψηφα (α̅ β̅ γ̅ — ,γϑιθ').
Πῶς χρὴ κατ' οὐθοῦ [?] ἐκφωνῆσθαι [εἰ 1ª m. in marg.] τὰ κδ' στοιχεῖα εἰς τὸν τῶν ἀριθμῶν (Ἄλφα βῆτα γάμμα — μχν' (?) ὁμοῦ ,α'). — Cf. cod. 32, f. 101ᵛ.

Ff. 1ᵛ-3ʳ in marg. Χρονογράφιον ἀφ' ἧς ἦλθον οἱ Σαρακ[η]νοὶ ἐν Σικελίᾳ (Ἐν ἔτι ἀπὸ κτίσεώς κόσμου ,ϛτλε' [827] ἦλθον ἐν τῇ τῶν Καλαβρῶν χώρᾳ). — Ediderunt Cozza-Luzi et Wirth; cf. *Byz. Zeitschr.*, I, p. 353; VI, p. 169 [Serruys].

F. 2. Δεῖ γινώσκην [*sic*] ὅτι ἄρχεται ὁ κύκλος τοῦ Ἡλίου ἀπὸ — εἰς πρῶτον ὑποστρέφει.
Ὁ δὲ τῆς Σελήνης κύκλος — εἰς α' ὑποστρέφει.
Ἡ δὲ ἴνδικτος — εἰς α' ὑποστρέφει.
Ὁ χρόνος ἔχει ἑβδομάδας — β' μυριάδας ϡ.
Τὸ πῶς δεῖ εὑρίσκειν τὰς ἐπακτὰς τοῦ Ἡλίου (Αἱ ἐπακταὶ τοῦ — τὸν πρῶτον ἀναστρέφουσιν).

F. 2ᵛ. Τὸ πῶς γίνεται βίσεκτον (Ὁ ἐνιαυτὸς ἔχει — γίνεται τὸ βίσεκτον).
Σὺν θεῷ ψῆφος δι' οὗ εὑρίσκεται ὁ κύκλος τοῦ Ἡλίου (Γίνωσκε πόσα ἔτη — ἐστὶν τοῦ Ἡλίου).

F. 3. Ἕτερος ψῆφος δι' οὗ εὑρίσκεται ὁ κύκλος τῆς Σελήνης (Ὕφειλε ταῦτα τὰ — κύκλος τῆς Σελήνης).
Ἕτερος ψῆφος δι' οὗ εὑρίσκεται ἴνδικτος (Ὕφειλε ταῦτα τὰ — ιε' ἐστὶν ἴνδικτος).
Καὶ ἄλλος (Εἰ δὲ ὁκνῆς [l. ὀκνεῖς] — φλβ' δηλοῦσιν αὐτήν).

F. 3ᵛ. Ψῆφος δι' οὗ εὑρίσκεται ἡ καθημερινὴ ποσότης τῆς Σελήνης (Γίνωσκε ποῖος κύκλος — λεπτά, ἡμέρα μία).

F. 4ᵛ. Ψῆφος σὺν θεῷ εἰς τὸ εὑρεῖν τὴν ἴνδικτον (Εἰσὶ τὰ ἔτη ἀπὸ κτήσεως [*sic*] κόσμου ἕως τῆς ἐνεστῶσις ι' ἰνδίκτου ,ϛυ' — ἐστὶν ἡ ἴνδικτος).

F. 5. ⊖. Ἕτερος ψῆφος εἰς τὸ εὑρεῖν τὸν κύκλον τοῦ Ἡλίου (Ὁ δὲ τοῦ — εἶναι τοῦ Ἡλίου).
Ἕτερος ψῆφος δι' οὗ εὑρίσκεται ὁ κύκλος τῆς Σελήνης (Ἀνέρχεται ὁ κύκλος — κύκλος τῆς Σελήνης). — Nota : ... ἔτους ἑξακισχιλιοστοῦ τετρακοσιοστοῦ ἕως τοῦ ἐνεστῶτος...

F. 5ᵛ. Ἕτερος ψῆφος τοῦ πασχαλίου εὑρίσκεται ἑκάστου ἔτους (Γνωθὶ ποῖος κύκλος — ἀπὸ τῶν κζ').

Initialed at the request of the decree of 5 July 1763 Mesnil), Cf. Omont, Inventory, III, p. 323.

F. 1. The metrical lines begin in the middle of a sentence: ἔχοντας καὶ δύσκλεα ἄργος ικέσθαι — ἔνδειαν τοῦ ἑνὸς ἔ·τέλος σὺν θεῷ τοῦ κει μένου ευτυχία) χρώ.

How one must divide the 24 letters into three equal-value parts (α ΒΥ - ΤΔ40').

βγ

How one must pronounce aloud [2] the

24 letters in their numerical values ("Alpha, beta, gamma — mχν' (7) in total α'). — Cf. cod. 32, Γ. 101'.

FC 1-3r in marg. Χρονογράφιον ἀφ' ἧς ἦλθον οἱ Σαρακηνοί ἐν Σικελίᾳ (Ἐν ἔτι ἀπό κτίσεως κόσμου τῷ ἐ (827] ἦλθον ἐν τῇ τῶν Καλαβρῶν χώρα). - Edited by Cozza-Luzi and Wirth: cf. Byz. Zeitschr., I, p. 353; VI, p. 169 [Serruys].

F. 2. One must know [sic] that the cycle of the Sun begins from – returns to the first.

The cycle of the Moon – returns to the 1st.

The indiction – returns to the 1st.

The year has weeks – 2 myriads 20.

How one must find the epacts of the Sun (The epacts of — return to the first).

F. 2v. How the leap year occurs (The year has [redacted] the leap year occurs the leap year).

With God's help, a calculation by which the cycle of the Sun is found (Know how many years — it is of the Sun).

F. 3. Another calculation by which the cycle of the Moon is found (Subtract these — cycle of the Moon).

Another calculation by which the indiction is found (Subtract these — 15 is the indiction).

And another (But if you hesitate [1. ὀκνεῖς] — 532 indicate it).

Γ.3. A calculation by which the daily quantity of the Moon is found (Know which cycle — minutes, one day).

E. An. A calculation, with God's help, for finding the indiction (These are the years from the creation [sic] of the world up to the present indiction — it is [redacted] the indiction).

F. 5. Θ. Another calculation for finding the cycle of the Sun (And the — of [redacted]eing of the Sun).

Another calculation by which the cycle of the Moon is found (The cycle ascends – cycle of the Moon). — Note: [redacted] ... of the year of six thousand four hundredth up to the present...

Γ.5'. Another calculation of the paschal (Easter) is found each year (Know which cycle [redacted] from the 27th).

F. 6. Καὶ ἀνάπαλην [*sic*] (Βισέκτου ὄντως [*sic*] ἀπὸ — εὑρίσκεται ἡ ἀποκρέωσις).

F. 6v. Ἔστιν δὲ ὁ ψῆφος τῆς οἱασδηποτοῦν εὑρέσεως τῆς ἑβδομάδος οὕτως· γνῶθη [*sic*] ποῖος κύκλος — οὐκ εὑρίσκεις τὸ ἀσφαλές.

F. 7v. Ἕτερος ψῆφος δι' οὗ εὑρίσκεται ἑκάστη ἡμέρα τῆς ἑβδομάδος (Ἔχε κατὰ νοῦν — ζ' σάββατόν ἐστιν).

F. 8. Ψῆφος τοῦ εὑρεῖν τὸ νομικὸν πάσχα (Κράτη [*sic*] ἐπὶ χειρῶν σου — αἱ ἐπακταὶ τῆς Σελήνης).

F. 8v. Ἕτερος ψῆφος τοῦ νομικοῦ πάσχα (Γίνωσκε τὰς ἐπακτὰς — τὸ νομικὸν πάσχα).

F. 9. Ἕτερος ψῆφος τοῦ πάσχα (Γνώθη [*sic*] πόσα ἔτι [*sic*] — τὸ νομικὸν πάσχα).

F. 9v. Ἕτερος ψῆφος σύντομος τοῦ πάσχα (Γίνωσκε ἀκριβῶς τὸ — τὸ ἡμέτερον πάσχα).
β̄ ψηφοφόριν [i. e. Δεύτερον ψηφοφόριον] τοῦ πάσχα (Γίνωσκε ὅτι ἐν — ιθ' πάσχα Ἀπριλλίου ιγ').

F. 10v. Περὶ ἐμβολήμου [*sic*] χρόνου (Γίνωσκε ἀπὸ πρώτου — μὴν τῆς Σελήνης).

F. 11. Ψῆφος ἕτερος εἰς τὸ εὑρεῖν τὰς ἐπακτὰς τοῦ Ἡλίου (Ἐὰν θέλεις εὑρεῖν — τὸν δρόμον αὐτῶν). — Citantur **Aegyptii** et οἱ ἀρχαῖοι σοφισταί.

F. 13. Τὸ πῶς γίνεται βίσεκτον (Τὰ τοῦ κόσμου — μὴν τῆς Σελήνης).

F. 13v. Ἐρώτησις. Διὰ τί κρατεῖ τὸ φέγγος λ' ἡμέρας καὶ ἑβδομάδας τεσσαρις [*sic*] (Ἀπόκρισις τῶν καὶ ἡ Σελήνη τέσσαρεις [*sic*] — καὶ τὸ φέγγος θεός).

F. 14. Καὶ γράφει θεὸς ζῶν. Σὺν θεῷ ψῆφος τὸ εὐ εὑρίσκειν τὴν ἀρχημινίαν [*sic*] ἑκάστου μηνὸς ἐν ποίᾳ ἡμέρᾳ τῆς ἑβδομάδος ἐστιν (Γίνωσκε εἰ οὗ θέλεις — ἑβδομάδος γίνωσκε εἶναι).

F. 14v. Ἕτερος ψῆφος εἰς τὸ γνῶναι πώσας [*sic*] ὥρας λάμπει ἡ Σελήνη καὶ εὔθης [*sic*] πότε ἀνέρχεται (Ἀπὸ α' ἕως — ἀριθμοῦ τῆς Σελήνης).
α'. Σὺν θεῷ ψῆφος σύντομος τοῦ νομικοῦ πάσχα (Γίνωσκε ὅτι ἐν — ἐν τῷ Ἀπριλλίῳ).

F. 15v. Χρὴ γινώσκειν τὸ ὅπως ὑφείλονται τὰ ἔτη [*sic*] ἀπὸ κτίσεως κόσμου εἰς τὸ εὑρίσκειν τὴν ἴνδικτον καί τοὺς λυποῦς [*sic*] κύκλους — ιη' ἥτις ἐστὶν ὁ κύκλος τῆς Σελήνης τοῦ ἐνεστῶτος χρόνου ἴνδικτος ι'.

F. 16. Γίνωσκε δὲ τέσσαρεις ὥρας ἔχει ὁ χρόνος τὰς καὶ καιροὺς λεγομένας (Πρώτη ὥρα ἄρχεται — τῆς δ' ἑβδομάδος). — **Aratus** citatur.

F. 6. And conversely [sic] (It being a bissextile [sic] from — · the apokreas (meat-fare) is found).

F.6v. The calculation for finding the day of the week of any given date is as follows: know [sic] which cycle — you cannot find the certain result.

Γ. 7. Another calculation by which each day of the week is found (Keep in mind - the 7th is Saturday).

F. 8. Calculation for finding the legal Pascha (Hold [sic] in your hands – the epacts of the Moon).

Γ. 8. Another calculation of the legal Pascha (Know the epacts — – the legal Pascha).

F. 9. Another calculation of Pascha (Know [sic] how many years [sic] — the – the legal Pascha).

F. 9v. Another brief calculation of Pascha (Know precisely the – – our Pascha).

B calculatory [i. e. Second calculatory] of Pascha (Know that in the 19th Pascha is April 13th).

Γ. 10. On the embolismic [sic] year (Know from the first month of the of the Moon).

Γ. 11. Another calculation for finding the epacts of the Sun (If you wish to find — their course). — The Egyptians and the ancient sophists are cited.

Γ. 13. How the bissextile (leap year) comes about (The things of the world — month of the Moon nes).

Γ. 13. Question. Why does the light last 30 days and four weeks [sic] (Answer of those and the Moon four [sic] — and the light is God).

F. 14. And the living God writes. With God's help, a calculation for finding the new moon [sic] of each month on which day of the week it falls (Know if you wish — know of the week to be). Γ. 14.

Another calculation for knowing how many hours the Moon shines and immediately when it rises (From the 1st until — of the number of the Moon).

1st. With God's help, a brief calculation of the legal Passover (Know that in — in April).

Γ. 15. One must know how the 5 [sic] years from the creation of the world are to be subtracted in order to find the indiction and the remaining [sic] cycles — 17, which is the cycle of the Moon of the present time; Indiction 10.

Γ. 16. Know that the year has four hours, also called seasons (The first hour begins on the 4th day of the week). Aratus is cited.

F. 17. Περὶ ἀνέμων (Γίνωσκε δὲ ὅτι ἄνεμοι εἰσιν τέσσαρεις — λιβόνοτον καὶ εὐράκυλον).
Δεξιὰ ζῴδια εἰσὶ ἓξ ..., ἀριστερὰ δὲ ἓξ — Σκορπίος, Ζυγός, [Δί]δυμ(οι).

F. 17v. Μαρτίου κα' ἰσημερία. Ἔχει ἡμέρα ὥρας ιβ' καὶ ἡ νὺξ — ...ρον στοιχεῖον τίκτει.

F. 18v. Περὶ το[ῦ? 8 fere litterae deletae] ὧν τίνες ἐξ αὐτῶν [13 fere litterae deletae l. εἰσιν ἀγαθοποι?] οι ει [*sic*] καὶ τίνες κακοποιοὶ ([8 fere litterae deletae] οι οἱ μὲν οὖν εἰσιν Ζεὺς — εὖ [10 fere litterae deletae] ἀγαθοποιὸς λέγεται [8 fere litterae deletae]).

F. 19. Π[ῦρ], γῆ, ἀήρ, θάλασσα — ἐκ τοῦ ὕδατος Καρκῖνος, Σκορπίος, Ἰχθύς.
Ἄλλη τάξις τῶν ιβ' ζῳδίων (α'. Κριὸς τὸ μέτωπον — ιβ'. Ἰχθύες οἱ πόδες). — Cf. Bouché-Leclercq, *L'astrologie grecque*, p. 319.

F. 19v. Περὶ αἱρέσεως ἀστέρων (Ὁ μὲν Ἥλιος τὸν περὶ ψυχῆς λόγον σημαίνει — ἦθος καὶ λόγον. τέλος). — Cf. cod. Vind. 10, f. 80.
Εὐχὴ τοῦ ἁγίου Βασιλείου (Δὸς ἡμῖν δέσποτα — τῶν αἰώνων ἀμήν).

F. 20. Προσευχὴ τοῦ ἁγίου Γρηγορίου ἐπισκόπου Νεοκεσαρίας [*sic*] τοῦ θαυματουργοῦ καὶ πνευματοδιόκτου πρὸς φυλακτήριον ψυχῆς καὶ σώματος, τουτέστιν πρὸς φαρμακίαν καὶ κατὰ δεσμῶν καὶ φθόνου, ζήλου καὶ πραγίων (*sic*) ἐρεθισμάτων. Κύριε εὐλόγησον. ἀμήν (Ἐπικαλούμεθά σε τὸν θεὸν — Ἰσαὰκ καὶ Ἰακὼβ ὅπου ἐὰν ἐστὲ ἱερ. τόνε.....). — Cf. quae ad cod. 44, f. 435 adnotavi.

118. Cod. Paris. Suppl. gr. 1190. — Chartaceus, cm. 22 × 14,5, ff. 14, saec. XV. — Cf. Omont, *Inventaire*, III, p. 404.

F. 1. Theologica. (Ἄβροχος καιρός, ποταμὸν καταβιβάζει — ὁ πέμπτος λέγει. Χριστὸς ζῇ). — In quibus notandum est : F. 1. Πόσοι οὐρανοὶ εἰσὶν (Εἷς οὐρανός ἐστιν — οὗτος ἐστὶν ὁ οὐρανός). — Καὶ ἐπάνω τοῦ οὐρανοῦ τί ἐστιν (Ὕδωρ καὶ ἐπάνω — ἐπάνω φῶς ἀένναον). — F. 1v. Καὶ ὑποκάτω τοῦ οὐρανοῦ τί ἐστιν (Ὕδωρ καὶ παρακάτω — καὶ κάτω Τάρταρος). — Καὶ εἰπέ μοι, τὰ ἄστρα τοῦ οὐρανοῦ μονά εἰσιν ἢ ζυγά (Εἴπερ ἦσαν ἄλλα — αὐτὰ μόνα εἰσίν). — F. 2v. Εἰπέ μοι περὶ τοῦ Ἡλίου τὸν δρόμον πῶς ἀνατέλλει ἐν τῇ ἀνατολῇ καὶ δύνει ἐν τῇ δύσει καὶ πάλιν εὑρίσκεται ἐν τῇ ἀνατολῇ (Ἄκουσον περὶ τοῦ — τροχοειδῶς ὥσπερ μῦλος). — F. 3. Καὶ πῶς οὖν οὐ γυρίζει ὁ Ἥλιος καὶ ἡ Σελήνη καὶ τὰ ἄστρα μετὰ τοῦ οὐρανοῦ (<Ἐ>πεὶ οὐκ ἦν — ,α' σπιθαμαὶ ἀνθρωπίναι). — Καὶ ὁ

Γ. 17. On Winds (Know that there are four winds: the south wind [illegible] west- and the Euroclydon).

The right Zodiac signs are six ..., and the left six [illegible] Scorpio, Libra, [Gemini.

F. 179. March 21, equinox. The day has 12 hours and the night — pron element begets.

F. 18. On the ? 8 letters or so deleted who among them [13 letters or so deleted l. are benefic ?] and [sic] which are malefic

OI

([8 letters or so deleted the ones among them are Zeus - well [10 letters or so deleted] is called benefic (8 letters or so deleted).

F. 13. Fire, earth, air, sea – from [illegible] water: Cancer, Scorpio, Pisces.

Another order of the 12 zodiac signs (1. Aries the forehead — 12. Pisces the feet). — Cf. Bouche-Leclercq, L'astrologie grecque, p. 319. F. 19. On the sect of the stars (The Sun signifies the account concerning the soul – character and reason. end). — Cf. cod. Vind. 10, f. 80. Prayer of Saint Basil (Grant us, O Master — of the ages, amen).

F. 20. Prayer of Saint Gregory, bishop of Neocaesarea [sic], the wonder-worker and spirit-driven, for the protection of soul and body, that is, against sorcery and against bonds and envy, jealousy, and the provocations of evil deeds [sic]. Lord, bless. Amen (We call upon you, O God — Isaac and Jacob, wherever you are, the priest, this one.....). - Cf. what I noted on cod. 44, f. 435.

118. Cod. Paris. Suppl. gr. 1190. - Paper, approx. 22 × 14.5, f. 14, 15th century. - Cf. Omont, Inventaire, III, p. 404.

F. 1. Theologica. (Αβροχος καιρός, ποταμόν καταβιβάζει δ [illegible] πέμπτος λέγει. Χριστός ζῇ). - In which the following should be noted: F. 1. How many heavens are there (There is one heaven — this is the heaven). And what is above the heaven (Water and above — above, everlasting light). F. 1. And what is below the heaven (Water and further below — and below, Tartarus). — And tell me, are the stars of heaven odd or even in number (If there were others — they alone exist). — F. 27. Tell me about the course of the Sun, how it rises in the east and sets in the west and is found again in the east (Hear about the [illegible] wheel-like motion, as a millstone). - F. 3. And why then does the Sun not rotate, nor the Moon and the stars along with the heaven (Since it was not — α[illegible] human spans). — And the [illegible]

Ἥλιος πῶς ἀνατέλλει (Δίδωσιν ὁ Χριστὸς — ἀνάστασιν τοῦ Χριστοῦ).

F. 3v. Ἐκ τῆς λοιπάδος τῶν σελιδίων τῶν ἡμερῶν (Ἡμέρα ὡρῶν θ' — [F. 4] βλ βλ γϟ).
Ἐπείπερ εἰώθαμεν ψηφοφοροῦντες — νύκτα ταύτην γενήσεται.

F. 4v. Figura. Σφαῖρα δι' ἧς εὑρίσκεται βροντή, χειμών, ὄμβρος καὶ σεισμός. — Cf. supra cod. 83, f. 10.
Σελήνης οὔσης ἐν Κριῷ ... χρὴ ποιεῖν τὰς τῶν αἱμάτων ἀφαιρέσεις — οὐδ' ὅλως ποιεῖν.

F. 5. Πίναξ πρὸς τὸ εὑρεῖν ποῖος ἄνεμος πνεῖ, βροντή, βροχή, χειμών, σεισμός. Sinistra parte : <Τ>ὰ νέφη κινούμενα ἐκ τῶν — σχηματισμὸν τῶν ἀστέρων. — Dextra parte : Ὁ ἀὴρ κινούμενος ὑπὸ τῶν — συσχηματισμοὺς τῶν ἀστέρων. — Figura. — Sinistra parte : Ἡ γῆ κινουμένη ὑπὸ τῶν — ὑπὸ τῆς γῆς. — Dextra parte : Ὁ αἰθὴρ κινούμενος ὑπὸ τῶν — συσχηματισμὸν τῶν ἀστέρων. — Cf. supra cod. 83, f. 11.

F. 5v. De eadem re. Τὸν ἀστέρα τοῦ Ἡλίου τῆς προγενομένης συνόδου ἢ — ὁ κύριος τῆς συζυγίας ἔψυχεν ἀποφαίνου. — Figurae septem.

F. 6. De eadem re. Figura. — Εἰ πρὸς ὄρθρον ἡ πανσέληνος γένοιτο — μέχρι συνόδου τῶν ἀέρων κατάστασιν.

F. 6v. De eadem re. Figura.

F. 7. Ὁρίζοντος καταγραφὴ τοῦ διὰ Βυζαντίου παραλλήλου. Figura. — V. infra f. 14v.
Ὁ τῆς Σελήνης κύκλος δηλοῖ τὸ νομικὸν φάσκα — ἡμέραν τῆς ἑβδομάδος.

F. 7v. Figura imperfecta. Ἡμεροευρέσιν [*sic*] (Ὅταν βουληθῶμεν ἡμέραν εὑρεῖν — τοῦ μηνὸς ἐκείνου). — V. infra f. 8v.
Manu post. : α' Ἀπριλλίου, γ' — ζ' Σεπτέβριος [*sic*].

F. 8. Figura imperfecta sine inscriptione.

F. 8v. Ἡμεροευρέσιν [*sic*]. Tabula. — Cf. cod. 49, f. 2.
In summa pagina : τοῦ ϛδ ἔτους etc.

F. 9. Περὶ μέτρων δηλαδὴ τόπου (Δάκτυλος πρῶτον, εἶτα — πήχεις ,γ', πόδας ,δφ').
Ὁ μικρὸς δάκτυλος λέγεται — ὁ ε' ἀντίχειρ.
Αἱ ἀναδιδόμεναι ὧραι ἀπὸ τοῦ ἀστρολάβου εἰσὶ καιρικαὶ — εἰς ἀνατολὴν ἰόντες.
Τὸ μῆκος τῆς θέσεως τῆς γῆς ἄρχεται ἀπὸ τὰς νήσους τῶν μακάρων — ιϛ' ἕως λ'.
Ἰστέον ὅτι ἡ οἰκουμένη διαιρεῖται εἰς — τοῦ Ῥοδανοῦ στομάτων.

How does the Sun rise (Christ gives — resurrection of the Christ).

F. 3v. From the remaining pages of the columns of days (Day of h' hours - [F. 4] βλ βλ τη).

Since we are accustomed to reckoning by vote — this night will come to pass. this night will come to pass.

F. 4. Figure. A sphere by which thunder, storm, rain, and earthquake. — Cf. supra cod. 33, f. 10.

When the Moon is in Aries ... one must perform the withdrawals of blood — not at all.

F. 5. A table for finding which wind blows, thunder, rain, storm, earthquake. On the left side: the clouds moving from the — configuration of the stars. — Dextra parte : The air moves nos by the — συσχηματισμούς τῶν ἀστέρων. — Figura. — Sinistra parte: Ἡ γῆ κινουμένη ὑπὸ τῶν — ὑπὸ τῆς γῆς. Dextra — parte: Ὁ αἰθὴρ κινούμενος ὑπὸ τῶν – συσχηματισ μὸν τῶν - ἀστέρων. - Cf. supra cod. 83, f1. .11. On the same

F. 5v. subject. The star of the Sun of the preceding conjunction, or — the lord of the conjunction declared it to have extinguished. — Seven figures.

F. 6. On the same subject. Figura. — If the full moon is toward dawn γένοιτο – until the conjunction, the condition of the winds.

F. 69. On the same subject. Figura.

F. 7. Description of the horizon of the parallel through Byzantium. Figura. — V. infra f. 14.

The cycle of the Moon indicates the legal Passover — · the day of the of the week.

F.7. Figura imperfecta. Date finding [sic] (When we find a day of that month). — V. infra f. 8 in.

Manu post. : 1 April, 3 - 7 September [sic].nFigura

C. 8. imperfecta sine inscriptione.

C. 8. Ημεροευρέσιν [sic]. Table. - Cf. cod. 49, f. 2.

At the top of the page: τοῦ φδ ἔτους etc.

F. 9. On measures, namely of place (Daktylos first, then — 3 cubits, 450 feet).

The little finger is called — the 5th, the thumb.

The hours distributed by the astrolabe are seasonal hours — going toward the east.

The longitude of the position of the earth begins from the Islands of the Blessed — from 30 to 30.

It should be known that the inhabited world is divided into – the mouth of the Rhône of.

Κράτησον τὸν θεμέλιον τῆς Σελήνης — ἀσώτου καὶ καθεξῆς.

F. 9v. Ἡ γῆ σφαιροειδής ἐστιν ἔχουσα — σταδίων ιβ', πηχῶν τξς' (ἥμισυ).

Τὰς ἀπο τῆς νουμηνίας τοῦ Θὼθ — ἐπέχει ὁ Ἥλιος.

Τὰς ἐπακτὰς καὶ τὸ — τῆς Σελήνης ἐποχή.

Τὰς ἐπακτὰς καὶ τὸ — ἡ σύνοδος γίνεται.

Τὸ δ' τοῦ ἀπὸ Διοκλητιανοῦ — ἐλάττονα τῶν ζ'.

Διπλασιάσας τὸ πλῆθος τῶν ἀπὸ Θὼθ — ἡμέρα ζ' Κρόνου.

F. 10. Notula: Τοὺς πάντας ἀστέρας εἶναι Ἵππαρχος φησὶν ,απ' ὅσοι πληροῦσι τὰ ἐν τοῖς Φαινομένοις ὁρώμενα. — Cf. cod. Rom. 15, f. 208 (Πόσοι etc.); Paris. 10, f. 126v, cap. τλβ': 106, f. 162.

Ἡ μεσημβρία ἀρχή ἐστι — τῆς κδ' ἡμέρας.

Τῆς γῆς τὸ περίγειον — στάδια μύρια κε' (ἥμισυ).

Περὶ φαύσεως τῆς Σελήνης (Ἡ Σελήνη γεννηθεῖσα — τῶν καιρικῶν εἰς ἰσημερινάς).

F. 10v. Περὶ τῆς καταγραφῆς τῶν ἐφημερίδων (Εἰ χαράττονται ἐφ' — καλά, εἴτε ἐναντία). — Arabi, Persae, Romani nominantur. Cf. cod. Par. 21, f. 90.

F. 11. Περὶ τῆς ἐκβολῆς τῶν ἐποχῶν τῶν ἀστέρων εἰς τὴν τάξιν τῶν ἐφημερίδων καὶ πρῶτον περὶ τοῦ Ἡλίου (Οὐχ ὅτι ἀσαφῶς — τοῦ Μαρτίου μηνός). — Cf. codd. Flor. 10, f. 266; Par. 21 f. 90v.

Ὅσον κινεῖται ἕκαστος τῶν ἀστέρων τὸ νυχθήμερον (Μετὰ τὴν τῶν — καταγραφὴ αὕτη). — Cf. cod. Flor. 10, f. 266.

F. 12. Περὶ τῶν πρὸς ἀλλήλους σχηματισμῶν τῶν ἀστέρων καὶ τῆς τούτων ὀνομασίας ἐκ τῆς τοῦ Ἡλίου ἐγγύτητός τε καὶ ἀποχῆς (Μετὰ τὴν διδασκαλίαν — τὰ ρπ' τξ'). — Cf. codd. Vind. 1, f. 279, cap. ρλη'; Par. 21, f. 91.

Περὶ ἀριστερῶν καὶ δεξιῶν μερῶν τῶν σχηματισμῶν, ἐν ᾧ καὶ περὶ ἀστέρων δεξίων καὶ ἀριστέρων (Τοῦ ζῳδιακοῦ κύκλου — τούτου σχηματισμὸν οὐδέτερον). — Cf. cod. Par. 21, f. 91v.

F. 12v. Περὶ φάσεων καὶ κρύψεων, στηριγμῶν πρώτων καὶ δευτέρων, ἔτι δὲ καὶ περὶ καυμάτων καὶ ἀκρονύκτων, ἐκ τοῦ ἑλληνικοῦ προχείρου (Ὀνομάζονται οἱ ἀστέρες — τῶν ἄλλων ἀστέρων). Cf. codd. Vind. 1, f. 279v, cap. ρλθ'; Germ. 26, f. 80; Par. 21, f. 92.

F. 13v. Περὶ τοῦ πῶς δεῖ εὑρίσκειν τὴν ὥραν καθ' ἣν οἱ ἀστέρες μετὰ τῆς Σελήνης μοιρικῶς σχηματίζονται (Περὶ τῶν πρὸς — τὴν ῥηθεῖσαν μέθοδον). — Cf. codd. Vind. 1, f. 274v, cap. ρκα'; Germ. 26, f. 75; Par. 21, f. 93v; 60, f. 41v.

Hold the foundation of the Moon — of the dissolute and onwards.

F. 9v. The earth is spherical, having — [illegible] stadia, cubits tés (half).

From the new moon of Thoth [illegible] the Sun occupies.

The epacts and the [illegible] the epoch of the Moon.

The epacts and the — [illegible] conjunction occurs.

The 4th of the year from Diocletian [illegible] less than 7.

Having doubled the number from Thoth — [illegible] the 7th day of Saturn.

F. 10. Notula: All the stars are Hipparchus fisin of those who fulfill the events in the Phenomenon. — Cf. cod.nRom. 15, f. 208 (Amounts etc.); Paris. 10, f. 126, ch. tlb' : 106,nf. 162.

Noon is the beginning — of the 24th day.

The perigee of the earth — 25,000 (and a half) stadia.

On the illumination of the Moon (The Moon, being born — of the seasonal [hours] into equinoctial [hours]).

F. 105. On the recording of the ephemerides (Whether they are inscribed upon — good [things], or the contrary). — Arabs, Persians, Romans are named. Cf. cod. Par. 21, f. 90.

F. 11. On the derivation of the positions of the stars into the order of the ephemerides, and first on the Sun (Not that obscurely [illegible] of the month of March). [illegible] Cf. codd. Flor. 10, f. 266; Par. 21 f. 90.

How much each of the stars moves in the course of a day and night (After the recording, this inscription). — Cf. cod. Flor. 10, f. 266.

F. 12. On the configurations of the stars in relation to one another, and their nomenclature derived from their proximity to and distance from the Sun (After the instruction — [illegible] the 180th and 5th). Cf. codd. Vind. 1, f. 279, cap. ρπη'; Par. 21, f. 91.

On the left and right parts of the configurations, including also on right and left stars (Of the Zodiacal circle — its configuration is neither). — Cf. cod. Par. 21, f. 91v.

F. 12. On phases and occultations, first and second stations, and furthermore on combustions and acronychal risings, from the Greek handbook (The stars are named [illegible] of the other stars). Cf. codd. Vind. 1, f. 279", cap. ρλθ'; Germ. 26, f. 80; Par. 21, f. 92.

F. 13. On how one must find the hour at which the stars form degree-based configurations with the Moon (On the matters relating to the said method). — Cf. codd. Vind. 1, f. 274, cap. ρκα'; Germ. 26, f. 75; Par. 21, f. 93°; 60, f. 41°.

F. 14v. Σχόλιον εἰς τὴν καταγραφὴν τοῦ ὁρίζοντος τοῦ διὰ Βυζαντίου παραλλήλου (Ἰστέον ὅτι οἱ — ἥτις ἐστὶ μοῖραι). Desinit in medio enuntiato. — Cf. supra f. 7.

119. Cod. Paris. Suppl. gr. 1292. — Ex fragmentis codicum confectus, partim chartaceis partim membranaceis; cm. 31,5 × 23,5; ff. 17; f. 12 quod unum ad nos pertinet saec. XVI manu Angeli Vergecii scriptum est. — Cf. Omont, *Nouvelles acquisitions du département des mss pendant les années 1900-1910*, 1911, p. LXV.

F. 12. Ἐν πάσῃ καταρχῇ ἐπιτηρητέον τὸν κύριον τοῦ ὡροσκόπου μὴ ἐμπεσεῖν εἰς τὸν η' [οἶκον 1ª m. deletum] τόπον μήτε — εἰ δὲ μή, ἀρχεῖον καὶ ταπεινὸν ἔσεται. — Cf. codd. Ven. 7, f. 197; II. 4, f. 60v; Germ. 27, f. 53(?).

Codicibus Bibliothecae Nationalis quos descripsi codex numero 322 signatus in bibliotheca marchionis de Rosanbo addendus est, cuius descriptione ab Henrico Omont (*Inventaire*, III, p. 381) confecta usus sum.

120. Codex 322 [numero 106 in Henrici Omont indice signatus]. — Chartaceus, exiguus, ff. 44, saec. XVI.

F. 14v. Tabula magica : θ' καὶ α', τὸ α' νικᾷ, θ' καὶ δ' etc. — Haec tabula ad Pythagoricam methodum pertinet (cf. enim cod. Rom. 1, f. 328v) de qua vide P. Tannery, *Notices et extraits*, XXXI, 2, p. 231 sqq.; Boll, *Catal.*, VII, p. 21, n. 1; Diels, *Abhandl. Akad. Berlin*, 1906, I, p. 87; 1907, II, p. 64.

121. Duo papyri repertae in sepulcro Thebano a Saltio consule Britannico, anno 1828, nunc in Museo Louvre servatae. — Editae : *Hieroglyphics*, continued by the Royal Society of Literature arranged by Thomas Young. II, Londin. 1828 tab. 52; G. Seyffarth, *Beiträge zur Kenntniss der Literatur des alten Aegyptens*, IV. Lipsiae, 1838, p. 212 ss. (cum commentario); Brunet de Presle, *Notices et extraits des manuscrits*, t. XVIII, 2, p. 235 ss., nos 19, 19*bis*; Lauth, *Berichte Akad. München*, 1875, II, p. 96.

A) Fragmentum de septem planetis, ut videtur; incipiens Ἑπτὰ θε[οί]. | Σκεψάμενος ἀπὸ πολλῶν βίβλων ὡς παρεδόθη | ἡμεῖν ἀπὸ σοφῶν ἀρχαίων, τουτέστι Χαλδαικῶν | καὶ Πετόσιρις, μάλιστα δὲ καὶ ὁ βασιλεὺς Νεχεὺς ὥσπερ καὶ αὐτοὶ συνίδρυσαν ἀπὸ τοῦ κυρίου ἡμῶν | Ἑρμοῦ καὶ Ἀσκληπίου, ὅ<ς> ἐστιν Ἰμούθου, υἱὸς Ἡφήστου, | κατὰ τὸν δοθέντα μοι χρόνον ἐπὶ α' (ἔτος) Ἀντωνίνου | Καίσαρος τοῦ κυρίου κ. τ. λ.

De hoc prooemio, cf. Riess, *Nechepsonis et Petosiridis fragmenta magica*, fr. 6; 7; 25; Boll, *Studien über Claudius Ptolemaeus*, 1894, p. 236.

F. 14. Scholion on the description of the horizon of the parallel passing through Byzantium (It should be known that those — which are degrees). Ends in the middle of a sentence. — Cf. supra f. 7.

119. Cod. Paris. Suppl. gr. 1292. · Composed from fragments of codices, partly paper and partly parchment; cm. 31.5 × 23.5; ff. 17; f. 12, which is the only one relevant to us, was written in the 16th century by the hand of Angelus Vergecius. Cf. Omont, Nouvelles acquisitions du département des mss pendant les années 1900-1910, 1911, p. LXV.

F. 12. At every inception one must observe that the lord of the horoscope does not fall into the 8th house [15 m. deleted] place, nor — otherwise, it will be base and humble. Cf. codd. Ven. 7, f. 197; It. 4, f. 60; Germ. 27, f. 53 (?).

To the codices of the National Library which I have described, the codex marked with number 322 in the library of the Marquis de Rosanbo must be added, for the description of which I made use of that compiled by Henri Omont (Inventaire, III, p. 381).

120. Codex 322 [marked with number 106 in the index of Henri Omont]. – paper paper, small, f. 44, 16th century.

F. 14. Magic table: θ' καὶ α', τό α' νικᾷ, θ' καὶ δ' etc. This table belongs to the Pythagorean method (cf. indeed cod. Rom. 1, f. 328), on which see P. Tannery, Notices et extraits, XXXI, 2, p. 231 sqq.; Boll, Catal., VII, p. 21, n. 1; Diels, Abhandl. Akad. Berlin, 1906, I, p. 87; 1907, II, p. 64.

121. Two papyri found in a Theban tomb by Salt, British consul, in the year 1828, now preserved in the Louvre Museum. – Published: Hieroglyphics, continued by the Royal Society of Literature arranged by Thomas Young. II, London 1828, tab. 52; G. Seyffarth, Beiträge zur Kenntniss der Literatur des alten Aegyptens, IV. Leipzig, 1833, p. 212 ff. (with commentary); Brunet de Presle, Notices et extraits des manuscrits, t. XVIII, 2, p. 235 ff., nº 19, 19bis; Lauth, Berichte Akad. München, 1875, II, p. 96.

A) A fragment concerning the seven planets, as it seems; beginning Ἑπτὰ θε[οί]. | Σκεψάμενος ἀπὸ πολλῶν βίβλων ὡς παρεδόθη | ἡμεῖν ἀπὸ σοφῶν ἀρχαίων, τουτέστι Χαλδαικῶν καὶ Πετόσιρις, μάλιστα δὲ καὶ ὁ βασιλεύς Νεχεὺς ὥσπερ καὶ αὐτοὶ συνίδρυσαν ἀπὸ τοῦ κυρίου ἡμῶν Ἑρμοῦ καὶ Ἀσκληπίου, δας» ἐστιν Ἰμούθου, υἱὸς Ἡρήστου, | κατὰ τὸν δοθέντα μοι χρόνον ἐπὶ α' (ἔτος) Ἀντωνίνου | Καίσαρος τοῦ κυρίου κ. τ. λ. Concerning this proem, cf. Riess, Nechepsonis et Petosiridis fragmenta magica, fr. 6; 7; 25; Boll, Studien über Claudius Ptolemaeus, 1894, p. 236.

B) *Genitura Annubionis.* Inc. : Ἀγαθῇ Τύχῃ. Γένεσις Ἀνουβίωνος α' Ψ[α]νόνωτος. (Ἔτος) α' Ἀντωνίνου Καίσαρος τοῦ κυρίου... Des. : Ὁ οἰκοδεσπότης τῆς γενέσεως αὐτοῦ ὁ τῆς Ἀφροδίτης ἀστήρ. Annus est 138 p. C. n.

Aliud apographum eiusdem geniturae est in Museo Britannico (Kenyon, *Greek pap. in the Br. Mus.*, I, 1893, p. 130, cx). Cf. Bouché-Leclercq, *Astrol. gr.*, p. 293, n. 1.

13) Genitura of Anubionis. Inc. : ᾿Αγαθή Τύχη. Γένεσις Ανουβίωνος α΄ Ψ[α|νόνωτος. (Ἔτος) α' 'Αντωνίνου Καίσαρος τοῦ κυρίου... Des. : Ο οικοδεσπότης τῆς γενέσεως αὐτοῦ ὁ τῆς ᾿Αφροδίτης dotáp. The year is 138 A.D.

Another copy of the same nativity is in the British Museum (Kenyon. Greek pap. in the Br. Mus., I, 1893, p. 130, cx). Cf. Bouché-Leclercq. Astrol. gr., p. 293, n. 1.

APPENDIX

APPENDIX

TESTIMONIA DE ASTROLOGIS ROMANIS

ex codice Parisino Suppl. Gr. 607 A.

Ex hoc codice nitidissimo saec. X excerpta omnigena, quae promiscue sibi congessit lectitando anonymus Byzantinus, edidit Max. Treu a. 1880 (*Progr. 167, Städtisches Gymnasium zu Ohlau*). Inter quae nonnulla scriptor ille collegit de astrologis Romanis (p. 30-32). Quae omnia alibi quoque, vel apud Cassium Dionem vel apud posteriores annalium scriptores fere eisdem verbis inveniuntur. Sed cum Dionis textus genuinus partim deperditus sit et excerptor non ex hodie servatis chronicorum libris sed ex eorum fonte hauserit, nonnulla praebet quae in illis desunt neque omni utilitate caret. Quanti in his aestimandus sit, enucleate monstravit de Boor (*Byzant. Zeitschrift*, II, 1893, p. 209 s.; cf. etiam Lydum, *De mensibus*, ed. Wünsch, p. x). Itaque fragmenta illa hic repetere haud supervacaneum duximus, praesertim cum in scriptiuncula, quae vix repperiri potest, potius abdita sint quam edita.

F. 43. Νιγίδιος Φίγουλος βουλευτὴς ἀστρολόγος ἠρώτησεν Ὀκτάβιον τὸν πατέρα Αὐγούστου ἀνθ' ὅτου βραδὺ προῆλθεν. ὁ δὲ ἀπεκρίνατο υἱὸν αὐτῷ τετέχθαι· κἀκεῖνος ἀνεβόησεν· « ὦ τί ἐποίησας; δεσπότην ἡμῖν ἐγέννησας. » ὁ δὲ πιστεύσας καὶ ταραχθεὶς ἠβουλήθη ἀνελεῖν αὐτὸν· Νιγίδιος δέ φησι πρὸς αὐτόν· « οὐκ ἰσχύεις, οὐ γὰρ συγκεχώρησαι τοῦτο ποιεῖν ».

F. 44v. Περὶ Θρασύλλου διδασκάλου Τιβερείου τοῦ Αὐγούστου.

Τοσοῦτον ἦν ἠσκήμενος τὴν ἀστρονομίαν ὁ Θράσυλλος ὡς ἀγανακτήσαντος κατ' αὐτοῦ ποτε τοῦ Τιβερείου καὶ βουλομένου κατωθῆσαι αὐτὸν τοῦ τείχους ἐν Ῥόδῳ (ἐκεῖ γὰρ διέτριβεν) ἐστύγνασεν ὁ Θράσυλλος καὶ γεγονὼς σύννους ἠρωτήθη ὑπὸ Τιβερίου τὴν αἰτίαν· ὁ δὲ ἀπεκρίνατο ὡς « αἰσθάνομαι μέγιστον κλιμακτῆρα ἐγγύς μου ὄντα »· θαυμάσας οὖν αὐτὸν ὁ Τιβέριος εἴασεν αὐτόν.

1-6 Dio, XLV, 1, 5; Cedrenus, I, p. 301, 4 ss. etc. Boissevain ad Dionis locum (t. II, p. 142, 13 ss.). 1 Φίβουλος cod. 2 ἀνθότου cod. 9-14 Dio, LV, 11, 2; Cedrenus, I, p. 344, 1 Bonn. Cf. Boissevain ad Dionem, t. II, p. 496, 7. 9 ὡς] ὅτι cod. 13 κλημακτῆρα cod.

TESTIMONIES CONCERNING ROMAN ASTROLOGERS

from the Paris codex Suppl. gr. 607 A.

From this very fine codex of the 10th century, Max. Treu published in 1880 (Progr. 167, Städtisches Gymnasium zu Oława) miscellaneous excerpts of all kinds, which an anonymous Byzantine had indiscriminately collected for himself through his reading. Among these, that writer gathered some passages concerning Roman astrologers (p. 30–32). All of which are found elsewhere as well, either in Cassius Dio or in later annalists, in nearly the same words. But since the genuine text of Dio has been partly lost and the excerptors drew not from the chronicles that survive today but from their source, it offers some things that are absent from those works and is not without value. How much weight should be given to it in these matters was clearly demonstrated by de Boor (Byzant. Zeitschrift, II, 1893, p. 209 f.; cf. also Lydus, De mensibus, ed. Wünsch, p. x). Therefore we have considered it not superfluous to repeat those fragments here, especially since in the little pamphlet, which can scarcely be found, they are more hidden away than published.

Γ. 43. Nigidius Figulus, a senator and astrologer, asked Octavius, the father of Augustus, why he had come forth late. He replied that a son had been born to him; and the other cried out: "Oh, what have you done? You have begotten a master over us." Octavius, believing this and being troubled, wished to kill the child; but Nigidius said to him: "You have not the power, for it is not permitted to you to do this."

Γ. 44. Concerning Thrasyllus, the teacher of Tiberius the son of Augustus.

Thrasyllus was so accomplished in astronomy that when Tiberius was once angered at him and wished to hurl him from the wall in Rhodes (for he was sojourning there), Thrasyllus became gloomy, and being asked by Tiberius the reason, he replied that "I perceive a most critical climacteric is near at hand for me." Tiberius, marveling at him, let him go.

1–6 Dio, XLV. 1, 5; Cedrenus, I. p. 301, + ss. etc. Boissevain ad Dionis locum (t. II, p. 112, 13 ss.). 1 Φίβουλος του 1 ανθότου cod. 9–14 Dio, LV, 11, 2; Cedrenus, I. p. 344, 1 Bonn. Cf. Boissevain ad Dionem, t. II, p. 496, 7. Ο ὡς] ὅτι cod.

1:3 climbing cod.

Ἄλλο β'. Μακρόθεν ὄντος τῆς Ῥώμης τοῦ Τιβερείου καὶ παρὰ τὸν αἰγιαλὸν καθημένου ναῦς πρὸς αὐτὸν ἤρχετο· καὶ ἤρετο Θράσυλλον τὸν φόρτον τῆς νεώς· ὁ δὲ ἔφη Αὔγουστον εἶναι καὶ παρὰ τῆς μητρὸς αὐτοῦ κομίσειν γράμματα ἥκειν αὐτὸν εἰς Ῥώμην κελεύοντα.

Περὶ Τιβερείου.

Ὅτι τοσοῦτον ἦν ὠφεληθεὶς ὑπὸ Θρασύλλου εἰς τὰ περὶ ἀστέρων, ὥστε ὑπαντήσαντά ποτε τῷ Γάλβᾳ εἰπεῖν ὡς «καὶ σύ ποτε τῆς ἡγεμονίας γεύσῃ».

Ἄλλο β'. Διαπληκτιζομένων ποτὲ Γαΐου τοῦ υἱοῦ Γερμανικοῦ καὶ Τιβερείου τοῦ υἱοῦ Τιβερείου ἔφη πρὸς Γαῖον ὁ Τιβέριος· «τί σπουδάζεις; καὶ σὺ τοῦτον φονεύσεις, καὶ ἄλλος σέ».

Ἄλλο γ'. Φοίνικος φανέντος ἐν Αἰγύπτῳ Θράσυλλος ἔφη τὸν Τιβερείου δηλοῦν θάνατον· ἀλλ' ὑπέκρυπτεν αὐτὸ ἐξ αὐτοῦ· καὶ ἄλλα δέκα ἔτη ζῆν αὐτῷ ἔλεγεν, ὡς ἂν ἐλπίζων μετὰ ταῦτα πρᾶξαι ὃ βούλεται, ῥαθυμότερος γένηται περὶ τοὺς φόνους καὶ τὰς τῶν χρημάτων διαρπαγάς.

Περὶ Νέρωνος.

Ἐν τῷ τέλει τῆς βασιλείας αὐτοῦ ὀργισθεὶς τοῖς γόησι καὶ ἀστρολόγοις ἐποίησε πρόγραμμα καὶ ἀνατέθεικεν αὐτὸ ἐμφαῖνον ἐντός τινος ῥητῆς ἡμέρας ἐξέρχεσθαι αὐτοὺς ἐκ πάσης τῆς Ἰταλίας· οἱ δὲ νυκτὸς καὶ αὐτοὶ ἀνατεθείκασι προσαγγέλλοντες ἀπαλλαγήσεσθαι αὐτὸν τοῦ βίου ἐντὸς τῆς ἡμέρας· ἐν ᾗ καὶ ἐτελεύτησεν, οὕτως ἀκριβῶς τὸ γενησόμενον προέγνωσαν.

Καὶ τοιαῦτά τινα λεγόντων τῶν παλαιῶν ἐγὼ οὐ πείθομαι, καὶ μάλιστα περὶ τοῦ Βεσπασιανοῦ ὡς τυφλόν τινα καὶ ἕτερον λελωβημένον ἐξ ὄψεώς τινος ὀνείρου ἐθεράπευσεν.

α' Πῶς δὲ πεισθήσομαι καὶ τοῖς περὶ Δομετιανοῦ λεγομένοις ὑπὲρ φύσιν οὖσιν; λέγουσι γὰρ ὡς Πρόκλος ἀστρολόγος καὶ γόης ἐν Γερμανίᾳ δημοσίᾳ προεῖπεν τὴν ἡμέραν ἐν ᾗ τεθνήξεται. καὶ διὰ τοῦτο δεθεὶς ἀνεπέμφθη εἰς Ῥώμην καὶ προσήχθη τῷ Δομετιανῷ καὶ αὐτῷ εἶπεν εἰς ὄψιν αὐτὴν τὴν ἡμέραν ἐν ᾗ μέλλει τελευτᾶν· ὁ δὲ ἐκέλευσεν αὐτὸν φυλαχθῆναι ἐν δεσμοῖς ὡς ὀφείλοντα ἐπ' ὄψεσιν αὐτοῦ ἀναι-

1-4 Dio, LV, 11, 3 (ex Xiphil.). 4 κομίσοι cod. 5-8 Dio, LVII, 19, 4 (Boissevain, t. II, p. 580, 20, ex Xiphil. et Zonara) 9-11 Dio, LVIII, 23, 3 (t. II, p. 610, 5). 11 φονεύεις cod. 12-16 Cf. Dio, LVIII, 27, 1-3 (t. II, p. 613, 25-614, 4 Boiss.). 17-23 Dio, LXV (LXIV), 1, 4; et alii, cf. Boissevain, t. III, p. 116, 2 ss. 17 Νέρωνος. Ad Vitellium referunt ceteri. 27-p. 101, 2 Dio, LXVII, 16, 2; Cedrenus, I, 430, 20-431, 2 Bonn et alii, cf. Boissevain, t. III, p. 184, 15. Nomen huius viri fuit Larginus Proculus; cf. *Prosopogr. Rom.*, II, p. 264, n° 64.

Another, second. While Tiberius was far from Rome and sitting by the shore, a ship was coming toward him; and he asked Thrasyllus about the cargo of the ship. Thrasyllus said that it was Augustus, and that he had come bearing letters from his mother, bidding him return to Rome.

On Tiberius,

That he had benefited so much from Thrasyllus in matters concerning the stars, that when he once encountered Galba he said: "You too will one day taste of the imperial power."

Another, second. When Gaius, the son of Germanicus, and Tiberius, the son of Tiberius, were once quarreling, Tiberius said to Gaius: "Why are you in such haste? You will kill him, and another will kill you."

Another, third. When a phoenix appeared in Egypt, Thrasyllus said that it signified the death of Tiberius; but he concealed this from him, and told him that he had another ten years to live, hoping that after this, expecting to do as he wished, he would become more careless about the murders and the plundering of wealth.

On Nero.

At the end of his reign, having become enraged at the sorcerers and astrologers, he issued an edict and posted it publicly, announcing that they must leave all of Italy within a certain fixed day; but they in turn posted their own notice by night, declaring that he would depart from life within that same day; and indeed he died then, so precisely had they foreknown what was to come.

And though the ancients say such things, I am not persuaded, especially regarding Vespasian, that he healed a certain blind man and another who was maimed by means of some visionary dream.

First, how shall I be persuaded also by what is said concerning Domitian, which is beyond nature? For they say that Proclus, an astrologer and sorcerer, publicly foretold in Germany the day on which he would die; and on account of this, being bound, he was sent to Rome and brought before Domitian, and told him to his face the very day on which he was about to die; but Domitian ordered him to be kept in chains, as one who was bound to be executed in his presence

1-4 Dio, LV, 11, 3 (ex Xiphil.). 4 κομίσοι cod. 5-8 Dio. LVII, 19, 4 (Boisse-nvain, L. II. p. 590, 20. ex Xiphil. et Zonara) 9 11 Dio. 58 23. 3 (t. II. p. 610, 5).n11 φονεύεις cul. 12-16 Cf. Dio, 58, 27, 1-3 (t. II. p. 613, 25-614, 4 Boiss.). n17-23 Dio, 65 (64), 1. 4; and others, cf. Boissevain, t. III. p. 116, 25. 17 Νέρωνος. Others refer to Vitellius. 27-p. 101, 2 God, 67, 16, 2; Cedar, I. 4:0. 21n431, 2 Bonn and others, cf. Boissevain, t. III, p. 184, 15. The name of this man was Proculus the Generous; cf. Prosopogr. Romans, II, p. 264, no. 64.

ρεθῆναι. τοῦ δὲ εἰπόντος· « Οὐ μέν με κτεινέεις ἐπεὶ οὔ τοι μόρσιμός εἰμι » ἐν τῷ μέσῳ Δωμετιανὸς ἀπώλετο.

β' Ἀσκληπιὸς ἀστρολόγος προσῆλθε τῷ Δομετιανῷ λέγων πάντως ἀποσφαγήσεσθαι αὐτὸν τῇ ἐπιούσῃ ἡμέρᾳ πρὶν ἢ πέντε ὥρας παρελθεῖν τῆς ἡμέρας· ὁ δὲ γελάσας ἤρετο αὐτὸν εἴ τι περὶ αὐτοῦ ἔχει μαντεύσασθαι· ὁ δὲ εἶπεν ὡς καὶ αὐτὸς πάνυ ταχέως ὑπὸ κυνῶν διασπασθήσεται· ὁ δὲ βουλόμενος αὐτὸν ἀποδεῖξαι ψευδόμενον ἐκέλευσε σταυρῷ προσδεθέντα καυθῆναι. ὡς δὲ τὸ πῦρ ὑπέβαλον, ῥαγδαιότατος ὄμβρος ἐπεγένετο καὶ τὸ πῦρ ἀπέσβεσεν· καὶ διὰ τὴν σφοδρότητα τοῦ ὕδατος φυγόντων τῶν φυλάκων κύνες προσελθόντες διέσπασαν αὐτόν· ὅπερ μαθὼν ὁ Δομετιανὸς ἐν φόβῳ ἐγένετο μή πως καὶ περὶ αὐτοῦ ἀληθεύσῃ· ὅπερ καὶ γέγονεν.

1 Versum Homericum (*Il.*, XXII, 14) non Proculus sed Apollonius Tyanensis usurpavit (cf. Cedrenum, l. c. et Philostr., *V. Apoll.*, VIII, 4). οὗτοι cod. 3-12 Dio. LXVII, 16, 3 et alii; cf. Boissevain, t. III, p. 184, 12, qui haec adnotat : « Nomen nusquam additur nisi apud Treu. Ἀσκλήπιος, ut ex Dione (qui ἕτερος τις habet) fluxisse vix putes, Ἀσκλήπιος quoque *Chron. Pasch.*, I, 468, 13; *Ascletario* Suet. *Domit.* 15, ubi *Asclepario* scribendum est, ut observavit iam Cumanudis, Ἐπιγρ. ἐπιτ., p. 408, nam forma Ἀσκληταρίων nihili est nec usquam reperitur, Ἀσκληπαρίων redit C.I.A., III, 3521. » — Immo Ἀσκλατίων (ex quo Malalas, p. 266, 14, Bonn, Ἀσκληπίονα fecit) corrigendum esse iam *Catal.*, V, 1, p. 205, n. 1 monuimus.

having been slain. When the man said: "You shall not kill me, for I am not fated to die by your hand," in the meantime Domitian perished.

2. Asclepiades the astrologer approached Domitian, saying that he would absolutely be slaughtered on the following day before five hours of the day had passed. Domitian laughed and asked him if he had any prophecy to make concerning himself; and the astrologer said that he too would very soon be torn apart by dogs. Domitian, wishing to prove him a liar, ordered him to be bound to a stake and burned. But when they set the fire, a most violent rainstorm came on and extinguished the fire; and because of the force of the water the guards fled, and dogs came and tore him apart. When Domitian learned of this, he became fearful that the prophecy concerning himself might also prove true — and so indeed it did.

1 The Homeric verse (M., XXII, 14) was used not by Proculus but by Apollonius of Tyana (cf. Cedrenus, I. c. et Philostr., V. Apoll., VIII. 4). οὗτοι cut. 3-12 Dio. LXVII, 16. 3 et alii; cf. Boissevain, t. III. p. 184, 12. who adds this note: "The name is nowhere attested except in Treu. Ἀσκλήπιος, which you would hardly think derived from Dio (who has ἕτερος τις), Ἀσκλήπιος also in Chron. Pasch., I, 468, 13; Ascletario in Suet. Domit. 15, where Asclepario should be written, as Cumaudis already observed, Ἐπιγρ. ἐπιτ., 403, for the form Ἀσκληταρίων is worthless and nowhere found, Ἀσκληπαρίων recurs in C.I.A., III, 3521." That Τιμιο Ἀσκλατίων (from which Malalas, p. 266, 14, Bonn, made Ἀσκληπίονα) needs to be corrected, we already noted in Catal., V, 1, p. 205, n. 1.

EXCERPTA EX CODICE 68 (Paris. 1884)

Melampodis lunarii fragmenta.

De Melampode iam *Catal.*, IV, p. 110, n. 1, nonnulla adnotavimus. Nuper de eodem egerunt Hermannus Diels, qui opusculi eius Περὶ παλμῶν duas versiones optime edidit (*Abhandl. Berlin. Akad.*, 1907, IV, p. 21 ss.) et Bezold ac Boll (*Reflexe astrol. Keilinschriften* in *Sitzungsb. Akad. Heidelberg*, II, 1911, p. 5 ss.) qui in lunario eius, quod ex eodem fonte ac Lydus, *De Ostentis*, c. 17-20, fluxit (cf. *Catal.*, VIII, 3, p. 180 ss.), vestigia scientiae divinatoriae Babyloniorum deprehenderunt.

Frustula quae nunc publici iuris facimus, arcte cum libello Μέθοδος περὶ τῶν τῆς Σελήνης προγν. in *Catal.*, IV, p. 110 edito connexa sunt, nam illic de ominibus lunae in diversis zodiaci signis vel mensibus, hic in singulis mensis diebus agit auctor, quisquis ille est. Nec dubium est quin haec sicut priora ex opere Melampodis Περὶ τεράτων καὶ σημείων excerpta sint (Artemid., III, 28).

Excerptorum quae hic invenies prius summarium est exile epitomatoris Byzantini ex duobus fontibus haustum. Maioris momenti alterum est, quod ex duobus veteribus libris contextum esse titulus prodit, quorum unus erat : « Melampodis ἱερογραμμάτεως ad Nechepsonem regem. » Hunc Tzetzes inspexisse ex scholiis eius ad Hesiodi *Opera et dies* apparet : v. 800 (Gaisford, *Poet. Gr. min.*, II, p. 439, ed. 1823) : Τοῦτο δὲ Ἡσίοδος ἐκ τοῦ Μελάμποδος εἴληφε· φησὶ γάρ που ἐκεῖνος· Ἐν πέμπτῃ Σελήνης τις ἐπίορκον ὀμόσας τοσαῖσδε ἡμέραις τελευτᾷ· καὶ σημειωσάμενός ποτε εὗρον τοῦτο ἀληθές. Cf. v. 820 : Συμπεράνας τὴν τῶν ἡμερῶν διδασκαλίαν νῦν ἐπιλογικῷ κεφαλαίῳ ἐπαναληπτικῶς λέγει (Ἡσίοδος)· αἵδε μέν ἠμέραι ἀνύσιμοι, αἱ δὲ ἀποφράδες· ἄλλος δὲ ἄλλην αἰνεῖ, τοῦτο δέ φησιν ὅτι Ὀρφεὺς ἄλλας παραδέδωκεν, ἑτέρας δὲ ὁ Μελάμπους (cf. Heeg, *Die Orphischen* Ἔργα καὶ ἡμέραι, 1907, p. 33, n. 5). Nam quae de periuris hominibus a Melampode proferebantur, excerptor in quinto die partim servavit (p. 106, l. 17 ; cf. *Catal.*, III, p. 33, 13 : ὁ ὀμόσας καὶ ἐφιορκήσας οὐ ζήσει).

Libellus alter quo usus est excerptor Byzantinus, si huic fides est habenda, Heliopoli in cippo litteris hieroglyphicis inscriptus erat et regi Psammeticho dedicatus. Opera suppositicia saepe quasi descripta ex titulis antiquis venditabantur, qui vel in templorum reconditis abditi vel alio modo mirabiliter servati essent. Vide ipsius Melampodis opusculum, quod fertur, Περὶ παλμῶν, p. 21, 4 Diels : ἐξ ἀδύτων στηλῶν τὰ τέρατα σημειωσάμενος συνέγραψα. Cf. de Cyranidibus, Mély et Ruelle, *Lapidaires grecs*, II, p. 3, 11 ; 4, 21 ; 6, 1 ; de Hermeticis, Kroll, *Realencycl.*, s. v. « Hermes Trism. », col. 794, 22 ; 802, 29 ss. ; de Euemeri libro, ibid., s. v. t. VI,

EXCERPTS FROM CODEX 68 (PARIS. 1884)

Fragments of Melampus's lunar book.

We have already noted some things about Melampus in Catal., IV, p. 110, n. 1. Recently, Hermann Diels, who excellently edited two versions of his short work Περὶ παλμῶν (Abhandl. Berlin. Akad., 1907, IV, p. 21 ff.), and Bezold and Boll (Reflexe astrol. Keilinschriften in Sitzungsb. Akad. Heidelberg, II, 1911, p. 5 ff.), who in his lunar book, which flows from the same source as Lydus, De Ostentis, c. 17–20 (cf. Catal., VIII. 3, p. 180 ff.), detected traces of Babylonian divinatory science, have dealt with the same subject.

The fragments which we now make public are closely connected with the short work Μέθοδος περὶ τῶν τῆς Σελήνης προγν. published in Catal., IV, p. 110. For there the author, whoever he may be, treats of omens of the moon in the various signs of the zodiac or in the months, while here he treats of them in the individual days of the month. Nor is there any doubt that these, like the former, are excerpted from the work of Melampus Περὶ τεράτων καὶ σημείων (Artemid., III, 28).

The summary that can be found here is a brief compendium of a Byzantine epitomator drawn from two sources. The more important of the two is what the title reveals to have been compiled from two ancient books, one of which was: "Melampodis ἱερogrammateōs ad Nechepsonem regem." That Tzetzes consulted this work is clear from his scholia on Hesiod's Works and Days: v. 800) (Gaisford, Port. Gr. min... II. p. 439, e. 1823): Τοῦτο δὲ Ἡσίοδος ἐκ τοῦ Μελάμποδας εἴληφε φησί γάρ[1] που ἐκεῖνος· Ἐν πέμπτῃ Σελήνης τις ἐπίορκον ομόσας τοσαϊσδε ἡμέραις τελευτᾷ καὶ σημειωσάμενος ποτε εὗρον τοῦτο ἀληθές. (f. v. 820 : Συμπεράνας τὴν τῶν ἡμερῶν διδασκαλίαν νῦν ἐπιλογικῷ κεφαλαίῳ ἐπαναληπτικώς λέγει (Ησίοδος)· αἵδε μέν ἡμέραι ἀνύσιμοι, αί δὲ ἀποφράδες· ἄλλος δὲ ἄλλην «ἰνεῖ, τοῦτο δέ φησιν ὅτι Ορφεύς ἄλλας παραδέδωκεν, ἑτέρας δὲ ὁ Μελάμπους (cf. Heep, Die Orphischen "Ερya kai huépai, 1907, p. 33, n. 5). For what was reported by Melampus concerning perjurers, the excerptor preserved in part under the fifth day (p. 106, l. 17; cf. Catal., 111, p. 33, 13 : ὁ ὀμόσας καὶ ἐφιορκήσας οὐ ζήσει). The other small book used by the Byzantine excerptor, if credence is to be given to this.It had been inscribed at Heliopolis on a stele in hieroglyphic characters and dedicated to King Psammetichus. Spurious works were often sold as if copied from ancient inscriptions, which had either been hidden away in the inner sanctuaries of temples or preserved in some other wondrous manner. See the small work attributed to Melampus himself, Περὶ παλμῶν, p. 21.4 Diels: ἐκ ἀδύτων στηλῶν τὰ τέρατα σημειωσάμενος συνέγραψα. Cf. on the Cyranides, Mely and Ruelle, Lapidaires grecs, II. p. 3. 11; 4. 21; 6, 1; on the Hermetic writings, Kroll, Realencycl...., s. v. "Hermes Trism.", col. 794, 22; 802, 20 ff.; on the book of Euhemerus, ibid., s. v. t. VI,

c 963; de pseudo-Democriti physicis et mysticis, Berthelot, *Alchimistes grecs*, I, p. 43. 14 = Diels, *Vorsokratiker*², I, p. 444, 9 (55 B, 18). Vide etiam Pseudo-Platonis *Axiochum*, p. 371; Plutarchi *De fac. lunae*, 26, p. 942 c; Luciani *Pseudomant.* 10; Orphica, fr. 242; Suidam s. v. Ἀκουσίλαος.

Nomen Psammetichi pariter in magicis adhibetur ut auctoritatem traditorum praeceptorum augeat; cf. supra cod. 109 (Wessely, *Zauberpap. aus Paris*, 1888, v. 154) : Νεφώτης Ψαμμητίχῳ βασιλεῖ Αἰγύπτου αἰωνοβίῳ χαίρειν κ. τ. λ, Ceterum quae hic de singulis mensis diebus proferuntur, revera ab Aegyptiorum doctrina vel potius superstitione originem duxisse verisimile est : eiusdem generis fuerunt ephemerides Petosiridis quae tempore Iuvenalis Romae lectitabantur (Iuv. VI, 574 ss.).

Idem opusculum « Heliopolitano templo inventum » ab auctore christiano retractatum in codice Germanico 26, f. 177ᵛ (*Catal.*, VII, p. 62) servatur ex quo cod. Parisinus suppl. gr. 1148, f. 189 ss., descriptus est. Quo codice usus Nau versionem franco-gallicam huius lunarii edidit, *Revue de l'Orient chrétien*, XII, 1907, p. 16 ss. — Ab eodem quoque fonte derivata est expositio brevior eiusdem argumenti quam *Catal.*, III, p. 33, ex codice Mediolanensi Martini et Bassi ediderunt et quae in codice Florentino 20, f. 242 (*Catal.*, I, p 74) etiam invenitur. — Vide quoque Reitzenstein, *Poimandres*, p. 271

F. 139ᵛ. Περὶ εὐχρήστων ἡμερῶν τῆς Σελήνης.

Σελήνης δὲ ἀρχομένης πάντοτε ποίει τῆς ** ὑπὸ διδασκαλίας, κἂν πρᾶξαί τι θέλεις ἢ ἀγοράσαι ἢ πραγματεύεσθαι καὶ ἁπλῶς ὅ τι ἂν βουληθῇς ἐγχειρεῖν πρᾶγμα, ζήτει τὴν εὔχρηστον τῆς Σελήνης ἡμέραν ἢ τοῦ μηνὸς ὁμοίως τοῦ ἐνεστῶτος κατὰ τὴν ἡμέραν τῆς Σελήνης καὶ οὕτως ἐφ' ἑκάστῳ πράγματι ἐπιβάλλων εὖ πράξεις.

Ἡ πρώτη τῆς Σελήνης ὁ Μελάμπους εἶπεν ὅτι ὅλη εὔχρηστός ἐστιν, ἄλλος δὲ σοφὸς πρωῖ μόνον.

Ἡ β' τῆς Σελήνης· ἀπὸ ὥρας ϛ' ἕως ἑσπέρας ὁ Μελάμπους εἶπεν εὔχρηστον εἶναι, τὸ δὲ ἕτερον ἀντίγραμμα μέσον ἔφη.

Ἡ γ' τῆς Σελήνης· ὅλη ἄχρηστος· οὕτως εἶπον ἀμφότεροι.

Ἡ δ' τῆς Σελήνης· ὁ μὲν Μελάμπους εἶπεν ἀπὸ ὥρας γ' ἕως ὥρας δ' καλήν· ἄλλος δὲ τῶν σοφῶν τὸ πρωΐ.

A = Paris. 1884, f. 139ᵛ. **B** = Paris. 2184, f. 212. 1-6 Omisit B, qui haec praebet : Διαφοραὶ πραγμάτων καὶ ἐπιτηδείων περὶ εὐχαρίστων καὶ ἀχαρίστων τῆς Σελήνης ἡμερῶν. 2 post τῆς aliquid deesse videtur. 3 τι corr. : εἰ cod. ὅ τι corr. : εἰ τι cod. 4 βουληθεῖς cod. πράγμαν cod. 5 καὶ corr. : ἢ cod. 7-8 Τὴν μὲν α' ὁ μελάμπους εἶπεν ὅλην εὐχάριστον ὑπάρχειν B. 7 μελάμπων A. 8 ἄλλος — μόνον omis A. καὶ μόνον B. 9-10 ὁ μελάμπους — ἔφη omis. B. 9 μελάμπων A. 11 ἢ et τῆς om. A. εὔχρηστος A : cf. p. 106, 3. οὕτως — ἀμφότεροι A : εἶπον οἱ πάντες B. 12 ἢ et τῆς om. A. μελάμπων A. 13 καλήν om. A. ἄλλος — σοφῶν A : ἄλλοι δ' εἶπον B. τὸ om. A.

c 963; on the pseudo-Democritus physicists and mystics, Berthelot, Greek Alchemists, I.np. 43. 14: = Diels, Forsokratiker[2], I, p. 444, 9 (55 B, 18). See also Pseudo-Plato's Axiochus, p. 371; Plutarch De fac. of the moon, 26, p. 942c; Luciani Pseudomant 10; Orphic, fr. 242; Suidam s. v. 'Axovallaoç.

The name of Psammetichus is likewise employed in magical texts to enhance the authority of the transmitted precepts; cf. above cod. 109 (Wessely, Zauberpap. aux Paris, 188", n. 154): Νεφώτης Ψαμμητίχῳ βασιλεῖ Αἰγύπτου αἰωνοβίῳ χαίρειν κ. τ. λ. Moreover, what is here set forth concerning the individual days of each month very likely traces its origin to Egyptian doctrine, or rather superstition: of the same kind were the ephemerides of Petosiris which were read at Rome in the time of Juvenal (Iuv. VI, 574 ff.).

The same short work, "found in the temple of Heliopolis," reworked by a Christian author, is preserved in codex Germanicus 26, f. 1775 (Catal., VII, p. 62), from which codex Parisinus suppl. gr. 1148, f. 189 ff., was copied. Using this codex, Nau published a French translation of this lunary, Revue de l'Orient chrétien, XII, 1907, p. 16 ff. From the same source there is also derived a shorter exposition of the same subject which Catal., III, p. 33, edited from the Milanese codex of Martini and Bassi, and which is also found in codex Florentinus 20, f. 242 (Catal., I, p. 74). — See also Reitzenstein, Poimandres, p. 271.

1. 139. On the Useful Days of the Moon.

When the Moon is waxing, always act according to ** the teaching, and whether you wish to do something, buy, or conduct business, and simply whatever matter you wish to undertake, seek the useful day of the Moon, or likewise of the current month according to the day of the Moon, and thus applying yourself to each matter, you will fare well.

Melampous said that the first day of the Moon is entirely useful, while another wise man said only in the morning.

The 2nd day of the Moon: Melampous said it is useful from the 10th hour until evening, while the other copy said it is middling.

The 3rd day of the Moon: entirely useless; both said so.

The 4th day of the Moon: Melampous said it is good from the 3rd hour until the 4th hour; another of the wise men said the morning.

A = Paris. 1884. f. 139°. B = Paris. 2184, f. 212. 1–6 Omitted by B, which offers instead: Διαφοραί πραγμάτων καὶ ἐπιτηδείων περὶ εὐχαρίστων καὶ ἀχαρίστων τῆς Σελήνης ἡμερῶν. 2 after τns something appears to be missing. 3 τι corr. : εἰ cod. ὅ τι corr. : εἰ τι cod. 4 βουληθείς cod. πράγμαν cod. 5 καὶ corr. : ἢ cod. 7–8 Τὴν μὲν α' ὁ μελάμπους εἶπεν ὅλην ευχάριστον ὑπάρχειν B. 7 μελάμπων A. 8 ἄλλος – μόνον omit. A. καὶ μόνον B. 9–11 ὁ μελάμπους – ἔφη omit. B. 9 μελάμπων A. 11 ἡ εἰ τῆς om. A. εύχρηστος A: cf. p. 106, 3. οὕτως – ἀμφότεροι A : εἶπον οἱ πάντες B. 12 ἡ et τῆς om. A. μελάμπων A. 13 καλήν om. A. ἄλλος – ὑσοφῶν A : ἄλλοι δ' εἶπον B. τό om. A.

Ἡ ε' τῆς Σελήνης· ὁ μὲν Μελάμπους ἀπὸ ὥρας α' ἕως ὥρας ε'· ἔστι δὲ πρωΐ.

Ἡ ϛ' τῆς Σελήνης· πᾶσα εὔχρηστος κατὰ Μελάμποδα.

Ἡ ζ' τῆς Σελήνης· ἀπὸ ὥρας ϛ' ἕως ἑσπέρας, ὡς Μελάμπους εἶπεν.

Ἡ η' τῆς Σελήνης· ἀπὸ ὥρας θ' ἕως ἑσπέρας εἶναι εὔχρηστον ἔφη ὁ Μελάμπους· ἐν ἄλλῳ δὲ πᾶσα εὔχρηστος.

Ἡ θ' τῆς Σελήνης· πρωΐας χρῶ <εἰς> ὃ θέλεις ἐπιτελεῖν.

Ἡ ι' τῆς Σελήνης· μὴ χρῶ τί ποτε.

Ἡ ια' τῆς Σελήνης· ἀπὸ ὥρας θ' ἕως ἑσπέρας εὔχρηστος.

Ἡ ιβ' τῆς Σελήνης· ὅλη ἡ ἡμέρα καλή.

Ἡ ιγ' τῆς Σελήνης· ἀπὸ ὥρας ϛ' ἕως ἑσπέρας καλή.

Ἡ ιδ' πᾶσα εὔχρηστος.

Ἡ ιε' εὔχρηστος.

Ἡ ιϛ' τῆς Σελήνης· δείλ(ῃ) χρῶ.

Ἡ ιζ' τῆς Σελήνης· ἄχρηστος.

Ἡ ιη' τῆς Σελήνης· εὔχρηστος.

Ἡ ιθ' τῆς Σελήνης· δείλ(ῃ) χρῶ.

Ἡ κ' τῆς Σελήνης· καλὴ καὶ εὔχρηστος.

Ἡ κα' τῆς Σελήνης· πρωΐ χρῶ.

Ἡ κβ' τῆς Σελήνης· μὴ χρῶ.

Ἡ κγ' τῆς Σελήνης· πᾶσα καλή.

Ἡ κδ' τῆς Σελήνης· μέσον χρῶ.

Ἡ κε' τῆς Σελήνης· δείλ(ῃ) χρῶ.

Ἡ κϛ' τῆς Σελήνης· μὴ χρῶ.

Ἡ κζ' τῆς Σελήνης· πρωΐ χρῶ.

Ἡ κη' τῆς Σελήνης· πρωΐ χρῶ.

Ἡ κθ' τῆς Σελήνης· ἄχρηστος.

Ἡ λ' τῆς Σελήνης· καλὴ καὶ εὔχρηστος. — Οὕτως χρῶ καὶ οὐδέποτε πέσεις.

1 ἡ et τῆς om. A ac sic deinceps quasi semper. μελάμπων A. ὥρας ε' ἕως ζ' B. 2 ἔστι δὲ πρωΐ om. B. Leg. ἄλλος δὲ πρωΐ? 3-4 ἡ ϛ' τῆς — ἕως ἑσπέρας add. m. 2 in marg. B. 3 εὔχρηστος corr.; cf. p. 106. 23 : ἄχρηστος A : καλὴ καὶ χρήσιμος B. κατὰ μελάμπους A : om. B. ϛ' A : ζ' B. 4-5 ὡς μελάμπους εἶπεν om. B. 6 εἶναι εὔχρηστον om. A. εὐχάριστον B. 7 ὅλων A, corr. ἄλλοι δὲ πᾶσαν εὐχάριστον B. 8 πρωΐας A : πρωΐ B (χράομαι τινός dicit Byzantinus). εἰς suppl. ὃ θελ. ἐπιτ. A : ὡς θέλεις B. 9 τίποτε A : τὸ τυχὸν B. 10 εὐχάριστος B. 11 ὅλη ἡ om. B. 12 ϛ' A : θ' B. ὅλη καλή B. 13 πᾶσα om. A. εὐχάριστος B. 14 εὐχάριστος B. 15 ἡ ιϛ' — χρῶ om. B. 16 ἄχρηστος B : εὔχρηστος A. 17 εὔχρηστος A : ὅλη καλή B. 18 δείλ(ῃ) A : δειλινῶ (ει ex η m 2) B. 19 τῆς Σελήνης om. B. καὶ εὔχρηστος om. B. 20 πρωΐ χρῶ A : πρόσεχε B. 21 μὴ χρῶ A : πρωΐ χρῶ B. 22 ἡ κγ' ὅλη ἡμέρα καλή B. 23 ἡ κδ' μέσης ἡμέρας χρῶ B. 24 δειλινῶ B. 25 μηδ' ὅλως B. 26 τῆς Σελ. om. B. πρωΐ χρῶ A : προσεκτέον B.

The 5th day of the Moon: according to Melampus, from hour 1 to hour 5, it is early morning.

The 3rd day of the Moon: entirely favorable according to Melampus.

The 7th day of the Moon: from hour 6 until evening, as Melampus said.

The 3rd day of the Moon: from hour 9 until evening it is favorable, said Melampus; but in another source, the whole day is favorable.

The 9th day of the Moon: use the morning for whatever you wish to accomplish.

The 10th day of the Moon: do not use it for anything whatsoever.

The 11th day of the Moon: from hour 9 until evening it is favorable.

The 12th day of the Moon: the whole day is good.

The 13th day of the Moon: from hour 6 until evening it is good.

The 14th day: entirely favorable.

The 15th day: favorable.

The 16th of the Moon: use in the afternoon.

The 17th of the Moon: useless.

The 18th of the Moon: useful.

The 19th of the Moon: use in the afternoon.

The 20th of the Moon: good and useful.

The 21st of the Moon: use in the morning.

The 22nd of the Moon: do not use.

The 23rd of the Moon: entirely good.

The 24th of the Moon: use at midday.

The 25th of the Moon: use in the afternoon.

The 26th of the Moon: do not use.

The 27th of the Moon: use in the morning.

The 28th of the Moon: use in the morning.

The 29th of the Moon: useless.

The 30th of the Moon: good and useful. Use it thus and never you will fall.

1 ἡ and τῆς om. A and so on almost always thereafter. μελάμπων A. ὥρας ε' ἕως Ζ' B. · ἔστι δὲ πρωί om. B. Read ἄλλος δὲ πρωΐ? 3–4 ἡ τ' τῆς ἕως ἑσπέρας add. m. 9 in marg. B. 3 εὐχρηστος corr. cf. p. 106. 23 : ἄχρηστος A : καλή και χρήσιμος B.

κατά μελάμπους A : om. B. Z'AZ' B. 4–5 ὡς μελάμπους είπεν om. B. 6 είναι εὐχρηστον om. A. εὐχάριστον B. 7 άλλων A, corr. ἄλλοι δὲ πᾶσαν εὐχάριστον B. 8 πρωΐας A : πρωΐ B (χράομαι τινός says the Byzantine). εἰς suppl. 5 θελ. ἐπιτ. A : ὡς θέλεις B. 9 τίποτε A : τὸ τυχόν B. 10 ευχάριστος B. 11 ὅλη ἡ om. B.

12 Ζ' A : Θ' B. ὅλη καλή B. 13 πάσα om. A. εὐχάριστος B. 14 εὐχαρίστος B. 15 ἡ ι τ' - χρώ om. B. 16 ἄχρηστος B : εὐχρηστος A. 17 εὐχρηστος A : όλη καλή B. 18 δεῖλ(η) A : δειλινώ (ει ex m m 2) B. 19 της Σελήνης om. B. καὶ εὐχρηστος om. B. 20 πρωΐ χρῶ A : πρόσεχε B. 21 μή χρώ A : πρωΐ χρῶ B. 22 ἡ κγ' ὅλη ἡμέρα καλή B. 23 ἡ κδ' μέσης ἡμέρας χρῶ B. 24 δειλινο B. 25 μηδ' Όλως B.

26 τῆς Σελ. om. B. in the morning use A : note B.

[F. 150v.] Σεληνοδρόμιον ταχθὲν ἐκ β' βιβλίων.

Τὸ σεληνοδρόμιον συνετάξαμεν ἐκ βιβλίων δύο· τὸ μὲν ἦν ἐκ τοῦ Μελάμποδος ἱερογραμματέως πρὸς Νεχεψὼ βασιλέα τῆς Αἰγύπτου, τὸ δὲ ἕτερον βιβλίον εὑρέθη ἐν Ἡλιουπόλει τῆς Αἰγύπτου ἐν τῷ ἱερῷ ἐν
5 ἀδύτοις γεγραμμένον ἱεροῖς γράμμασιν ἐπὶ βασιλέως Ψαμμητίχου· ἐγράφη δὲ ὑπὸ ἱερογραμματέων πανσόφων, τὸν τῆς Σελήνης ἐκπληροῦν δρόμον, καὶ ἐδόθη τῷ βασιλεῖ· ἡμεῖς δὲ τῶν δύο βιβλίων τούτων ἐντυχόντες εἰς ἓν συνεταξάμεν, καθὼς ὑπόκειται. ὁμοίως καὶ τὰ σχήματα τῆς Σελήνης οὕτως.

10 Ἡμέρα πρώτη τῆς Σελήνης· γεννᾶται.

Ἡ ἡμέρα αὕτη εἰς πάντα ἐγχειρούμενα πράγματα καλή ἐστι πραγματεύεσθαι, πλέειν τε καὶ ὁδοιπορεῖν, σώματα ὠνεῖσθαι, διαθήκας γράφειν, παῖδας εἰς μάθησιν διδόναι, μισθοὺς λαμβάνειν, θεμελίους τιθέναι. ὁ φυγὼν ἐντὸς ὀλίγων ἡμερῶν εὑρεθήσεται· ὁ ἀσθενεῖν ἀρξάμενος
15 ταχέως ἀποθνήσκει· τὰ γεννώμενα τρόφιμα ἔσονται· τὰ ἀπολόμενα εὑρεθήσονται· τὸ γεννηθὲν παιδίον ἔσται εὔπορον καὶ εὐμετάβολον καὶ κυνηγὸν καὶ μέγας κατὰ τὸν βίον καὶ περιελεύσεται τὴν οἰκουμένην πρὸς τὴν οἰκείαν προαίρεσιν καὶ ἔσται γνήσιος θεοῦ καὶ ἀνθρώπων φίλτατος γενόμενος καὶ μέγας κατὰ τὸν βίον· νέος ἀποθνήσκει καὶ ἐν
20 αὐτῇ τῇ ἡμέρᾳ ἐν ᾗ ἐγεννήθη. [ὁ φυγὼν δυσκόλως εὑρεθήσεται.]

Ἡμέρα β' τῆς Σελήνης· φωσφορεῖ.

Ἐν αὐτῇ τῇ ἡμέρᾳ ὁ γεννηθεὶς τρόφιμος ἔσται, καὶ εἰ κοράσιον ὑπάρχει· γονὴ δὲ περιληφθεῖσα ταχέως διαισθήσεται· ἔχει δὲ ἡ ἡμέρα αὕτη ἱλαρίαν τοῖς θέλουσι γάμον ποιεῖν· παρατηρήσιμός ἐστι τοῖς τὰς
25 φιλίας κτωμένοις καὶ πᾶσι * καὶ σώματα ἀγοράζειν, μισθοὺς δίδειν καὶ λαμβάνειν καὶ κοινωνίαν ποιεῖν· ὁ φυγὼν πρὸς θηλυκὸν πρόσωπον εὑρεθήσεται· ὁ ἀσθενεῖν ἀρξάμενος κινδυνεύσει· καλὸν δέ ἐστιν ἀγρῶν ἐπ<ιμ>ελεῖσθαι καὶ εἰς προῖκα τιθέναι τι καὶ πᾶσαν ἐργασίαν ἄρχεσθαι· ὁμοίως τὸ κλαπὲν καὶ ἀναχωρῆσαν ἐντὸς ὀλίγων ἡμερῶν εὑρεθήσεται.

2 Τὴν σεληνοδρόμιαν cod. sed cf. titulum. συνετάξαμεν scripsi, cf. v. 8: ἔταξε μὲν cod. 4 ἡλίου πόλει cod. 4-5 ἐν ἀδυτ.] ἀναδύτοις cod. 5 βασιλέα cod. ψαμμιτείχου cod. De Psammetichо, cf. p. 103. 6 τὸν (ων superscr. m. 1) cod. 7 τουτοις cod. 11 sqq. Cf. *Catal.*, III, p. 32, 2 ss. 15 Leg. οὐκ ἀποθνήσκει? cf. *ibid.*, v. 6. 18 εἰκείαν cod. Leg. γνήσιος <υἱὸς>? 20 ἐγενήθην cod. ὁ φυγὼν — εὑρεθήσεται del.; cf. v. 14 23 τρόφιμος] cf. *Catal.*, III, p. 32, 16: φρόνιμος male. 24-25 τοὺς ... κτωμένους cod.; corr. 25 Post πᾶσι verbum deesse videtur. 27-28 ἀγρῶν ἐπιμελεῖσθαι corr.: ἀγρὸν ἐπελεῖσθαι cod.; cf. p. 106, v. 7. 28 ἔρχεσθαι cod.; corr. 29 ἀναχυρῆσαν cod.; corr.

[Γ. 150.] A lunar calendar compiled from 2 books.

We compiled the lunar calendar from two books: one was from Melampus the sacred scribe to Nechepso, king of Egypt, and the other book was found in Heliopolis of Egypt, in the temple, written in the inner sanctum in sacred letters during the reign of King Psammetichus; it was written by all-wise sacred scribes, fulfilling the course of the Moon, and was given to the king; and having encountered these two books, we compiled them into one, as set out below. Likewise also the phases of the Moon, thus.

10 First Day of the Moon is born,

This day is good for undertaking all manner of business: to conduct affairs, to sail and to travel, to purchase slaves, to write wills, to send children to school, to receive wages, to lay foundations. The fugitive will be found within a few days; he who begins to be ill dies quickly; those born will be nourished; lost things will be found; the child born will be prosperous and adaptable and a hunter and great in life and will travel the world according to his own inclination and will be a true friend of god and most beloved of men and great in life; he dies young and on that very day on which he was born. [The fugitive will be found with difficulty.]

Day 2 of the Moon: it shines bright.

On this same day, one born will be well-nourished, even if it is a girl; seed conceived will quickly be perceived; this day also brings joy to those wishing to marry; it is noteworthy for those acquiring friendships and for all * and for buying bodies, giving and receiving wages, and forming partnerships; one who has fled will be found with a female person; one who has begun to be ill will be in danger; but it is good to attend to fields and to set aside something as a dowry and to begin every kind of work; likewise, what has been stolen and gone away will be found within a few days.

2 τὴν σεληνοδρόμιαν cod. sed cf. titulum. συνετάξαμεν scripsi, cf. v. 8: ἔταξε μὲν cod. 4 ἡλίου πόλει cod. 1-5 ἐν ἀδυτ.] ἀναδύτοις cod. 5 βασιλέα cod. waμμiteixou cod. De Psammeticho, cf. p. 103. (τὸν (ων superscr. m. 1) cod. 7 τούτοις cod. 11 sqq. Cf. Catal., III, p. 32, 2 ss. 1: Leg. οὐκ ἀποθνήσκει ? εἰ. ibid., v. 6. 18 εἰκείαν col. Leg. γνήσιος υἱός: 20 ἐγενήθην cod. ὁ φυτών -- εὑρεθήσεται del.; cf. v. 14 23 τρόφιμος] cf. Catal., 111, p. 32, 16 : φρόνιμος male, 24-25 τοὺς ... κτωμένους coul.; corr. 25 Post πᾶσι verbum deesse videtur. 27-28 ἀγρῶν ἐπιμελεῖσθαι corr. : ἀγρὸν ἐπελεῖσθαι cod. cf. p. 106, v. 7. 28 ἔρχεσθαι cod. : corr. 20 departed cod. ; corr.

Ἡμέρα τρίτη τῆς Σελήνης.

Ἐν αὐτῇ τῇ ἡμέρᾳ παντὸς πράγματος ἀπέχου· παρατηρήσιμος γάρ ἐστιν καὶ οὐδὲν εὔχρηστον ἐν αὐτῇ ἐστι· ἐν αὐτῇ γὰρ ὁ ποιῶν πρᾶγμα ζημιωθήσεται. τὸ γεννηθὲν τρόφιμον ἔσται· ὁ φυγὼν καὶ τὸ κλαπὲν οὐχ εὑρεθήσεται. ὁ ἀσθενῶν δυσκόλως ὑγιαίνει, καὶ, εἰ συμβῇ, ἀποτροπιασθεὶς ἀποθάνει· [καὶ] λύει δὲ καὶ κοινωνίαν· καὶ δανείζειν οὐ δεῖ οὐδ' ἀποδημεῖν, οὐδὲν πρᾶγμα τὸ καθόλου ἄρξασθαι, μόνων δὲ τῶν κατ' οἶκον πραγμάτων ἐπιμελεῖσθαι. 5

Ἡμέρα τετάρτη τῆς Σελήνης [ξει]μηνοειδής.

Αὕτη ἡ ἡμέρα ἐπὶ παντὸς πράγματος εὔθετος, εἰς ἵππους δαμάζειν, δικασταῖς ἐντυγχάνειν· τὰ γεννώμενα τρόφιμα ἔσται καὶ πολυχρόνια· κοράσιον τὸ γεννηθὲν παραχρήσεται τῶν ἰδίων γονέων· ἡ λαβοῦσα ἄνδρα χωρισθήσεται καὶ πάλιν ζευχθήσεται· ὁ φυγὼν ταχέως εὑρεθήσεται· ὁ ἀσθενῶν ἀμεληθεὶς ἀποθνήσκει. 10

Ἡμέρα πέμπτη τῆς Σελήνης· ὑψοῦται.

Ἡ ἡμέρα αὕτη παρατηρήσιμός ἐστι τοῦ μηδὲν ἐγχειρεῖν τὸ καθόλον, ἀλλὰ τοῦ σώματός σου ἐπιμελοῦ· μηδὲν ἐπιορκήσῃς, ἀλλὰ <ἐὰν> ἀπὸ ἑτέρου ᾖ ὅρκος, λάμβανε· ὁ γὰρ ἐπιορκήσας μεγάλων κινδύνων παρατηρηθήσεται· ὁ δὲ φύλαξας ἐκφυγεῖ· ὁ φυγὼν καὶ τὸ ἀπολλύμενον εὑρεθήσεται· ὁ νοσεῖν ἀρξάμενος κινδυνεύσει· ἡ λαβοῦσα ἄνδρα παραμενεῖ τῷ ἀνδρὶ αὐτῆς. 15 20

Ἡμέρα ϛ' τῆς Σελήνης· ἐπαίρεται.

Ἡ ἡμέρα αὕτη εἰς τὸ κυνηγεῖν καὶ ἁλιεύειν καλή ἐστι· πλέειν καὶ ὁδοιπορεῖν καὶ σπείρειν δέδοται καὶ φυτεύειν καὶ σώματα ὠνεῖσθαι καὶ τὰ τετράποδα καὶ οἴνους διαχύνειν· ὁ φυγὼν καὶ τὸ ἀπολλύμενον εὑρεθήσεται, ὁ νοσῶν ταχέως ὑγιαίνει· ἡ λαβοῦσα γυνὴ ταχέως διαλυθήσεται· κοινωνίαν μὴ ποιήσῃς γονικήν, μὴ παραλάβῃς τὰ γεννώμενα· καλὸν εἰ μὴ ἐγεννήθησαν, διότι τελευτῶσι κακῶς, ὅτι καὶ κακότροποί εἰσιν, περὶ δὲ τοῦ φυγόντος ὁ Μελάμπους εἶπεν ὅτι ἐντὸς ὀλίγων ἡμερῶν εὑρεθήσεται. 25 30

4 Leg. οὐ τρόφιμον; cf. *Catal.*, III. p. 32, 23. 6 καὶ del. κοινωνεῖν cod. οὐδ' scripsi: δὶς cod. 7 ὑποδημεῖν cod. καθ' cod. 9 ξει del. 12 τὸ γεννηθὲν παραχρήσεται bis cod. 18-19 παρατηρηθήσεται suspectum. Melampodis verba Tzetzes servavit, cf. supra p. 102. 19 ἐκφύγῃ cod., scribendum forte ἐκφυγήσει. 20 An οὐχ εὑρεθήσεται? cf. *Catal.*, III, 33, 14. 21 παραμείνει cod. 29 παρὰ cod. μελάμπων cod.

Third Day of the Moon.

On this day, abstain from every matter; for it is to be observed with caution and there is nothing useful in it; for he who undertakes a matter on it will suffer loss. The child born will be nourished; the fugitive will be found; and what has been stolen will not be recovered. The sick person recovers with difficulty, and, if it so happens, having been turned away, will die; [and it also dissolves partnerships; and one ought not to lend nor travel abroad, nor begin any matter whatsoever in general, but to attend only to the affairs of the household.

Fourth Day of the Moon: it is crescent-shaped.

This day is suitable for every matter, for taming horses, for meeting with judges; those born will be nourished and long-lived; the girl who is born will act contrary to her own parents, or having taken a husband will be separated and will be joined again; the fugitive will quickly be found; the sick person, if neglected, dies.

Fifth Day of the Moon: it is exalted.

This day is to be observed with caution so as to undertake nothing whatsoever in general, but take care of your body; swear no false oath, but if an oath comes from another, accept it; for he who has sworn falsely will be watched over by great dangers; but he who has kept his oath will escape; the fugitive and what is lost will be found; he who begins to be ill will be in danger; the woman who has taken a husband will remain with her husband.

Day 30 of the Moon is elated.

This day is good for hunting and fishing; it is given for sailing, traveling, sowing, planting, buying slaves, and pouring out wines; the fugitive and what is lost will be found, the sick person quickly recovers; the woman who has conceived will quickly be dissolved — do not engage in conjugal union, do not receive those who are born; it would be better if they had not been born, for they die badly, since they are also of evil character; and concerning the fugitive, Melampus said that he will be found within a few days.

4 Read οὐ τρόφιμον; cf. Catal., III. p. 32, 23. τι καὶ del. κοινωνεῖν σου. οὐδ' scripsi : δίς codd. 7 ὑποδημεῖν cod. καθ' coll. 9 ξει del. 19 τὸ γεννηθέν παραχρήσεται bis cod. 18-19 παρατηρηθήσεται suspectum. Melampodis verba Tzetzes servavit, cf. supra p. 102. 19 ἐκφύγη cou, scribendum forte ἐκφυγήσει. 20 An οὐχ εὑρεθήσεται? cf. Catal. III, 33, 14. 11 παραμείνει cod. 2 παρά cod. μελάμπων cod.

Ἡμέρα ζ' τῆς Σελήνης στιχοτόμος.

Αὕτη ἡ ἡμέρα καλὴ εἰς πᾶσαν πρᾶξιν, πρὸς πᾶσαν νίκην μουσικὴν, παῖδάς τε εἰς νουθεσίαν δίδοναι· τὸ γεννηθὲν ἕξει σημεῖον εἰς τὸν ἀριστερὸν μηρόν· ὁ ἀσθενεῖν ἀρξάμενος, εἰ (?) ὑγιαίνειν· τὸ ἀπολλύμενον οὐχ εὑρεθήσεται· τὰ γεννώμενα τρόφιμα ἔσται· καλὸν δὲ καὶ σώματα ἀγοράζειν.

Ἡμέρα η' τῆς Σελήνης· † γαψυρία.

Αὕτη ἡ ἡμέρα τοῖς πλέειν βουλομένοις ἀνεπιτήδειος· τοῖς δὲ εἰς ὁδὸν [τοῖς] βουλομένοις ἀπαίρειν καὶ εἰς πολέμου στρατίαν τοῖς προσιοῦσι καὶ τοῖς διαθήκας θέλουσι γράφειν, καλὴ καὶ εὔχρηστός ἐστιν ἡ ἡμέρα· παῖς ἐὰν γεννηθῇ, ἕξει σημεῖον παρὰ ὀφθαλμοῦ· οὗτος δὲ γενήσεται γράμμασι πολλοῖς πεπαιδευμένος. κόρη ἐὰν γεννηθῇ, ἕξει ὀδόντας βεβλαμμένους καὶ εἰς ἀλλοτρίαν ἐξουσίαν ἥξει καὶ τὸν ἴδιον ἄνδρα μεγαλυνεῖ· ὁ φυγὼν ἐν ἀλλοτρίᾳ χώρᾳ χρονίσας εὑρεθήσεται, ὁ ἀσθενεῖν ἀρξάμενος κινδυνεύσει.

Omina eiusdem generis praebentur in ceteris diebus. Desinit opusculum :

Ἡμέρα κθ' τῆς Σελήνης· παροχεύει.

Αὕτη ἡ ἡμέρα καλὴ εἰς πᾶν ἐπιτήδευμα καὶ ἐγχείρημα· θησαυροὺς κατατίθεσθαι, γαμεῖν, κοινωνεῖν, πωλεῖν, ἀγοράζειν, εἰρηνεύειν, φυτεύειν· τὰ γεννώμενα τρόφιμα καὶ εὔχρηστα ἔσονται.

7 γαψυρία corruptum. 9 τοις del. ἀπέρειν cod. 11 γεννήσεται cod. 20 γήμειν cod. εἰρηνεύειν vix sanum.

Day 3 of the Moon half-cut.

This day is good for every undertaking, for every musical victory, and for giving children over to instruction; the one born will have a mark on the left thigh; the one who has begun to be ill will, if (?), recover; what is lost will not be found; those born will be well-nourished; and it is also good to buy slaves.

Day 8 of the Moon † gauría.

This day is unsuitable for those wishing to sail; but for those wishing to set out on a journey and for those going off to military campaign and for those wishing to write wills, the day is good and favorable; if a boy is born, he will have a mark near his eye; and he will be educated in many letters. If a girl is born, she will have damaged teeth and will come under foreign authority and will exalt her own husband; the fugitive found lingering in a foreign land will be discovered, the one who has begun to be ill will be in danger.

Omens of the same kind are given for the remaining days. The small work ends:

Day 29 of the Moon parocheuei.

This day is good for every pursuit and undertaking: for depositing treasures, marrying, entering into partnership, selling, buying, making peace, planting; those born will be well-nourished and useful.

7 gaupyría corrupted. Η τοις «lel. ἀπέμειν cod Η γεννήσεται cod. 20 γή-μειν cod. εἰρηνεύειν sic sanum.

EXCERPTA EX CODICE 74 (PARIS. 2219)

Pauli monachi fragmenta.

Farraginis astrologicae, physicae, medicae, quae « ex diversis libris et viris sapientissimis » in hoc libello congesta potius quam digesta est, auctor in titulo non indicatur, sed quaedam de se ipso prodit in capitulo *De serpentis morsu*, p. 114 edito. Ex quo docemur nomen ei Paulum fuisse et eum post multas vexationes in Siciliae deserta loca secessisse — nam hoc sine dubio significant verba (p. 113, v. 17) ἐν Αὐσίτιδι Σικελίας —, unde concludere licet eum monachum fuisse. Si dies quo tempore suo solem in Arietem ingredi dicit bis (p. 110, v. 10; p. 111, v. 5), i. e. d. 13 Martii, non dubius esset, scriptorem illum saeculo XI vixisse constaret, sed cum illo numero non congruunt alii, qui ad solis ingressum in cetera zodiaci signa spectant, ita ut hoc tantum affirmare liceat, Paulum istum inter saecula XI et XV, quo codex exaratus est, scripsisse (p. 110, n. 1). Etsi medicina eius vanibus superstitionibus infecta est, monachus ille eruditione quadam non fuit destitutus; fragmentum enim obscurum veteris philosophi, ut videtur, interpretari studuit et aliae apud eum inveniuntur res notabiles. Cum Basilium bis laudet (p. 108-9), conicere licet eum doctrinam suam partim certe ex scholiis ad Hexaemerum hausisse, quae placita veterum scriptorum multa servaverunt (cf. Pasquali, *Nachr. Ges. Wiss. Gött.*, 1910, p. 194 ss.). Itaque fragmenta quaedam huius syntagmatis hic edere visum est, etsi pauca et exilia astrologiae tradunt praecepta.

F. 20. τκδ'. Περὶ οὐρανοῦ καὶ περὶ των ζ' πλανήτων καὶ τιων ιβ' ζωδίων.

Πρώτόν γε εἰπεῖν ἡμᾶς προσήκει περὶ ουρανοῦ καὶ τῆς ουσίας αὐτοῦ, εἶτά γε καθεξῆς περὶ τῶν ἐν αὐτῷ πλανήτων καὶ ζωδίων. τὸν γοῦν ούρανόν τινες εἶπον κρύσταλλον πεπηγμένον, ἄλλοι δὲ καπνοειδῆ καὶ αὐτὸς ὁ μέγας Βασίλειος, καὶ ἄλλοι ἄλλο τι εἶπασιν εἶναι αὐτὸν ἔξω τῆς τῶν τεσσάρων στοιχείων ούσίας καὶ Ἀριστοτέλης. Πλάτων δὲ ὁ φιλοσοφώτατος οὕτως περὶ τοῦ ούρανοῦ λέγει· « Ὁ ούρανὸς οὐκ ἐστιν ἄλλο τι ἀλλ' ἢ τὸ ἄνθος τῶν τεσσάρων στοιχείων καὶ ἁπλῶς

3 γε] τε cod. 6 Basil., *Hexaem.*, I. 8 (P. G., XXIX, p. 20). αὐτόν suppl. Lacuna IV litt. in cod. 7 Cf. Plat., *Tim.*, 32 B. Sed haec e commentario quodam Platonis sumpta sunt.

EXCERPTS FROM CODEX 74 (PARIS. 2219)

Fragments of the monk Paul.

The author of this astrological, physical, and medical miscellany, which has been gathered rather than organized "from various books and most learned men" in this little volume, is not indicated in the title, but he reveals certain things about himself in the chapter on the bite of a serpent, published on p. 114. From this we learn that his name was Paul and that after many troubles he had withdrawn to the deserted regions of Sicily — for this is undoubtedly what the words (p. 113, v. 17) ἐν Αυσίτιδι Σικελίας signify — from which it may be concluded that he was a monk. If the days on which he says the sun enters Aries in his time (p. 110, v. 10; p. 111, v. 5), i.e. on the 1st of March, were certain, it would be established that that writer lived in the 11th century, but the other numbers relating to the sun's entry into the remaining signs of the zodiac do not agree with that figure, so that one may only assert that this Paul wrote between the 11th and 15th centuries, when the codex was written (p. 110, n. 1). Although his medicine is tainted with various superstitions, that monk was not without a certain degree of learning; for he endeavored to interpret an obscure fragment of an ancient philosopher, as it appears, and other noteworthy matters are found in his work. Since he praises Basil twice (p.108–9), it may be conjectured that he drew his doctrine at least in part from the scholia on the Hexaemeron, which preserved many opinions of ancient writers (cf. Pasquali, Nachr. Gies. Wiss. Gött., 1910, p. 194 ff.). Therefore it seemed worthwhile to publish here certain fragments of this compilation, even though they convey few and meager precepts of astrology.

F. 20. 324. On the heaven and on the 7 planets and the 12 zodiac signs.

It is fitting for us to speak first about the heaven and its essence, and then in order about the planets and zodiac signs within it. Some have said that the heaven is solidified crystal, others that it is smoke-like — as did the great Basil himself — and others have said various other things, that it is outside the essence of the four elements, as did Aristotle. But Plato, the most philosophically minded, speaks thus about the heaven: "The heaven is nothing other than the flower of the four elements, and simply

3 γε] τε cod. 6 Basil., Heracm., 1. 8 (F. G., XXIX, p. 20). αὐτόν suppl. Lacuna IV litt in cod. 7 Gl. Plat., Tim., 32 13. But these are taken from some commentary on Plato.

εἰπεῖν τὸ ἐκφύσημα. » αὕτη ἡ πνοὴ ἡ λεπτοτάτη ἔνι τὸ οὐράνιον σῶμα· διὰ τοῦτο ὁ μέγας Βασίλειος καπνοειδῆ αὐτὸν ὠνόμασε, διὰ τὸ εἶναι λεπτότατον καθάπερ πνοήν· ὁ οὐρανὸς δὲ οὐχ ἵσταται ἐπάνω τῆς γῆς, ὥς τινες λέγουσιν, ὥστε εἶναι τὴν γῆν θεμέλιον καὶ ἀνάβαθρον
5 τοῦ οὐρανοῦ· οὐχί. ὁ γὰρ οὐρανὸς κυκλοειδὴς ἔνι ὥσπερ πίθος στρογγυλοειδὴς μὴ ἔχων ἄνοιγμά ποθεν, ἔχων ἐν τῇ μέσῃ τοῦ χάσματος αὐτοῦ τὴν γῆν καθάπερ στιγμήν, γυρίζων καθ' ἑκάστην διηνεκῶς ἀπὸ ἀνατολῶν εἰς δυσμὰς συμπεριφερόμενος καὶ τοὺς ἀστέρας. ὁ οὐρανὸς γοῦν εἷς ἐστι κατὰ τὴν οὐσίαν, κατὰ δὲ τὰς ὑποστάσεις ἐννέα· ἐννέα
40 γὰρ ἀπεφήναντο οἱ τῶν Ἑλλήνων μαθηματικοὶ καὶ οἱ τῶν Χαλδαίων· ἀλλ' ὁ μὲν εἷς ἐστι κατὰ μίμησιν τοῦ αἰῶνος τοῦ μετὰ τὴν ἀνάστασιν· οἱ δὲ ἑπτά εἰσι κατὰ μίμησιν τῶν ἑπτὰ αἰώνων τοῦ κόσμου· ἐν αὐτοῖς δέ εἰσιν καὶ οἱ ζ' ἀστέρες τῶν ἄλλων οἱ μεγιστότατοι· εἷς γοῦν ἕκαστος πλανήτης ὢν ἐν ἑκάστῳ οὐρανῷ ἔλαβε παρὰ Θεοῦ
15 χιλιάδα μίαν τοῦ διεξάγειν αὐτὴν ἐν τῷ κόσμῳ, οὐχ ὡς θεοί, μὴ γένοιτο, ἀλλὰ παρὰ Θεοῦ λαβόντες τὴν δύναμιν. ὅπερ μὴ νοήσαντες οἱ πρότερον θεοὺς αὐτοὺς ἀπεκάλεσαν. εἰσὶ δὲ οὗτοι· Κρόνος, Ζεύς, Ἄρης, Ἥλιος, Ἀφροδίτη, Ἑρμῆς, Σελήνη. οἱ οὖν ἄλλοι ἀστέρες γυρίζουσιν ἀπὸ ἀνατολῆς εἰς δυσμάς, οὗτοι δὲ μόνοι τὴν ἐναντίαν
20 πορεύονται, ὥσπερ εἰ ἔν τινι λίθῳ μυλικῷ ἐπικαθήμενος μύρμηξ οὐ <συμ>πεπόρευται τῷ δρόμῳ τοῦ λίθου ἀλλ' εἰς τὰ ὄπισθεν. ἐπάνωθεν δὲ τοῦ ἑβδόμου οὐρανοῦ ἐστιν ἡ τῶν ἀπλανῶν σφαῖρα ἐν ᾗ εἰσιν οἱ ιβ' ἀστέρες οἱ ἀπλανεῖς, ὧν τὰ ὀνόματα· Κριός, Ταῦρος, Δίδυμοι, Καρκίνος, Λέων, Παρθένος, Ζυγός, Σκόρπιος, Τοξότης, Αἰγόκερως, Ὑδρο-
25 χόος, Ἰχθύες. Οὗτοι γοῦν λέγονται καὶ ἀπλανεῖς καὶ ζῴδια καὶ ὀσπήτια· καὶ ἀπλανεῖς μὲν διότι τὰ σημειούμενα ἐξ αὐτῶν ἀπλανῶς γίνονται [1], ζῴδια δὲ διὰ τὸ τῆς ζωῆς τὴν ὁδὸν ἔχειν πάντων ἀνθρώπων [2], οἶκοι δὲ διὰ τὸ εἰσερχόμενοι καὶ ἐξερχόμενοι ἐν αὐτοῖς οἱ πλανῆται, καθάπερ ἐν οἴκοις, τὴν τοῦ κόσμου δίαιταν ἐργάζονται καὶ διατάσσονται.

7 Ἡ γῆ στιγμή] Cleomed., *Cycl. theor.*, I, 11; M. Aur. imp., IV, 3, 8; Sen., *Ad Marciam*, 20 : « Terram puncti loco ponimus », *Quaest. nat.*, I, *Praef.*, 10 etc. Cf. infra p. 111, v. 20. 9 Nona sphaera, quae est ἀνάστρος, super zodiacum volvitur cf. *Catal.*, VIII, 1, p. 197 ; Bouché-Leclercq, *Astrol.*, p. 129 [130], n. 1. 15 χιλιάδαν cod. De planetis vicissim per mille annos χρονοκρατορίαν exercentibus, cf. *Catal.*, IV, p. 113 ss. ; V, 2, p. 135 ss. ; VIII, 3, p. 199. 15-16 μὴ γένοιτο suspectum. 21 πεπόρευται cod. ; corr.

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[1] Cf. Cic., *Nat. deor.*, II, 21, § 56 : « Nulla in caelo... erratio » Favon. Eulog., *Disput. de somn. Scip.*, p. 12, 16 (Holder) : « Caeli orbes novem... Primus et summus est ἀπλάνης qui ... nulli videtur errori subiectus ».

[2] Cf. Bouché-Leclercq, *Astr. gr.*, p. 125, 2 ; 408, 3.

to call it the breath." This finest breath is the heavenly body; for this reason the great Basil called it smoke-like, because it is exceedingly fine, like a breath. The heaven does not rest upon the earth, as some say, so that the earth would be the foundation and base of the heaven; not at all, for the heaven is circular in form, like a round jar having no opening anywhere, holding the earth in the middle of its void like a point, revolving continually each day from east to west and carrying the stars along with it. The heaven, then, is one in essence, but nine in its individual spheres; for the mathematicians of the Greeks and the Chaldeans declared them to be nine. But one of them is in imitation of the age that follows the resurrection; seven are in imitation of the seven ages of the world; and among these are also the greatest of the other stars. Each individual planet, being in its own heaven, received from God one thousand to administer in the world — not as gods, God forbid, but having received their power from God; those who did not understand this called them gods. These are: Saturn, Zeus, Ares, the Sun, Aphrodite, Hermes, the Moon.The other stars, then, revolve from east to west, but these alone travel in the opposite direction, just as an ant sitting upon a millstone does not travel along with the course of the stone but goes backward. Above the seventh heaven is the sphere of the fixed stars, in which are the 12 fixed stars, whose names are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces. These are called both fixed stars and zodiacs and houses: fixed stars because the signs derived from them come about without wandering; zodiacs because they hold the path of life for all people; and houses because the planets, entering and departing among them as if in houses, carry out and regulate the order of the world.

7 Ἡ γῆ στιγμή] Cleomed., Cycl. theor., I, 11; M. Aur. imp., IV, 3, 8; Sen., Ad Marciam, 20: "Terram puncti loco ponimus", Quaest. nat., I, Praef., 10 etc. Cf. infra p. 111, v. 20. 9 The ninth sphere, which is ἀναστρος, revolves above the zodiac; cf. Catal., VIII, 1, p. 197; Bouché-Leclercq, Astrol., p. 129 [130], n. 1. 15 χιλιάδαν cod. Concerning the planets alternately exercising χρονοκρατορίαν for a thousand years, cf. Catal., IV, p. 113 ff.; V, 2, p. 135 ff.; VIII, 3, p. 199. 15–16 μὴ γένοιτο suspected. 21 πεπόρευται cod.; corr.

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1 Cf. Cic., Nat. deor., II, 21, § 56: "Nulla in caelo... erratio" Favon. Eulog., Disput. de somn. Scip., p. 12, 16 (Holder): "Caeli orbes novem... Primus et summus est ἀπλάνης qui... nulli videtur errori subiectus".

* Cf. Bouché-Leclercq, Astr. gr., p. 195, 2: 4418, 3.

F. 20'. Περὶ σκαλλῶν καὶ βαθμιδίων τῶν ζῳδίων.

Δώδεκα δὲ ὄντων ζῳδίων ἐν ἑκάστον ἔχει δεκανοὺς γ', εἷς δὲ δεκανὸς ἔχει σκάλλας ι'· διὰ τοῦτο γὰρ καὶ δεκανοὶ λέγονται διὰ τὸ ἔχειν αὐτοὺς ἀνὰ ι' σκαλλῶν. Post alia pergit : Μία δὲ ἑκάστη σκάλλα ἔχει βαθμίδια ζ' καὶ τὸ βαθμίδιον ἔχει παραθύρια β' καὶ γίνονται τὰ τῶν ξ' βαθμιδίων παραθύρια ρκ'. διέρχεται ὁ ἥλιος κ. τ. λ.

F. 21. τκε'. Περὶ τοῦ πότε εἰσέρχεται καὶ ἐξέρχεται ὁ Ἥλιος τὰ ιβ' ζῴδια.

Πρῶτον ζῴδιόν ἐστιν ὁ Κριὸς καὶ ἐν αὐτῷ εἰσέρχεται ὁ ἥλιος κατὰ τὴν ιγ' τοῦ Μαρτίου μηνὸς καὶ ποιεῖ ἐκεῖ ἡμέρας λ' καὶ ὥρας ι'· καὶ οὕτως ἐξέρχεται ἀπ' αὐτοῦ καὶ εἰσέρχεται ἐν τῷ Ταύρῳ κατὰ τὴν ιβ' τοῦ Ἀπριλίου μηνὸς ὥρα τῆς νυκτὸς ια'. ποιήσας οὖν καὶ αὐτοῦ τοσαύτας ἡμέρας καὶ ὥρας ἐμβαίνει ἐν τοῖς Διδύμοις κατὰ τὴν ιβ' τοῦ Μαΐου ὥρα τῆς ἡμέρας θ'. Sic deinceps ingressum solis statuit in Cancrum d. 12 Iunii hora diei 5, in Leonem d. 15 Iulii (e corr.), in Virginem d. 12 Augusti hora noctis 3, in Libra d. 11 Septembris hora diei 1, in Scorpium d. 11 Octobris hora diei 11, in Sagittarium die 11 Novembris hora noctis 9, in Capricornum d. 11 Decembris hora diei 7, in Aquarium d. 11 Ianuarii hora noctis 5, in Pisces d. 10 Februarii hora diei 3 [1]. Sic completur anni circulus. Deinde addit scriptor :

1 σκαλλῶν] σκάλλα ubique scripsit pro σκάλα. « Σκάλα » vero dicit pro « μοῖρα » et « βαθμίδιον » pro « λεπτόν » παραθύριον est ei dimidia pars τοῦ λεπτοῦ. 12 ἀπριλλίου cod. 13 ὥρα] ὥραν cod.

[1] Tempora quae hic notantur vel a Paulo perperam computata, vel a librario misere corrupta sunt. Ne longum faciam, sufficiet numeros huius monachi et Ptolemaei initio quattuor partium anni conferre :

	Ptolemaeus	Paulus	Differentia
Aries	22 Martii	13 Martii	dies 9
Cancer	25 Iunii	12 Iunii	» 13
Libra	25 Septembris	11 Septembris	» 14
Capricornus	22 Decembris	11 Decembris	» 11.

Cum Paulus — si recte verba eius intellegimus — in annos centum differentiam gradus vel diei unius statuerit (erratorum ex computatione calendarii, quod dicitur Iulianum, octorum conscius esse non videtur), si numero Arietis, quem bis repetit, fidem habere liceret, annos fere 900 post Ptolemaeum i. e. medio saeculo XI vixisset, si Librae, annos circa 1400 i. e. saeculo XVI. Hoc quidem omnino fieri non potest, cum codex, quem ex archetypo descriptum esse errores librarii monstrant, saec. XV exaratus sit. Sed et cetera sunt absurda, cum Paulus crediderit solem pariter in singulis signis, duodecimam anni partem, id est dies 30 et horas 18, mansisse.

F 2015. On the Scales and Steps of the Ascending Signs.

There being twelve zodiac signs, each has 3 decans, and each decan has 10 steps; for this reason they are also called decans, because they each contain 10 steps. After other matters he continues: Each single step has 7 degrees, and each degree has 2 windows, and the windows of the 7 degrees come to 120. The sun passes, etc.

F. 21. 325. On when the Sun enters and exits the 12 Zodiac Signs.

The first zodiac sign is Aries, and the Sun enters it on the 13th of the month of March and stays there for 30 days and 300 hours; and thus it departs from it and enters Taurus on the 12th of the month of April at the 11th hour of the night. Having spent likewise as many days and hours there, it enters Gemini on the 12th of May at the 9th hour of the day. Sic deinceps ingressum solis statuit in Canerum d. 19 Iunii hora liei 5, in Leonem d. 15 Iuli (e corr.). in Virginem d. 15 12 Augusti hora noctis 3, in Libra d. 11 Septembris hora diei 1, in Scorpium d. 11 Octobris hora diei 11. in Sagittarium die 11 Novembris hora noctis 9, in Capricornum d. 11 Decembris hora diei 7, in Aquarium d. 11 Ianuarii hora noctis 5, in Pisces d. 10 Februarii hora diei 3 1. Sic completur anni circulus. Deinde addit scriptor :20

1 stair) stair ubique scripsit pro stair. Staircase vero licit pro mòira nei randiion pro lepton window est ei dimidia pars τοῦ lepto.n12 of April cod. 13 ira] iran curl.

· The dates noted here are either incorrectly calculated by Paul, or wretchedly corrupted by a copyist. Rather than belabor the point, it will suffice to compare the figures of this monk and Ptolemy at the beginning of the four seasons of the year:

	Ptolemy	Paul	Difference
AriesnCancernLibra	22 March	133 March	dine 9
	2 June	14 June	» 13
	5 September–	11 September–	14
Capricornus	22 December	11 December	11.

Since Paul — if we correctly understand his words — placed a difference of one degree or one day per hundred years for terrestrial risings based on the computation of the calendar called the Julian, he does not appear to have been aware of the actual risings. If one could trust the number of Aries, which he repeats twice, he would have lived approximately 900 years after Ptolemy, i.e., in the middle of the 11th century; if one trusts Libra, approximately 1400 years, i.e., in the 16th century. The latter is entirely impossible, since the codex — which the scribal errors show to have been copied from an archetype — was written in the 15th century. But the rest too is absurd, since Paul believed that the sun remained equally in each sign for one-twelfth of the year, that is, 30 days and 1 hour.

Ἰστέον ὅτι κατὰ ρ' χρόνους μεταλλάσσει ὁ ἥλιος τὴν ἀρχὴν τῆς προσβολῆς αὐτοῦ ἐν τοῖς ζῳδίοις· ἰδοὺ γὰρ ἐν ταῖς ἡμέραις τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰω(άννου) τοῦ Δαμασκηνοῦ τὴν ἀρχὴν ὁ ἥλιος ἐν τοῖς ζῳδίοις ἀπὸ τῆς † κη' τοῦ Ἀπριλίου μηνὸς ἐποίει, νῦν δὲ ἀπὸ τῆς ιγ' τοῦ Μαρτίου μηνός, ὡς διελάβομεν.

F. 21v. τκη'. Περὶ στρατοπεδαρχίας βασιλέων τὸ πότε δεῖ κινεῖν ἐν τῷ ταξειδίῳ καὶ νικᾷν.

Ἐν τῷ Λέοντι πρὸς ταξείδι(ο)ν <εἰ κινήσει τις>, νικᾷ τοὺς ἐχθροὺς αὐτοῦ. ὁμοίως καὶ ἐν τῇ Παρθένῳ οὔσης τῆς σελήνης <εἰ> κινήσει, νικᾷ· εἰ δὲ ἐν τῷ Τοξότῃ κινήσει, ὑπερνικᾷ αὐτούς· εἰ δὲ ἐν τῷ Σκορπίῳ οὔσης τῆς σελήνης κινήσει, νικᾶται. καὶ εἰ ἐν τῷ Αἰγοκέρωτι οὔσης σελήνης κινήσει, καὶ αὖθις νικᾶται· εἰ δὲ ἐν τοῖς ἄλλοις ζῳδίοις ἔνι ἡ σελήνη, μεσαίως διαβιβάζεται νικῶν καὶ νικώμενος, ὡς Βηριάδης[1] ἐν Ἀθήναις.

F. 23. τλα'. Περὶ γῆς σχήματος καὶ περὶ τῶν ἐν αὐτῇ.

Τὸ τῆς γῆς σχῆμα οὔτε τετράγωνον ἔνι οὔτε στρογγύλον ὁλοτελῶς οὔτε τρίγωνον, ἀλλ' οἷον ἀμφικυκλομῆκες καὶ οἱονεὶ αὐγοκατάστατον, ἔκτασιν μὲν ἔχουσα κατὰ τὴν ἑῴαν καὶ δύσιν ἀστέρων, ἀρκτικὴν δέ γε καὶ μεσημβρινὴν συστολήν· περὶ ἧς καὶ ἡ ποίησις ἔφη·

Στιγμὴ κεντρώδης τὸν ἴσον <κύκλῳ> λάχε χῶρον.

Μέσον γὰρ τοῦ παντὸς τὸ τῆς γῆς σῶμα κρέμαται ἐν τῷ ἀέρι. ἕτερος δὲ συγγραφεὺς τῶν Ἑλλήνων οὕτως φησί· Τέτρας λειβησαμένη τῶν αἰτιῶν· ἀτμὸς τῶνδε τοῖς ἔξω χωρίοις ἐχέθη· τὸ δέ γε

1 ρ' corr.: φ' cod. Nam in centenos annos, normam Ptolemaei secuti, astronomi gradum unum adicere solebant longitudinibus stellarum, cf. e. g. *Catal.*, V, 1, p. 193, 5. ἥλιος corr.: cf. l. 4; χρόνος cod., signis astrol. confusis. 4 κη' τοῦ ἀπριλλίου (sic cod.) aperte corrupta sunt. Iohannes Damascenus (*De fide orthod.*, II, 7, P. G., XCIV, 892) ingressum solis in Ariete μηνὶ Μαρτίῳ κα' collocat, quod quidem ex scriptore quodam Romano transcripsit, nam cum vero die aevi sui hoc tempus non quadrat. 8 εἰ κινήσει τις suppl. 9 εἰ suppl. 15 ss., cf. *Catal.*, VII, p. 40 (cod. 23, f. 175). 17 ἀμφικυκλόμηκες cod. αὐγοκατάστατον = « in formam ovi constitutum, ovatum ». 18 ἔκστασιν cod. ἔχουσα] Anacoluthon non correxi. 19 μεσημβρικὴν cod. Poeta mihi ignotus. 20 στιγμή] cf. p. 109, 7. κεντρώδης, alias « aculeum habens », hic = κεντρικός. κύκλῳ suppl. 21 γὰρ corr.: δὲ cod. 22 ss. Fragmentum veteris philosophi ut videtur. l. λοιβησαμένη? 23 τῶν τε cod.

[1] Beriades vel Viriades mihi ignotus est.

It should be known that every 100 years the sun shifts the beginning of its entry into the Zodiac signs; for indeed in the days of our father among the saints, John of Damascus, the sun made its beginning in the Zodiac signs from the † 28th of the month of April, but now from the 13th of the month of March, as we have explained.

F. 211. 328. On the military command of emperors: when one must set out on campaign and achieve victory.

In Leo, regarding a journey: "if one sets out," he overcomes his enemies. Likewise, when the Moon is in Virgo, "if" one sets out, he conquers; but if he sets out when the Moon is in Sagittarius, he utterly overcomes them; but if he sets out when the Moon is in Scorpio, he is defeated. And if he sets out when the Moon is in Capricorn, he is likewise defeated; but if the Moon is in the other Signs, he fares middlingly — both conquering and being conquered — as Beriades says in Athens.

F. 23. 331. On the shape of the earth and the things within it.

The shape of the earth is neither square nor entirely round nor triangular, but rather somewhat oblong and elliptical and, as it were, self-contained, having extension along the rising and setting of the stars, but contraction toward the north and south; concerning which the verse also says:

A central point obtained an equal space in a circle. For the body of the earth hangs in the middle of the universe suspended in the air. Another Greek writer says thus: The four having poured out of the causes; the vapor of these was poured out into the outer regions; but indeed

1 p' corr.: p' cod. For over a period of a hundred years, following the standard of Ptolemy, astronomers were accustomed to add one degree to the longitudes of the stars, cf. e.g. Catal., V, 1. p. 193, 5. ἥλιος corr.: cf. l. 4; χρόνος cod., with astrological signs confused. 4 κη' τοῦ ἀπριλλίου (sic cod.) are clearly corrupt. Johannes Damascenus (De fide ortho., II, 7. P. G., XCIV, 892) places the entry of the sun into Aries on the 21st of March, which he indeed transcribed from some Roman writer, for this date does not agree with the true day of his own era. 8 εἰ κινήσει τις suppl. 9 et suppl. 15 ss., cf. Catal., VII, p. 40 (cod. 23, f. 175. 17 ἀμφικυκλόμηκες cod. αὐγοκατάστατον = "constituted in an egg-like form, oval." 18 ἔκστασιν cod. ἔχουσα] Anacoluthon not corrected. 19 μεσημβρικήν cod. Poet unknownιto me. 20 στιγμή] cf. p. 109, 7. κεντρώδης, (elsewhere "having a point"), here = κεντρικός. κύκλῳ suppl. 21 γάρ corr.: δὲ cod. 22 ss. Fragment of an ancient philosopher, it would seem. l. λοιβησαμένη 23 τῶν τε cod.

1 Beriades or Viriades is unknown to me.

βαρύτατον τῷ εἴσω βεβαιώθη τόπῳ· χάϊαν δήπερ κλητῶν αὐτό. ὃ δὲ ἔνια συλλαβὼν ἔχει οὕτως· Ἑλλήνων παῖδες θεὸν οὐκ ὠνόμαζον τοῦ παντὸς, ἀλλ' ἐξ αὐτομάτου τὸ πᾶν συνίστασθαι ἔλεγον, ποιητὸν μὴ λέγοντες κόσμον· πειρώμενος δὲ τοῦτο δεῖξαι ὅπως ὅ τε οὐρανὸς καὶ ἡ γῆ γεγόνασι καὶ τὰ τούτων διὰ μέσον, οὕτως κατὰ σκοπὸν εἶπεν· ἡ τέτρας, φησί, τῶν αἰτιῶν εἴτ' οὖν τῶν τεσσάρων στοιχείων, λειβησαμένη ἤτοι συμβρασθεῖσα, ὁ μὲν ἀτμὸς τῶν τεσσάρων στοιχείων καὶ ἁπλῶς ἡ πνοὴ αὐτῶν ἐν τοῖς ἐξωτέροις τόποις τοῦ χάσματος ἐχέθη ἤγουν ἐκχέεται καὶ διασκορπίζεται, ὑφ' οὗ γέγονεν ὅ τε αἰθήρ, ὁ οὐρανός, ἀστέρες καὶ πάντα τὰ ἐν αὐτοῖς· τὸ δὲ βαρύτερον καὶ παχύτερον μέρος τούτων ἐν τῷ μέσῳ τοῦ χάσματος τόπῳ ἐβεβαιώθη καὶ ὥσπερ ἐπαγιώθη καὶ ἵσταται. ἐκάλεσαν δὲ αὐτὸ χάϊαν καί ἐστιν ἡ γῆ. τὴν γὰρ γῆν οἱ Ἕλληνες χάϊαν λέγουσιν, οἱ δὲ καθ' ἡμᾶς διδάσκαλοι τρέψαντες τὸ χ εἰς γ γάϊαν ἔλεξαν, κατὰ δὲ σύγκρασιν τοῦ αϊ εἰς αι γαΐαν ἐπιγραφόμεθα· συναιροῦντες δὲ τὴν χάϊαν χοῦν λέγομεν, τὴν δὲ γαῖαν γῆν. ἑρμηνεύεται ἡ μὲν χάϊα φύραμα ἤγουν ζύμη· γαῖα δὲ λέγεται τραχύτερόν τι.

Ἄλλοι δὲ τὴν γῆν ἔραν εἶπον, ὃ ἑρμηνεύεται στερρόν· κατὰ δὲ Ἰουδαίους ἡ γῆ ἀδάμαν καλεῖται· διὰ τοῦτο καὶ τὸν ἐξ αὐτῆς γενόμενον ἄνθρωπον Ἀδὰμ λέγουσιν, ὡς ἡμᾶς λέγομεν ἐκ τῆς γῆς γήϊνον. ἑρμηνεύεται δὲ Ἀδὰμ θερμότης καὶ τοῦτο δῆλον ὅτι· διὰ τοῦ αἵματος· τὸ γὰρ αἷμα κατὰ Ἰουδαίους οὐτὰμ λέγεται· τὸ δὲ οὐτὰμ ζέσις ἑρμηνεύεται· ἡ δὲ ἀδαμὰν ὡς πλησιάζουσα κατὰ τὴν λέξιν πρὸς οὐτὰμ ἑρμηνεύεται θερμότης· θερμότης δὲ καὶ ζέσις ταὐτόν ἐστιν.

F. 23v. τλγ'. Περὶ τοῦ διαμέσου οὐρανοῦ καὶ γῆς διαστήματος.

Ἀπέχει ὁ οὐρανὸς ἀπὸ τῆς γῆς καὶ ἡ γῆ ἀπὸ τοῦ οὐρανοῦ ἐξ ἑκατέρωθεν τῶν μερῶν καὶ ἀπανταχόθεν μίλια μυριάδας τξε', ἅτινα κατὰ Χαλδαίους διέρχεται ὁ ἄνθρωπος ἐν χρόνοις πεντακοσίοις· τοῦτο γὰρ τὸ διάστημα ἀπέχει ὁ οὐρανὸς τῆς γῆς ἀπὸ πάντων τῶν μερῶν· ἡ δὲ γῆ μέσον πέτεται ὡς πτερόν τι.

F. 24. τλη'. Περὶ τῶν τεσσάρων μεγάλων θαλασσῶν.

Θάλασσαι μεγάλαι εἰσὶ τέσσαρες καὶ ἡ μὲν μία ἡ πρώτη ἄρχεται ἀπὸ Κυνοκεφαλίας καὶ μεσιτεύει τῇ τε Αἰγύπτῳ καὶ Ἐδὲμ καὶ διαιροῦσα τὴν

1 ἴσω cod. χάϊαν sic cod.: cf. infra v. 13. κλητῶν forma inaudita. 2 ἡδὲ cod.; corr., cf. v. 18. 4 ποιητὴν cod. 6 εἶπον cod. 10 αὐτῇ cod. 15 τοῦ ηι εἰς α cod. 18 ἔραν] cf. Hesych. s. v. 19 Hic ἀδάμαν, infra v. 23 ἀδαμάν. 19-20 cf. Philon. *Leg. alleg.*, I, 29. § 90 (I. 85. Cohn): καλεῖ αὐτὸν (Ἀδὰμ) γῆν· τοῦτο γὰρ Ἀδὰμ ἑρμηνεύεται.

the heaviest was confirmed in the inner place, calling it indeed chaian. Some passages he collected read as follows: The children of the Greeks did not name the god of the universe, but said that the whole came together spontaneously, not calling the world created; attempting to show how the heaven and the earth came into being and all that is between them, he spoke thus with purpose: the tetrad, he says, of the causes or rather of the four elements, having mingled or been blended together, the vapor of the four elements and simply their breath was poured out in the outer regions of the void, that is, it is poured out and scattered, from which came into being the aether, the heaven, the stars and all things in them; but the heavier and thicker part of these was confirmed in the middle region of the void and was as it were solidified and stands firm. They called it chaian and it is the earth. For the Greeks call the earth chaian, and our teachers, turning the χ into γ, said gaian, and by the fusion of αϊ into αι we write gaia; and contracting chaian we say choun, and gaia we call gē. Chaian is interpreted as a mixture, that is Syme, while gaia denotes something rougher.

Others called the earth era, which is interpreted as solid; among the Jews the earth is called adaman; for this reason they also call the man formed from it Adam, just as we say earthly from the earth. Adam is interpreted as warmth, and this is clear through the blood; for blood among the Jews is called outam; and outam is interpreted as boiling; and adaman, as it approaches in expression the word outam, is interpreted as warmth — and warmth and boiling are the same thing.

F. 235. 333. On the Distance Between Heaven and Earth.

The heaven is distant from the earth and the earth from the heaven, on either side and in every direction, 3,650,000 miles, which according to the Chaldeans a man traverses in five hundred years; for this is the distance that heaven is from the earth on all sides; and the earth floats in the middle like a feather.

F. 21. 338. On the Four Great Seas.

There are four great seas, and the first one begins from Cynocephalia and lies between Egypt and Eden, and dividing

1 maybe carl. cheers sic cod. : cf. infra v. 13. subpoena forma inaudita. ἡ δὰncoul.? corr., cf. v. 18. 4 poet cod. I said cod. 10 of the same cod. 15 of you are ancod. 18 pav] ef. Hesych. s. v. 15 Hic adaman, infra v. 23 adamant. 19-20 cf.nPhilon. Leg. alleg., 1, 20. 90 (1. S5. Giolin) : he calls him (Adam gîn to the garnAda is interpreted.

Ἰνδίαν ἐκτείνεται πρὸς ὠκεανὸν ἄντικρυς ταῖς τῶν Μακάρων νήσοις· ἐν ἐκείνῳ γὰρ τῷ τόπῳ ἔχει ὁ ὠκεανὸς νήσους ἐν τῷ πλάτει αὐτοῦ. καλοῦνται δὲ τῶν μακάρων καὶ ἀσματικαὶ διὰ τοιαύτην αἰτίαν· Εὐσέβιός τις τοὔνομα, πολυΐστωρ καὶ πολυμάθης ἄνθρωπος, θεασάμενος τὰς νήσους ἐκείνας καὶ βουληθεὶς τοῦ πορευθῆναι ἐκεῖ καὶ τὰ ἐν ἐκείνοις θεαθῆναι, μικρὸν πλοιάριον κατασκευασάμενος ἐκ στεάτων λευκῶν καὶ εἰσελθὼν ἐν αὐτῷ ἔνευσε τοῦ διαβιβασθῆναι πρὸς τὰς νήσους ἐκείνας· διαπλεύσας δὲ καὶ πλησιάσας ἐκεῖ ἤκουσε φωνὰς ᾀδομένας ἐν ταῖς νήσοις, καὶ ἐκπλαγεὶς ἐπὶ τῇ τῆς φωνῆς ἡδύτητι τῶν ᾠδῶν καὶ μὴ δυνάμενος πλέον ἐκεῖσε πορεύεσθαι, ἀπὸ τῶν ἀξιοθαυμάστων ἐκείνων ἀπέστρεψεν ὄπισθεν, μὴ δυνηθεὶς εἰσελθεῖν ἐν ἐκείνοις, καὶ ἔκτοτε τὰς μὲν νήσους ἐκάλεσαν μακάρων καὶ ἀσματικάς· αὐτὸν δὲ τὸν Εὐσέβιον ἐκάλεσαν Ἰνδικοπλεύστην διὰ τὸ ποιῆσαι πλεῦσιν ἐν τοῖς Ἰνδικοῖς μέρεσι [1].

F. 34v. Περὶ τοῦ ἐὰν δάκῃ ὄφις ἄνθρωπον.

Ἐγὼ ὁ Παῦλος ὁ διωκτὸς καὶ λιθοβόλητος γέγονα πάλιν τίμιον σκεῦος Ἰ(ησο)ῦ Χ(ριστο)ῦ ἐν τῇ Αὐσίτιδι Σικελίας, καὶ συνάξας φρυγάνων πλῆθος, εὐθὺς ἐκεῖθεν ἔχιδνα ἐξελθοῦσα ἐκ τῆς γῆς ἐκρεμάσθη εἰς τὸν δεξιόν μου ἀντίχειρα· ἐγὼ δὲ πνεῦμα ἅγιον ἔχων παρὰ Θεοῦ ἐξετίναξα αὐτὴν ἐν τῇ φλογὶ τῇ καιομένῃ καὶ ἐκάη μετὰ τῶν φρυγάνων· ἐγὼ δὲ μηδὲν δεινόν τι παθὼν τῷ σώματι εἰς ὕπνον ἐτράπην, καὶ ἐλθὼν ἀρχάγγελος Μιχαὴλ ἐφώνησέ με λέγων· « Σαῦλε καὶ Παῦλε, ἔγειρε καὶ δέξου τὴν βίβλον. » ἥτις καὶ εἶχε τὴν ἱστορίαν γεγραμμένην οὕτως· « Ἐξορκίζω τὰς ἑξήκοντα γενεὰς τῶν θηρίων καὶ ἰοβόλων τῶν ἑρπόντων ἐπὶ τῆς γῆς εἰς τὸν Θεὸν τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν, τὴν θάλασσαν καὶ τὸν θρόνον τὸν ἀληθινὸν καὶ τὸν πυρινὸν ποταμὸν τὸν ἐξερχόμενον ἐκ τοῦ ὑποποδίου τῶν πόδων τοῦ μεγάλου Θεοῦ [2] καὶ σωτῆρος ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ, ὄφιν τὸν βλάπτοντα καὶ τὸν

1 ἰδίαν cod. ταῖς] τῆς cod. 3 ἀσματικὴν cod.; cf. v. 12. 6 Fuit, opinor, ἐξ ἐλατῶν. 11 δυνηθῆς cod. 13 ἐκάλεσεν cod. ἰνδικοπλεύτην cod. 16 διώκτης καὶ λιθοβολησθής (στ in τ corr. m. 2) cod. 17 Nomen Αὐσίτιδος, in deserto Arabico, ex LXX sumpsit monachus. Hic dictum videtur pro loco deserto. Αὐσονίτιδι corrigere nolui. 17-18 Anacoluthon servavi.

[1] Eusebius Indicopleustes mihi quidem ignotus est. De exploratoribus qui tempore Romanorum in Beatorum insulas navigasse feruntur, vide Rohde, *Psyche*, II⁴, p. 371, n 1. Sed et apud Arabes illarum fama viguit; cf. Blochet, *Sources orientales de la Divine Comédie*, 1901, p. 38 ss. Cantus, quorum dulcedine oblectatus est Eusebius, sunt Sirenum Homericarum.

[2] De flumine igneo quod in coelo currit, cf. *Acta Philippi*, 144 (p. 86 Bonnet), etc.

India, it extends toward the ocean opposite the Islands of the Blessed; for in that place the ocean has islands within its breadth. They are called the Islands of the Blessed and the Melodious for the following reason: a certain man named Eusebius, a learned and widely knowledgeable person, having beheld those islands and wishing to journey there and see what was in them, constructed a small boat from white tallow, and entering it he set out to cross over to those islands; but having sailed across and drawn near, he heard voices singing on the islands, and struck with wonder at the sweetness of the sound of the songs and being unable to proceed further, he turned back from those marvelous things, unable to enter therein, and from that time they called the islands the Islands of the Blessed and the Melodious; and Eusebius himself they called Indicopleustes, because he had made a voyage to the Indian regions.

15 Γ. 34. On the case when a snake bites a person.

I, Paul, who was persecuted and stoned, became once again a chosen vessel of Jesus Christ in the Ausitis of Sicily, and having gathered a great quantity of brushwood, immediately a viper came out of the ground from there and hung upon my right thumb; but I, having the Holy Spirit from God, shook it off into the burning flame and it was burned together with the brushwood; and I, having suffered no harm to my body, fell into sleep, and the archangel Michael came and called to me, saying: "Saul and Paul, arise and receive the book." Which also had its account written thus: "I adjure the sixty generations of beasts and venomous creatures that creep upon the earth by the God who made heaven and the earth, the sea, and the true throne, and the river of fire that proceeds from the footstool of the feet of the great God and our Savior Jesus Christ, the serpent that harms and the

1 ἰδίαν cod. ταῖς] τῆς coll. 3 ἀσματικὴν cod. cf. v. 12. 6 Fuit, opinor, ἐξ ἐλατῶν. 11 δυνηθης coll. 13 εκάλεσεν cod. Ινδικοπλεύτην cod. 16 διώκτης καὶ λιθοβολητής (στ in c corr. m. 2) cod. 17 The name Αυσίτιδος, in the Arabian desert, was taken by the monk from the LXX. Here it seems to be used for a deserted place. I did not wish to correct it to Αυσονίτιδι. 17-18 Anacoluthon servavi.

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1 Eusebius Indicopleustes is unknown to me. Concerning the explorers who are said to have sailed to the Islands of the Blessed in the time of the Romans, see Rohde, Psyche, II4, p. 371, n. 1. But their fame also flourished among the Arabs; cf. Blochet, Sources orientales de la Divine Comédie, 1901, p. 38 ff. The songs, by whose sweetness Eusebius was delighted, are those of the Homeric Sirens.

2 Concerning the river of fire that runs in the sky, cf. Acta Philippi, 144 (p. 86 Bonnet), etc.

βασιλίσκον δράκοντα τὸν δεινόν, ὄφιν τὸν δενδραναβάτην, ὄφιν τὸν νεφελοειδῆ, ὄφιν τὸν κροκοειδῆ, ὄφιν τὸν τυφλὸν καὶ ἀόμματον, τὴν ἔχιδναν τὴν σκολιὰν τὴν ἔχουσαν τὸ φάρμακον εἰς τὴν δεξιὰν σιαγόνα αὐτῆς, ἥτις, ἂν δάκῃ ἄνθρωπον, ἀδύνατόν ἐστιν ἰαθῆναι, ἔτι δὲ καὶ τὸν σκορπίον τοῦ διαβόλου, ἔτι δὲ καὶ τὰς κδ' γενεὰς τὰς ἀπὸ φαλάγγων, 5 ἕως οὗ φθάσῃ τοῦ πίστου Παύλου τοῦ χαριτωνύμου ἀποστόλου ἡ ἐπιτίμησις, δι' οὗ τὸ δάκνον θηρίων θνήξεται εἰς δόξαν Θεοῦ. » — Ταῦτα ἐξορκίσας ὕδωρ καθαρὸν πότισον τὸν ἀποσταλέντα καὶ ἄλειψον [καὶ] τὴν τομὴν τοῦ δηχθέντος καὶ ὑγιανεῖ.

5 φαλάγγων pro φαλαγγίων = phalangiorum. 7 θηρίων. Fort. θηρίον. 8 ταῦτα] Leg. τότε? τὸν ἀποσταλέντα i. e. aegrum ad monachum missum ut curaretur. 9 καὶ del. ὑγιαίνει cod.

the basilisk dragon, that terrible one, the tree-climbing serpent, the cloud-like serpent, the saffron-colored serpent, the blind and eyeless serpent, the crooked viper that carries its venom in its right jaw, which, if it bites a person, it is impossible to be healed, and furthermore the scorpion of the devil, and furthermore the 24 generations descended from phalanges, until the rebuke of the faithful Paul, the apostle of gracious name, shall reach them, through whom the biting beast shall die to the glory of God." Having exorcised these things with pure water, give drink to the one who has been sent and anoint the wound of the one who was bitten, and he shall be healed.

5 φαλάγγων read φαλαγγίων of the phalanxes 7 θηρίων. Perhaps θηρίον. 8 ταῦτα] Read τότε τὸν ἀποσταλέντα i.e. the sick person sent to the monk so that he might be cured.The and del. υγιαίνει cod.

EXCERPTA EX CODICE 82 (Paris. 2425)

Rhetorii Aegyptii capitula selecta.

De Rhetorio astrologo post Franciscum Boll (*Catal.*, I, p. 140 ss.; VII, p. 107; *Sphaera*, p. 52 ss.; *Griechische Kalender*, I [*Sitzungsber. Heidelberg. Akad.*, 16], 1910, p. 8 ss.) ipse copiosius disserui in *Mélanges de l'École franç. de Rome*, 1918, p. 38 ss, ita ut paucis verbis de vita et opere eius praecipua hic memorare sufficiat.

Apud Ioh. Camaterum Ῥητόριος Αἰγύπτιος dicitur (*Sphaera*, p. 11) et eum revera Aegyptium fuisse ex pluribus libri eius locis verisimile fit (e. g. p. 120 n. 2, p. 122, v. 11), sed Constantinopolim se transtulisse (p. c. ριγ', ρδ', etc.) et ibi artem suam regnante Anastasio exercuisse videtur. Nam eum ineunte saeculo VI scripsisse constat ex numeris longitudinum stellis adscriptarum in capitibus duobus (cf. notulas ad c. νη' et ξβ').

Ex titulo qui in codicibus Rhetorii excerptis praemittitur (*Catal.*, I, 141 ss. et cod. 82, f. 76), apparet eum « Antiochi thesauros » expilasse. Hoc sine dubio ad primam praecipue partem operis eius in *Catal.*, I, p. 142 ss. editam pertinet, quae definitiones explicat vocabulorum astrologicorum : hae enim ex Antiochi Introductionis libro primo (Εἰσαγωγικά, cf. *Catal.*, VIII, 3, p. 111 ss.) Rhetorium hausisse constat. Sed et quae de iniuriis et morbis mentis et corporis, de honoribus et artibus, de parentibus et filiis, capitibus ξα' — qη' infra editis exponuntur, eodem, ordine liber II Antiochi praebebat (*Catal.*, VIII, 3, p. 119, 13-19), ita ut haec quoque in usum suum convertisse Rhetorium appareat, quibusdam ex Ptolemaeo, Valente, et aliis scriptoribus additis.

Multa enim in toto opere ex scriptoribus posterioris aevi sumpsit, Paulo Alexandrino (*Catal.*, I, p. 154, 13; 160, 11), Anonymo anni 379 (cap. ξα'), Iuliano Laodicensi (c. νη'), fortasse Heliodoro (*Catal.*, VII, 113 sqq.). Recentiora haec cum « antiquiorum » doctrina commiscuit (παλαιοί vel ἀρχαῖοι *Catal.*, I, p. 143, 2; 154, 12; c. ξα', f. 117ᵛ; πβ', f. 127ᵛ; οζ', f. 133; ρδ', f. 137), praesertim « Aegyptiorum » (νδ', f. 90ᵛ, Paris. 2506 [= 10], κβ', f. 22ᵛ), inter quos Phnaïs nominatur (Paris. 10, f. 20, c. ιζ'). Poetas Dorotheum Sidonium (ριγ', f. 140ᵛ : ξα', f. 118; νε', f. 91ᵛ; 2506, κβ', f. 22ᵛ) [1] et Anubionem (πβ', f. 127ᵛ) laudavit, sed versus quos affert fortasse ab Antiocho mutuatus est.

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[1] In capitulo 18 (*Catal.*, I, p. 154, 16) Parisinus 2425 habet : Δωρόθεος ἐν τῷ δωδεκάτῳ βιβλίῳ.

EXCERPTS FROM CODEX 82 (PARIS. 2425)

Selected chapters of Rhetorius of Egypt.

Concerning the astrologer Rhetorius, after Francis Boll (Catal., I, p. 140 ff.; VII, p. 107; Sphaera, p. 52 ff.; Griechische Kalender, I [Sitzungsber. Høidelberg. Akad., 16], 1910, p. 8 ff.) I myself have discussed the matter more fully in Mélanges de l'École franç. de Rome, 1918, p. 38 ff., so that it suffices here to recall in a few words the main points about his life and work.

In Ioh. Camateros he is called Ῥητόριος Αἰγύπτιος (Sphaera, p. 11), and that he was indeed an Egyptian is made probable by several passages in his book (e. g. p. 120 n. 2, p. 122, v. 11), but he appears to have moved to Constantinople (p. c. pry', pd', etc.) and to have practiced his art there during the reign of Anastasius. For it is established that he wrote at the beginning of the sixth century from the numbers of longitudes assigned to the stars in two chapters (cf. notes on c. vn' and Eß').

From the title prefixed to the excerpts of Rhetorius in the codices (Catal., I, 141 ff. and cod. 82, f. 76), it is apparent that he plundered "the treasuries of Antiochus." This without doubt pertains primarily to the first part of his work edited in Catal., I, p. 142 ff., which explains the definitions of astrological terms; for it is established that Rhetorius drew these from the first book of Antiochus's Introduction (Εἰσαγωγικά, cf. Catal., VIII, 3, p. 111 ff.). But also what is set forth concerning injuries and diseases of mind and body, concerning honors and arts, concerning parents and children, in the chapters a' — чn' edited below, was provided by Book II of Antiochus in the same order (Catal., VIII, 3, p. 119, 13–19), so that Rhetorius appears to have adapted these as well for his own use, with certain additions from Ptolemy, Valens, and other writers.

For in the whole work he drew much from writers of a later age, from Paulus Alexandinus (Catal., 1, p. 154, 13; 160, 11), from the Anonymous of the year 379 (cap. Ea'), from Iulianus Laodicensis (c. vn'), and perhaps from Heliodorus (Catal., VII, 113 sqq.). These more recent materials he mixed with the doctrine of "the ancients" (παλαιοί vel ἀρχαῖοι Catal., 1, p. 143, 2; 154, 12; c. Ɛa', f. 117′; mß', f. 127*; oT', f. 133; pd', f. 137), especially of "the Egyptians" (vb', f. 90', Paris. 2506 [= 10], xß', f. 22′), among whom Phnais is named (Paris. 10, f. 20, c. 17'). He cited the poets Dorotheus of Sidon (piy', f. 140°: Ea', f. 118; ve', f. 91′; 2506, xß', f. 22°) 1 and Anubion (πß', f. 127°), but the verses he quotes he may have borrowed from Antiochus.

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1 In chapter 18 (Catal., I, p. 154, 16) Parisinus 2425 has: Δωρόθεος ἐν τῷ δωδεκάτῳ βιβλίῳ.

Item Teucrum Babylonium (*Catal.*, VII, p. 192, cf. Paris. 2506, f. 22ᵛ, κβ', ad eundem referendum est cap. ξη', f. 122? cf. Boll, *Sphaera*, 5 ss.) et Critodemum (οζ', f. 123ᵛ [e Valente?]) num legerit iure dubitaveris, immo e traditione quadam cognovisse suspicari licet. Ipsos autem libros evolvit sine dubio et Ptolemaei, cuius locos longos ad verbum descripsit (*Catal.*, I, p. 145, c. 1; p. 152, c. 13; p. 154, c. 18 [Paris. habet ἐν τῷ κε' κεφαλαίῳ]; VII, p. 192; νδ', f. 89ᵛ; ξα', f. 120; πβ', f. 128ᵛ; πγ', f. 129, etc.), et Vetti Valentis, cuius capitula accurate indicat, unde intellegimus « Anthologiorum » exemplar quod adhibuit, integrius esse quam mutila quae servantur (*Catal.*, I, p. 152, c. 13; p. 154, c. 18; c. ξα', f. 117ᵛ; ξδ', f. 119ᵛ; οη', f. 125; πα', f. 126; cf. Paris. 2506, c. ι'-κβ').

Codex Parisinus 2425 est solus, inter eos certe qui adhuc descripti sunt, qui Rhetorii opus praebeat, sicut iam tempore excerptoris Byzantini qui summarium confecit (συγκεφαλαίωσις, *Catal.*, VIII, 3, p. 104) legebatur, excepto ultimo capitulo, quod cum « genituras imperatorum » explicaret, librarius describere veritus est (ν infra post c. ριζ'). Sed illud opus iam tum mancum et saucium fuisse vel ex eo apparet quod nonnulla capitula Rhetorii quae hic desunt, alib traduntur (e. g. in Parisino 2506 [= 10], f. 24ᵛ, c. κθ' ss. et Marciano 335 [= Venet. 7], f. 107-112ᵛ.

Non uno codice 2425 in edendis capitulis, quae hic invenies, usi sumus, sed plerumque validum subsidium excerpta nobis attulerunt quae epitomator Byzantinus paulo post annum 884 confecit et in syntagmate saeculi XI praecipue codicibus Paris. 2506 [= 10] f. 1 ss., cuius Paris. 2429 [= 9] apographum est, et Marciano 335 [= Venet. 7], f. 100 ss. traduntur. Rhetorii textum hic saepe decurtatum esse non mirum est, sed eum interdum tamen integrius vel rectius quam in Parisino 2425 servatum esse satis constat; immo librarius huius Parisini, qui orthographiam pessime custodivit et omnino neglegenter munus suum explevit, nomina auctorum a Rhetorio enuntiatorum, quasi nullius momenti ei essent, tacuit vel circumiit (e. g. Valentis commemorationem suppressit c. ξα', ξδ', οη', πα', pro Anubione « sapientium quendam » substituit c. πβ', f. 127ᵛ; etc.). In his maxime epitomator saeculi IX ad genuinum Rhetorii textum restituendum et ad fontes eius cognoscendas maximo nobis est usui. Sed et alibi textum eius recepimus, praesertim cum verba eius aliis fontibus collatis confirmarentur.

Alia Rhetorii capitula (c. ξη' ss., πδ' ss.) contractiore forma iam e codicibus Italicis vel Germanicis a Francisco Boll edita erant. E pleniore Parisini 2425 textu varias lectiones tantum decerpere poteramus, sed omnem verborum continuationem exhibere satius visum est quam additamenta eius uberrima enotare, ita ut mediam partem ampli operis uno in loco totam fere legi possit.

* * *

Inter omnia quae hic edentur Rhetorii capita, maximi est momenti grande illud (νζ') quod Ἀποτελέσματα τοῦ πίνακος τῆς δωδεκατόπου inscribitur. Cuius auctor antiquissimus Hermes Trismegistus in codicibus secundae classis memora-

Likewise whether he actually read Teucer of Babylon (Catal., VII, p. 192, cf. Paris. 2506, f. 22°, xß', to the same reference belongs cap. Eη', f. 122? cf. Boll, Sphaera, 5 ff.) and Critodemus (oZ', f. 123' [from Vettius Valens?]) one may rightly doubt; indeed one may suspect that he came to know them through some intermediary tradition. The books he undoubtedly unrolled himself, however, were those of Ptolemy, whose long passages he copied word for word (Catal., I, p. 145, c. 1; p. 152, c. 13: p. 151, c. 18 [Paris. has ἐν τῷ κε' κεφαλαίῳ]; VII, p. 192; vd', f. 89°; Ea', f. 120; mß', f. 128'; wy', f. 129, etc.), and those of Vettius Valens, whose chapters he cites with precision, from which we gather that the copy of the "Anthologies" he used was more complete than the mutilated copies that survive (Catal., I, p. 152, c. 13: p. 154, c. 18; c. Ea', f. 117'; ED', f. 119'; on', f. 125; na', f. 126; cf. Paris. 2506, c. 17'-xB').

Codex Parisinus 2425 is the only one, certainly among those that have so far been described, which preserves the work of Rhetorius, just as it was read at the time of the Byzantine excerptor who compiled the summary (ovΓkepalaiwoiç, Catal., VIII, 3, p. 104), with the exception of the last chapter, which, since it explained "the nativities of emperors," the scribe was afraid to copy (see below after c. piZ'). But that work was already at that time defective and damaged, as is evident from the fact that several chapters of Rhetorius that are missing here are transmitted elsewhere (e.g., in Parisinus 2506 [= 10], f. 24', c. ×8′ ss. and Marcianus 335 [→ Venet. 7], f. 107–112.

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In editing the chapters which you will find here, we did not rely on codex 2425 alone, but for the most part the excerpts which a Byzantine epitomator compiled shortly after the year 834 and which are transmitted in an eleventh-century compilation principally in codices Paris. 2506 [= 10] f. 1 ss., of which Paris. 2429 [= 9] is a copy, and Marcianus 335 [= Venet. 7], f. 100 ss., furnished us with valuable support. It is not surprising that the text of Rhetorius is often abridged here, but it is well established that it has nonetheless sometimes been preserved more completely or more correctly than in Parisinus 2425; indeed the scribe of this Parisinus, who observed orthography most poorly and performed his task with complete negligence, suppressed or passed over the names of authors cited by Rhetorius, as though they were of no importance to him (e.g., he suppressed the mention of Valens in cc. Ea', Ed', oη', ma', and substituted for Anoubion "some wise man" in c. πß', f. 127'; etc.). In these matters especially the epitomator of the ninth century is of the greatest use to us in restoring the genuine text of Rhetorius and in identifying his sources. But we have also adopted his text elsewhere, especially when his words were confirmed by collation with other sources.

Other chapters of Rhetorius (c. chapters 88 ff., 84 ff.) had already been edited in a more contracted form from Italian or German codices by Franz Boll. From the fuller text of Parisinus 2425 we were able to excerpt only various readings, but it seemed better to present the entire continuous sequence of words than to note its very abundant additions, so that nearly the whole middle portion of the large work can be read in one place.

Among all the chapters of Rhetorius to be published here, of the greatest importance is that grand one (chapter 57) which is inscribed 'Αποτελέσματα τοῦ πίνακος τῆς δωδεκατόπου. Its author, the most ancient Hermes Trismegistus, is mentioned in the codices of the second class

tur, quod indicibus aliis (e. g. p. 131, v. 5; p. 132, n. 1) saltem ex parte confirmatur. De doctrina Hermetis duodecim locorum (δωδεκάτοπος) pluribus verbis disserui in *Revue de philologie*, 1918, p. 63 ss. Ex libello qui ferebatur Hermetis sine dubio graece altero ante C. n. saeculo conscripto iam Thrasyllus, astrologus Tiberii imperatoris, hanc doctrinam Romanis exposuit (*Catal.*, VIII, 3, p. 101, 16). Sed et Serapio Alexandrinus ante eum, si discipulus est Hipparchi, hoc opusculum Aegyptiacum legit (infra, f. 156ᵛ). Postea dogmata varia de duodecim locis sphaerae astrologi aetatis et Romanae et Byzantinae fere omnes exposuerunt (*Revue de philologie*, l. c, p. 65 ss.).

Quaenam praebeat Rhetorius, qui, ut supra diximus, collectanea sua praecipue ex Antiochi Introductione sed et ex aliis fontibus congessit, hic accuratius inquirendum est. Certissimum videtur eum ex duobus libris excerpta quae composuit hausisse. Nam saepe cum de effectibus singulorum planetarum in loco quodam sitorum in principio iam tractaverit, iterum in fine de iisdem plura sed diversa adiecit singulari quadam discrepantium mixtura. Quod in quarto et sexto loco maxime offensionem affert. Ita duodecim horum capitulorum unumquodque in duas partes facile dividitur :

a) Pars prior saepe ad verbum conspirat cum excerptis de XII locis quae in Vettii Valentis Ἀνθολογίαις (II, 5-14; cf, *Catal.*, V, 2, p. 156) servantur, ubi manca et mutila sunt sive scriptoris, sive librarii, sive utriusque culpa. Sed ea ab eodem libro orta esse atque collectanea Rhetorii primo obtutu, si ea comparaveris, manifestum fiet. Librum autem illum Introductionem Antiochi esse, collato summario Parisino horum Εἰσαγωγικῶν (*Catal.*, VIII, 3, p. 117; cf. infra p. 132, n. 1) probabile videtur. Sed quamvis adhuc incertum maneat utrum Antiochus ante Vettium Valentem vixerit an postea (cf. *Mélanges École franç. de Rome*, 1918, p. 39, n. 6), eum certe a Valente nusquam laudari constat. Itaque verisimilius videtur fontem illorum communem Hermetis libellum esse, cuius placita Antiochus et Valens, sicut ante eos Thrasyllus, repetierunt, Antiochum autem a Rhetorio compilatum esse.

Attamen ex his quae in loco VIII exponuntur quaedam (v. infra) in capite quoque οζ'. Καθολικὰ σχήματα βιαιοθανάτων, inveniuntur, ubi auctor nominatur Critodemus, cuius opere astrologico Vettium Valentem alias usum esse scimus. An hunc librum fontem et Valentis et Antiochi sive Rhetorii fuisse putandum? Haec coniectura veritatem vix assequitur, nam si contextum verborum legeris, persuasum tibi erit, illa ex capitulo de biothanatis a Rhetorio huc translata et medio in argumento inclusa esse.

b) Partem autem posteriorem duodecim capitulorum cum Firmici Materni lib. III, cap. 2-7 et 13 arcta necessitudine coniunctam esse animadverti, ita ut plerumque astrologus saeculi quarti fontem, a quo Rhetorii dogmata manant, fideliter latine expressisse appareat, rhetorico quodam fuco adiecto, et verba eius interdum ex graecis melius intelligantur vel corrigi possint. Attamen horum praeceptorum ordo omnino differt cum in Firmico disponantur secundum seriem pla-

which is confirmed at least in part by other indices (e.g. p. 131, v. 5; p. 132, n. 1). I have discussed at length the doctrine of Hermes on the twelve places (δωδεκάτοπος) in the Revue de philologie, 1918, p. 63 ff. From the booklet attributed to Hermes, doubtless composed in Greek in the second century before the common era, Thrasyllus, the astrologer of the emperor Tiberius, had already expounded this doctrine to the Romans (Catal., VIII, 3, p. 101, 16). But also Serapion of Alexandria before him, if he was a disciple of Hipparchus, read this Egyptian little work (below, f. 156). Afterwards nearly all astrologers of both the Roman and Byzantine age expounded the various doctrines concerning the twelve places of the sphere (Revue de philologie, l. c., p. 65 ff.).

What Rhetorius provides — who, as we said above, compiled his collectanea primarily from Antiochus's Introduction but also from other sources — must be examined here more carefully. It seems most certain that he drew the excerpts he composed from two books. For often, having already treated the effects of individual planets situated in a certain place at the beginning, he added again at the end more but different material on the same subjects, with a peculiar mixture of discrepancies. This causes the greatest difficulty in the fourth and sixth place. Thus each of the twelve chapters is easily divided into two parts:

a) The prior part often agrees word for word with the excerpts on the XII places preserved in Vettius Valens's Ἀνθολογίαι (II, 5–14; cf. Catal., V, 2, p. 156), where they are defective and mutilated, whether through the fault of the author, or the copyist, or both. But that they originated from the same book as the collectanea of Rhetorius will become manifest at first glance, if you compare them. That that book is the Introduction of Antiochus seems probable from a comparison with the Parisian summary of these Εἰσαγωγικά (Catal., VIII, 3, p. 117; cf. below p. 132, n. 1). But although it remains uncertain whether Antiochus lived before Vettius Valens or after (cf. Mélanges École franç. de Rome, 1918, p. 39, n. 6), it is at any rate established that he is nowhere cited by Valens. Therefore it seems more probable that the common source of those two is a booklet of Hermes, whose doctrines Antiochus and Valens, just as Thrasyllus before them, repeated, and that Antiochus was compiled by Rhetorius.

However, from those things which are set forth in place VIII, certain ones (see below) are also found in the chapter oZ', KaÐoliká oxnuata Biao@avdтwv, where the author is named Critodemus, whose astrological work we know was used by Vettius Valens elsewhere. Should we think that this book was the source for both Valens and Antiochus or Rhetorius? This conjecture scarcely approaches the truth, for if you read the context of the words, you will be persuaded that those passages were transferred here from the chapter on biothanati by Rhetorius and inserted in the middle of the argument.

b) Moreover, I have observed that the latter part of the twelve chapters is closely connected with Firmicus Maternus, book III, chapters 2–7 and 13, such that the astrologer of the fourth century generally appears to have faithfully rendered in Latin the source from which the doctrines of Rhetorius flow, with a certain rhetorical embellishment added, and his words can sometimes be better understood or corrected from the Greek. However, the order of these precepts differs entirely, since in Firmicus they are arranged according to the sequence of the pla-

netarum qui duodecim loca percurrunt, in Rhetorio contra secundum seriem locorum in quos singuli planetae recipiuntur. Uter horum ordinum in fonte communi servatus sit, non omnino perspicuum est. Attamen Rhetorio fides maior habenda est, quamquam paene incredibili socordia in loco quarto, i. e. Dea, plurima quae ad locum nonum, i. e. Deum, pertinent inseruit, quae iterum iisdem fere verbis in loco nono repetiit; item quae in loco quarto, i. e. Bona Fortuna, de Mercurio et Luna profert, loci undecimi, i. e. Boni Daemonis, propria sunt atque ibi rectius leguntur. Sed plura habemus apud astrologos exempla eiusdem argumenti, i. e. bonorum et malorum quae in singulis sphaerae locis septem planetae efficiunt [1]. Praeter ceteros memorandus est Paulus Alexandrinus qui non nunquam ad verbum, praecipue in loco VIII, cum Rhetorio conspirat et materiem eodem ordine digessit.

Quaenam sit origo illorum quae Rhetorio cum Firmico sunt communia non liquet. Fieri potest ut haec quoque ex alia parte eiusdem Antiochi operis sumpta sint, sed ista coniectura summario Εἰσαγωγικῶν Parisino (*Catal.*, VIII, 3, p. 117) non fulcitur, nec cognatione ulla haec coniunguntur cum versibus, qui Antiocho tribuuntur, « de planetis in loco geniturae», (*Catal.*, I, p. 108 ss. editis [2]. Accedit quod Paulus Alexandrinus, cuius epitomen valde decurtatam ab eodem fonte derivatam esse atque Rhetorii collectanea ex multis locis eius apparet, modo cum priore, de qua supra diximus, parte duodecim capitulorum, modo cum posteriore congruit. Auctor antiquissimus a quo haec, sicut antecedentia de septem sortibus, usque ad Paulum tradita sunt, sine dubio Hermes est Trismegistus (*Rev. de Phil.*, l. c., p 66), sed quis liber inter archetypum Aegyptiacum et Pauli Introductionem medius intervenerit ignoramus. Huic quaestioni implicatissimae operam dent, qui de auctoribus Firmici inquirent.

F. 88v. νδ'. Ἐπίσκεψις πινακική [3].

<Ἡ> πινακικὴ ἐπίσκεψις οὕτως ζητεῖται· πρὸ πάντων δέον ζητεῖν περὶ εὐτοκίας καί δυστοκίας καὶ οὕτως τὰς τῶν φώτων δορυφορίας εἰ ὑπὸ τῶν αἱρετιστῶν δορυφορεῖται ἢ τῶν ἀνταιρετιστῶν καὶ εἰ ἐν ἀρσενι-

Parisinum 2425 ubique littera P signavi, quo solo traditur hoc cap. Orthographica tacite correxi. 1 Ἡ om. in spatio P. 3 εὐτοκίας καὶ δυστ.] De his agitur in cap. νε' (p. 125). 4 εἰ] ἢ P.

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[1] Cf. *Catal.*, I, p. 108 ss.; cod. Vatic. 1506 [= Rom. 20], f. 121 ss.; cf. *Rev. de philologie*, 1918, p. 66, n. 6. — Contra Iohan. Camaterus (ed. Miller, *Notices et extr. des mss. de la B. N.*, XXIII, part. 2, p. 78 ss.) Firmici ordinem sequitur.

[2] De his versibus, qui Dorothei esse videntur et ab Antiocho in libro suo inserti, cf. Boll, *Das Kalender des Antiochos* (*Sitzungsber. Heidelberg. Akad.*, XVI), 1910, p. 9 ss.; cf. *Mélanges École franç. de Rome*, 1918, p. 39.

[3] Cf. cod. Paris. 2381 [= 45], f. 61v : Περὶ πινακικῆς ἐπισκέψεως. Πινακικὴ ἐπίσκεψις λέγεται δίπτυχον δελταριον ἐν ᾧ τὸν ζῳδιακὸν κύκλον ἐγγράψαντο

nets which pass through the twelve places, whereas in Rhetorius, on the contrary, according to the sequence of the places into which the individual planets are received. Which of these orders was preserved in the common source is not entirely clear. Nevertheless, greater trust must be placed in Rhetorius, although with an almost incredible negligence in the fourth place, i.e., the Goddess, he inserted a great many things pertaining to the ninth place, i.e., the God, which he then repeated in nearly the same words in the ninth place; likewise, what he presents in the fourth place, i.e., Good Fortune, concerning Mercury and the Moon, properly belongs to the eleventh place, i.e., the Good Daemon, and is read more correctly there. But we have among the astrologers further examples of the same subject, i.e., the goods and evils which the seven planets produce in the individual places of the sphere[1]. Among others, Paulus Alexandrinus is worthy of mention, who not infrequently agrees word for word with Rhetorius, especially in place VIII, and arranged the material in the same order.

It is unclear what the origin of those things that Rhetorius and Firmicus have in common is. It is possible that these too were taken from another part of the same work of Antiochus, but this conjecture is not supported by the summary of the Parisian Εἰσαγωγικῶν (Catal., VIII, 3, p. 117), nor are these connected by any relationship with the verses attributed to Antiochus, "on the planets in the place of nativity," published in Catal., 1, p. 108 ff. There is the additional fact that Paulus Alexandrinus, whose highly abridged epitome appears from many passages to have been derived from the same source as the collections of Rhetorius, agrees sometimes with the former part of the twelve chapters, of which we spoke above, and sometimes with the latter. The most ancient author from whom these things, just like the preceding ones concerning the seven lots, were transmitted down to Paulus, is without doubt Hermes Trismegistus (Rev. de Phil., l. c., p. 66), but we do not know which book intervened as an intermediary between the Egyptian archetype and the Introduction of Paulus. Let those who will inquire into the sources of Firmicus devote their efforts to this most complex question.

G. gen. 54. Tabular examination

The tabular examination is sought as follows: before all else it is necessary to inquire concerning easy birth and difficult birth, and in this way concerning the bodyguard escorts of the luminaries, whether the luminaries are escorted by those of the sect or by those of the opposite sect, and whether in a masculine

I have designated Parisinum 2425 throughout with the letter P, by which alone this chapter is transmitted. Orthographical matters I have silently corrected. 1 'H omitted in space P. 3 eŭtokias kai duot.] These are discussed in chapter ve' (p. 15). 9] P.

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1 Cf. Catal., I, p. 108 ff.; cod. Vatic. 1506 Rom. 20[illegible], f. 121 ff.; cf. Rev. de philologie, 1918, p. 66, n. 6. On the contrary, Iohan. Camaterus (ed. Miller, Notices et extr. des mss. de la B. N., XXIII, part. 2, p. 78 ff.) follows the order of Firmicus. * On these verses, which appear to be those of Dorotheus and were inserted by Antiochus in his book, cf. Boll, Das Kalender des Antiochos (Sitzungsber. Heidelberg. Akad., XVI), 1910, ff.; cf. m. 9 Mélanges École franç. de Rome, 1918, p. 39.

3 Cf. cod. Paris. 2381 [= 45], f. 61' : Concerning tabular inspection. Tabular inspection is said to be a diptych tablet on which the Zodiacal circle has been inscribed

κοῖς ζῳδίοις εἰσὶν ἢ ἐπὶ θηλυκοῖς τεταρτημορίοις τοῦ πίνακος, εἰ τὰ φῶτα εὐσύνδετα ἢ ἀσύνδετα πρὸς ἀλλήλους καὶ τὸν ὡροσκόπον τυγχάνει, εἰ ὁ μὲν <ἐν> ἀρσενικῷ, ἡ δὲ ἐν θηλυκῷ καὶ πάλιν ἐναλλάξ· πολλὴ γάρ τίς ἐστιν ἀπὸ τούτων ἐνέργεια. καὶ τότε ζήτει τοὺς τριγω-
5 νικοὺς δεσπότας τοῦ αἱρετικοῦ φωτὸς καὶ τοῦ ὡροσκόπου καὶ τοὺς οἰκοδεσπότας αὐτῶν καὶ τοὺς ὁριοκράτορας Ἡλίου καὶ Σελήνης καὶ τὰ δωδηκατημόρια τῶν ἀστέρων ποῦ ἢ πρὸς τίνας ἐκπίπτουσι· <ζήτει> καὶ τὸν κλῆρον τῆς τύχης καὶ τοῦ δαίμονος καὶ τὸν κύριον αὐτῶν· οὗτοι γὰρ ὕπαυγοι πεπτωκότες καὶ ὑπὸ κακοποιῶν θεωρούμενοι ἢ
10 ἐμπεριεχόμενοι ἢ καὶ ἀλλήλοις ἐναντιούμενοι καὶ κακῶς πεπτωκότες ἄτροφα ποιοῦσι τὰ τικτόμενα, μάλιστα τῶν φώτων ὑπὸ κακοποιῶν θεωρουμένων ** ἢ καὶ ὑβρισμένην λέγε τὴν μητέρα, πλέον δὲ ἐν τῷ Καταβιβάζοντι. ἐν δὲ ταῖς τελευταίαις μοίραις τυχοῦσα μητρὸς ἀγένειαν σημαίνει, δίχα δὲ Ζυγοῦ διὰ τὸ τὰς τελευταίας μοίρας
15 τοῦ Ζυγοῦ καλεῖσθαι αὔξησιν[1] καὶ δίχα Καρκίνου διὰ <τὸ> τὰς τελευταίας μοίρας τοῦ Καρκίνου καλεῖσθαι θεῶν γαῖαν *** [1].

Ζήτει δὲ καὶ τοὺς τριγωνικοὺς δεσπότας τοῦ ὑπογείου κέντρου· ὁ γὰρ πρῶτος σημαίνει τὴν τοῦ θανάτου ποιότητα, ὁ δὲ δεύτερος τὸ σῖνος· ἐὰν οὗτοι κακῶς κεῖνται ἢ καὶ ὑπὸ κακοποιῶν θεωροῦνται,
20 κακοποιοῦσιν τὸν θάνατον καὶ τὸ σῖνος.

1 εἰσὶν e corr. P. εἰ] ἢ P. 2 ἢ] καὶ P. 3 εἰ] ἢ P. ἐν suppl. 7 ζήτει suppl. 12 lacunam signavi. De Venere agi videtur (τυχοῦσα v. 13). ὑμβρησμένην P. 15 τὸ suppl. 16 Lacunam sign. Multa hic deesse videntur, nam quae sequuntur finis est alius argumenti, videlicet de centris, quod erat τρίτη σκέψις, nam τετάρτη sequitur. Δευτέρα σκέψις tota periit.

οἱ ἀστρολόγοι καὶ τὰς τῶν ζῳδίων ψήφους ἀπέθεντο ἐν τῷ δελταρίῳ· ἐπειδὰν γὰρ γένεσίν τινος εν (?) ἐβουλήθησαν μαθεῖν, οὕτως αὐτοὺς ὑπετίθεντο ἐν τῷ κύκλῳ τῶν ζῳδίων ὥσπερ τότε καὶ ἦν ἡ γένεσις ἐν τῷ οὐρανῷ τῶν ἀστέρων. Cf. Vettius Val., IV, 11 (p. 173, 26): ἐγγυμνασθέντας τῇ πινακικῇ καὶ φυσικῇ τῶν ἀστέρων θεωρίᾳ καὶ τῶν πρὸς τὰ φαινόμενα κανόνων πραγματείᾳ, infra p. 126 ad titulum cap. νζ' et *Catal.*, VIII, 3, p. 97. 16.

[1] Cur Librae extrema αὔξησις appellentur non intellego, nam de incremento noctis post aequinoctium autumnale, cuius Libra signum est, vix agi potest. Sed signa astronomica Librae et Capricorni confusa esse crediderim, nam si solstitium brumale gradu octavo Capricorni, sicut Babylonii, statueris (cf. Vitruv. IX, 2 [5]), vel quinto decimo, sicut Eudoxus, in gradibus posterioribus αὔξει φῶς, ut in calendario Antiochi notatur ad d. 25 Decembris (cf. *Natalis Invicti* in *Comptes rendus Acad. Inscr.*, 1911, p. 292 ss.).

[2] In Cancro et in Capricorno portae caeli esse credebantur, sed secundum Numenium philosophum Cancer porta hominum vocabatur, quia per hunc fiebat descensus animarum, Capricornus autem deorum, quia per eum animae ad sedem immortalitatis ascendebant; cf. Procl., *In Remp. Plat.*, II, 128 ss., Kroll; Macrob., *Somn. Scip.*, I, 12, 1 ss.

whether they are in masculine signs or in feminine quadrants of the table, whether the luminaries happen to be well-connected or unconnected to each other and to the horoscope, whether the one is in a masculine and the other in a feminine sign and again alternately; for there is considerable influence arising from these things. And then seek the trigonal lords of the sect light and of the horoscope, and their house rulers, and the term lords of the Sun and Moon, and the dodecatemoria of the stars, where or toward which of them they fall; seek also the Lot of Fortune and the Lot of the Daemon and their lord; for these, when fallen under the beams and beheld by malefics, or surrounded by them, or opposing one another, and fallen in bad positions, cause those born to be malnourished, especially when the luminaries are beheld by malefics, or declare the mother to have been dishonored, and more so in the Descending Node. But when it chances to be in the final degrees, it signifies the mother's low birth, except in Libra because the final degrees of Libra are called "increase," and except in Cancer because the final degrees of Cancer are called "the earth of the gods."***1.

Also seek the trimetrical lords of the subterranean angle; for the first signifies the quality of death, and the second the harm; if these are badly placed or are also beheld by malefics, they make the death and the harm worse.

1 are corr. P. if] the P. 2 or also P.|P.3 if] the P. in suppl. 7 ζήτει suppl.

n12 I signed the gap. It seems to be about Venus (τυχοῦσα v. 13). ὑμβρησμένην P. 15 tonsuppl. 16 lacuna sign. Many things seem to be lacking here, for what will follow is the end of another argument, namely, of the ashes, which was the third chapter, for it is followed by four. The whole of his thinking is lost.

The astrologers also deposited the tallies of the zodiac signs in the tablet; for whenever they wished to learn someone's nativity, they would arrange them in the circle of the zodiac just as the stars were at the time of the nativity in the sky. Cf. Vettius Val, IV, 11 (μ 173, 26): ἐγγυμνασθέντας τῇ πινακικῇ καὶ φυσικῇ τῶν ἀστέρων θεωρίᾳ καὶ τῶν πρὸς τά φαινόμενα κανόνων πραγματείᾳ, infra p. 126 ad titulum cap. vZ' et Catal., VIII, 3, p. 97. 16.

1 I cannot understand why the last degrees of Libra are called αὔξησις, for it can hardly refer to the increase of night after the autumnal equinox, of which Libra is the sign. But I would believe that the astronomical signs of Libra and Capricorn have been confused, for if you place the winter solstice at the eighth degree of Capricorn, as the Babylonians did (cf. Vitruv. IX, 2 [5]), or at the fifteenth, as Eudoxus did, in the later degrees αὔξει φώς, as is noted in the calendar of Antiochus for Dec. 25 (cf. Natalis Invicti in Comptes rendus Acad. Inscr., 1911, p. 292 ss.).

2 In Cancer and in Capricorn the gates of heaven were believed to exist, but according to the philosopher Numenius, Cancer was called the gate of men, because through it the descent of souls took place, while Capricorn was called the gate of the gods, because through it souls ascended to the seat of immortality; cf. Proct., In Remp. Plat., II, 128 ff., Kroll; Macrob., Somn. Scip., 1, 12, 1 ff.

Ἐν δὲ τῇ τετάρτῃ σκέψει δέον ζητεῖν τὰς συνόδους καὶ πανσελήνους ἐν ποίοις τόποις τετυχήκασιν καὶ τίσι συνάπτουσιν ἀπὸ συνόδου ἢ πανσελήνου. βλέπε δὲ καὶ τίνες προαναφέρονται τοῖς φωσὶν καὶ ἐπαναφέρονται· καὶ ἐὰν μὲν ἀγαθοποιοὶ τύχωσιν, εὖ ἂν εἴη τὰ τῆς τύχης καὶ περὶ τῶν γονέων· εἰ δὲ κακοποιοὶ καὶ παραιρέται, λέγε τοὺς γονέας ἀλλοφύλους ἢ ἀλλοεθνεῖς ἢ ἀγενεῖς ἢ ταπεινούς· οὐ μὴν ἀλλὰ καὶ τὰ παρὰ τῶν γονέων διαφθείρεσθαι ἢ καὶ ὀφθαλμῶν ἀλγηδόνας. ἀλλὰ δὴ καὶ οἱ ὁριοκράτορες Ἡλίου καὶ Σελήνης κακοὶ καὶ ὕπαυγοι πεπτωκότες τοὺς γονεῖς καὶ τοὺς τεχθέντας ταπεινοὺς σημαίνουσιν· ὁμοίως δὲ καὶ τὰ φωτα ἐὰν εὕρῃς ἐν τροπικῷ ζωδίῳ, λέγε τοὺς γονεῖς ἀλλοφύλους ἢ ἀλλοεθνεῖς εἶναι[1]. ὁμοίως δὲ καὶ οἱ κακοποιοὶ μόνοι καθυπερτεροῦντες τὴν Σελήνην ἢ τὸν Ἥλιον κατὰ ἑξάγωνον ἢ τετράγωνον μᾶλλον κινδύνων εἰσὶν δηλωτικοί, ἐσθ' ὅτε δὲ καὶ βιοθανασίας. βλέπε δὲ καὶ τοὺς κυρίους τῶν συνοδοπανσελήνων καὶ τριγωνικοὺς αὐτῶν δεσπότας πῶς κεῖνται καὶ ὑπὸ τίνων θεωροῦνται καὶ ποίας φάσεις ἔχουσιν, καὶ <εἰ> μὴ ἀπόστροφοί εἰσιν τῶν συνόδων ἢ πανσελήνων ἢ ἐναντιοῦνται τοῖς τόποις. αἱ συνοδοπανσέληνοι καὶ οἱ κύριοι αὐτῶν ὑπὸ κακοποιῶν θεωρούμενοι καὶ τῶν κυρίων τῶν συνοδοπανσελήνων ἀποστρόφων ὄντων ἢ ἐναντιουμένων, βιοθανασίας εἰσὶ δηλωτικοί. εἰ δὲ καὶ ὁ κύριος τῆς κατὰ πῆξιν Σελήνης τύχῃ ἀπόστροφος ὢν αὐτῆς καὶ ὁ κύριος τοῦ ὡροσκόπου ἀπόστροφος αὐτοῦ, οὔτε ἄνθρωπος ἔσται ὁ γεννηθεὶς ἀλλὰ τέρας ἢ τετράποδον· καὶ εἰ μὲν ἀγαθοποιοὶ ἐπιθεωροῦσι τὰ κέντρα, τῶν χειροηθῶν ἢ ἐκθειαζομένων ἔσται τὸ γεννηθὲν οἷον κύων ἢ αἴλουρος <ἢ> ὄρνις[2] καὶ τὰ ὅμοια· εἰ δὲ καὶ κακοποιοὶ ἐπιθεωρήσουσιν τὰ κέντρα τῶν ἀγαθοποιῶν ἀποστρόφων ὄντων, ἄγριον <τι ζῷον> ἔσται τὸ γεννηθέν.

Ἐν δὲ τῇ πέμπτῃ σκέψει δέον ζητεῖν τὸν κλῆρον τῆς τύχης καὶ τοῦ δαίμονος καὶ τῆς βάσεως καὶ τοῦ ὑψώματος τῆς γενέσεως καὶ τὰς φάσεις αὐτων καὶ τὰς τοποθεσίας[3]· ἐὰν γὰρ καὶ ἀπόστροφοι

4 ἐάν] εἰ P. 16 εἰ suppl. ἀπόστροφοι] οι e corr. P. 20-26 in caput ξη' περὶ δεκανῶν ἀσελγοποιῶν (infra f. 122) perperam inseruit excerptum M(onacense), cf. *Catal.*, VII, p. 115, 27 ss. 21-22 οὔτε ἄνθρωπός ἐστιν ὁ γεννηθεὶς οὔτε κτῆνος ἀλλὰ τέρας τι ἄσημον M; cf. 123, 16. 23 κακοποιοὶ male M. 24 ὄρνις om. M. Recte κύων pro κριός traditur. Boll (*Catal.*, VII, p. 248) contulit Ptolem., *Tetrab.*, p. 123, 18: τῶν ἐκθειαζομένων οἷον κυνῶν ἢ αἰλούρων ἢ πιθήκων ἢ τῶν τοιούτων; cf. infra n. 2. ἢ suppl., cf. infra n. 2. 26 τι ζῷον ex M suppl. 29 βάσεις P; corr.

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[1] Similia infra in cap. qη', Περὶ ἀλλοφύλων γονέων, v. 3.

[2] Legebatur, opinor, apud Antiochum, Rhetorii fontem, οἷον κύων ἢ αἴλουρος ἢ πίθηκος ἢ ἶβις ὄρνις quae omnia sunt animalia dodecaori (c. infra p. 122, n. 1). Nam ὄρνιν hic gallum dici non potest, cum nusquam is quasi deus cultus fuisse videatur.

[3] Similia docebantur in capp. κ̅γ̅', κζ' «Introductionis» Antiochi (*Catal.*, VIII, 3, p. 117, 28 ss.); cf. ipsum Rhetorium, *Catal.*, I, p. 160, c. 47.

In the fourth consideration, one must seek out the conjunctions and full moons, in what places they have occurred and with what planets they are in contact from conjunction or full moon; observe also which planets rise before the luminaries and which rise after them. And if benefic planets happen to be present, the matters of fortune and those concerning the parents will be favorable; but if malefic planets and those that deprive are present, declare the parents to be of foreign race or foreign nation, or of low birth, or humble; and moreover that the inheritance from the parents will be squandered, or also that there will be pains of the eyes. Furthermore, the bound-lords of the Sun and Moon, when malefic and fallen under the rays, signify that the parents and those born are of humble station; likewise also, if you find the luminaries in a tropical sign, declare the parents to be of foreign race or foreign nation. Likewise also, malefic planets alone overcoming the Moon or the Sun by sextile or square are more indicative of dangers, and sometimes also of a violent death. Observe also the lords of the syzygy conjunctions and full moons and their trigon lords, how they are positioned and by which planets they are observed and what phases they have, and whether they are averse to the conjunctions or full moons or are in opposition to those places.When the syzygies — both conjunctions and full moons — and their lords are observed by malefic planets and the lords of the syzygies are averse or in opposition, these are indicative of a violent death. And if the lord of the Moon at the moment of solidification happens to be averse to it, and the lord of the horoscope is averse to it as well, the one born will not be a human being but a monster or a four-footed creature; and if benefic planets are casting their gaze upon the angles, the one born will be among tame or deified creatures, such as a dog, a cat, or a bird, and the like; but if malefic planets also cast their gaze upon the angles while the benefics are averse, the one born will be some wild animal.

In the fifth consideration, one must seek the Lot of Fortune and of the Daimon and of the Basis and of the Exaltation of the nativity, and their phases and positions; for even if they fall away from the Ascendant

4 lúv] el P. 16 εἰ suppl. apostrophes] the e corr. p. 20-26 in caput n' perindekans ἀselgopoión (infra f. 122) perperam inseruit excerptum Monacense), cf.nCatal., VII, p. 115.27 ss. 21-22 He who is born is neither a man nor an animal, but what is unknown M? cf. 123, 16. 23 malefactors male M. 24 vulture om. M. Recle kyònnpro špióç traditur. Boll (Catal., VII, p. 248) contulit Ptolem, Tetrab., p. 123, 18: among those worshiped are dogs or cats or monkeys or such? cf. infran.2. or suppl., cf. infra n. 2. 26 what animal ex M suppl. 29 bases F; corr.

1 Similar passages below in ch. φη', On Parents of Foreign Origin, v. 3.

2 One reads, I believe, in Antiochus, the source of Rhetorius, οἷον κύων ἡ αἴλουρος ἡ πίθηκος ἡ ἴβις ὄρνις, all of which are animals of the dodecaoros (cf. below p. 122, n. 1). For ὄρνιν here cannot refer to Ibis, since it does not appear that the latter was worshipped as a god. * Similar teachings were given in chs. κατ', κζ' of the "Introduction" of Antiochus (Catal., VIII, 3, p. 117, 28 ss.); cf. Rhetorius himself, Catal., I, p. 160, c. 47.

τύχωσι τοῦ ὡροσκόπου οἱ ἀποκεκλικότες, ἐπίκεντροι δὲ τῷ κλήρῳ τῆς τύχης μετὰ τῶν ἀγαθοποιῶν, καλὰ τῇ τύχῃ σημαίνουσιν, εἴπερ ἔξαυγοι τύχωσιν. εἰ δὲ τούτων οὕτω κειμένων τὸν ἑνδέκατον τόπον τοῦ κλήρου ἢ τοῦ ὡροσκόπου τὸν καλούμενον περιποιητικὸν κακοποιὸς μόνος θεωρήσει <ἢ> τὸν ὄγδοον τόπον τοῦ ὡροσκόπου ἢ τὸν κλῆρον τῆς τύχης ἢ τὸν κύριον τοῦ ὀγδόου τόπου, μετὰ τῆς ἐκπτώσεως καὶ βιοθανασίαν δηλοῖ τὸ σχῆμα[1]. εἰ δὲ ὁ κλῆρος τῆς τύχης καὶ ὁ κύριος αὐτοῦ καλῶς τύχωσιν, ὁ δὲ κλῆρος τοῦ δαίμονος καὶ ὁ κύριος αὐτοῦ κακῶς τύχωσι καὶ ὑπὸ κακοποιῶν θεωρηθῶσι, ἔκπτωσιν τελοῦσι τῇ γενέσει μάλιστα ἐπὶ νυκτερινῆς γενέσεως διὰ τὸ κατὰ Πτολεμαῖον κλῆρον τύχης ὑπάρχειν τὸν κλῆρον τοῦ δαίμονος. εἰ δὲ καὶ ὁ κύριος τοῦ ὑψώματος τῆς γενέσεως κακῶς τύχῃ ἢ ὑπὸ κακοποιῶν θεωρηθῇ, καθαιρέσεις <τῶν> ἀξιωμάτων ἢ τῶν πράξεων, ἀργίας καὶ νωχελίας ποιήσει· εἰ δὲ τοῦ κλήρου τῆς τύχης καλῶς κειμένου καὶ ὑπὸ ἀγαθοποιῶν θεωρουμένου ὁ κύριος αὐτοῦ εὑρεθῇ ἐν τῷ ἐννάτῳ τόπῳ τοῦ ὡροσκόπου ἢ ὁ κύριος τοῦ δαίμονος, ἀπὸ ἱερῶν πραγμάτων ἢ ἱερῶν τόπων ὁ τοιοῦτος ἐπικτήσεται. εἰ δὲ ἐν τῷ ὑπογείῳ τύχῃ ὁ κύριος τοῦ κλήρου, θησαυροφύλαξ ὁ τοιοῦτος γενήσεται· εἰ δὲ ἐν καθύγρῳ ζῳδίῳ τύχῃ ὁ κλῆρος τῆς τύχης καὶ ὁ κύριος αὐτοῦ, ἐξ ὑγρῶν πραγμάτων ἢ ναυτικῶν ὁ τοιοῦτος ἐπικτήσεται· καὶ ἁπλῶς δέον κατὰ τὴν φύσιν τοῦ ζῳδίου καὶ τὴν τοποθεσίαν <ἐν ᾗ> ἔτυχεν ὁ κλῆρος τῆς τύχης καὶ ὁ κύριος αὐτοῦ, ἀποφαίνεσθαι τὰς εὐδαιμονίας ἤτοι ἐκπτώσεις. ἐὰν τύχῃ Ἄρης ἢ Κρόνος ἐν τῷ δωδεκάτῳ τῆς τύχης, εὑρεθῇ δὲ ὁ τῆς αἱρέσεως ἐν ἰδίῳ οἴκῳ ἢ τριγώνῳ ἢ ὑψώματι, ἀπὸ βίας καὶ ἁρπαγῆς τὰς περικτήσεις ποιήσει καὶ ἀδικίας. ἰδὲ δὲ τινὰς ἐσχηματικότας ἐν τῷ ἕκτῳ τοῦ κλήρου τῆς τύχης καὶ ἀπὸ δουλικῶν προσώπων ἀδικηθέντας καὶ προδοθέντας ὡς διὰ τὸν ἕκτον τόπον· ὁ γὰρ δωδέκατος τόπος τοῦ κλήρου τῆς τύχης ὑπὸ κακοποιῶν μόνον θεωρούμενος μάλιστα καὶ παραιρετῶν σημαίνει τὰς ἐκπτώσεις οὕτως· ὑπὸ μὲν Ἀρέως ἀπὸ ἐμπυρισμῶν ἢ ἀρχόντων ἢ στρατιωτικῶν ἢ ληστρικῶν ἐφόδων ἢ τῶν ὁμοίων· ὑπὸ δὲ Κρόνου ἀπὸ ναυαγίων ἢ δικῶν ἢ πρεσβυτέρων προσώπων καὶ (ἐκκλη)σιαστικῶν ἢ εὐνούχων ἢ ἀνασκευῶν τινων χάριν παλαιῶν πραγμάτων ἢ νεκρικῶν προσώπων· ὁ κλῆρος τῆς τύχης καὶ ὁ κύριος αὐτοῦ ἀπόστροφοι τοῦ Ἡλίου ἐκπτώ-

1 τῷ ὡροσκόπῳ P. 5 ἢ suppl. 8 καλοὺς P. 10 τὸν P. 13 τῶν suppl. 16 τοῦ ὡροσκόπου, i. e. ἀπὸ τοῦ ὡροσκόπου, cf. 123, 14. 17 τὸ τοιοῦτον ἐπικτίσεται P. 21 ἐν ᾗ suppl. 25 περικτίσεις. ἰδὲ] ἴδω ut vid. P. 26 τῶν κλήρων P. 28 γὰρ] Leg. γε? 30 ὑπὸ μὲν corr : εἰπωμεν P. ἢ στρατ. ἢ ἀρχόντων P; cf. 129, 2. 32-33 ἢ δικῶν corr. : ἰδικῶν P. 33 ἐκκλησιαστικῶν (ἐκκλη in margine) P : leg. ἐξουσιαστικῶν?

[1] De his et eis quae sequuntur, cf. infra cap. νζ' doctrinam Hermetis de locis.

if those that are declining fall upon the Ascendant, but are angular with respect to the Lot of Fortune together with the benefics, they signify good fortune, provided they are in a state of visibility. But if, with these so placed, a malefic alone regards the eleventh place of the Lot or of the Ascendant, the so-called acquisitive place, and the eighth place of the Ascendant or the Lot of Fortune or the lord of the eighth place, the configuration indicates ruin and a violent death. But if the Lot of Fortune and its lord are well placed, while the Lot of the Daimon and its lord are ill placed and beheld by malefics, they bring ruin upon the nativity, especially in the case of a nocturnal nativity, because according to Ptolemy the Lot of the Daimon serves as the Lot of Fortune. And if the lord of the Exaltation of the nativity is also ill placed or beheld by malefics, it will bring about degradations of rank or of profession, idleness and sloth. But if, with the Lot of Fortune well placed and beheld by benefics, its lord is found in the ninth place of the Ascendant, or the lord of the Daimon, such a person will acquire gain from sacred matters or sacred places.But if the lord of the Lot falls in the subterranean place, such a person will become a guardian of treasure; and if the Lot of Fortune and its lord fall in a watery sign, such a person will acquire gain from watery matters or nautical affairs; and in general one must declare the prosperities or reversals according to the nature of the sign and the position in which the Lot of Fortune and its lord happened to fall. If Mars or Saturn happen to be in the twelfth from the Lot of Fortune, and the lord of the sect is found in its own house or trigon or exaltation, it will bring acquisitions through violence and plunder and injustice. And I have seen some configured in the sixth of the Lot of Fortune who were wronged and betrayed by servile persons, as is fitting on account of the sixth place; for the twelfth place of the Lot of Fortune, beheld by malefics alone and especially by those that deprive, signifies reversals in the following manner: under Mars, through conflagrations or rulers or military or piratical raids or the like; under Saturn, through shipwrecks or lawsuits or elderly persons and ecclesiastical figures or eunuchs or the undoing of certain old affairs or persons of the dead; the Lot of Fortune and its lord averse from the Sun indicate ruin

1 to the astrologer R. 5 or suppl. 8 good P. nóroskopou, i. e. from the astrologer, cf. 193, 14.n21 ἐν ᾗ suppl. 25 enclosures. ἰδὲ] see ut vid. P.nLeg. ge 30 ὑπὸ ὅν corr: we say R. or strat. the lord P? cf. 199, 2.n32-33 or own corr. : ἰδικῶν P. 33 ecclesiastical (ekklī in margine) P : leg.nἐσουσιαστικζν ?

10 of R. 13 of the suppl. 16 of the n17 of that person P.n26 of the lots P. 28 gar]

1 Concerning these and what follows, cf. below ch. νζ' the doctrine of Hermes on the places.

τους ποιοῦσι δίχα ὁμοζωνίας καὶ τῶν ἰσαναφόρων ζῳδίων καὶ τῶν ἰσοδυναμούντων· ἀλλὰ καὶ ὁ κύριος τῆς συνόδου ἢ πανσελήνου ἐν τῷ δω δεκάτῳ ἢ ὀγδόῳ τοῦ ὡροσκόπου ἐκπτώτους ποιοῦσι. ὁμοίως δὲ καὶ ἡ σύνοδος καὶ ἡ πανσέληνος ἐν τῷ δωδεκάτῳ ἢ ὀγδόῳ. καὶ ἐὰν τὰ πλείονα σχήματα καὶ οἱ τούτων κύριοι ἐπὶ <ἀγαθοῦ> τόπου εὑρεθῶσι κεκοσμημένα φύσεσιν καὶ σχηματισμοῖς, ἐπίμονα τὰ τοῦ βίου καὶ τὰ τῆς δόξης γενήσονται· ἡ δὲ χρονιότης <τῆς> εὐτυχίας ἢ δυστυχίας ἢ ἀνωμαλίας ἐκ τῆς τῶν περιπάτων [καὶ] κολλήσεως τῶν γινομένων ἀπὸ πάντων τῶν ἀστέρων καὶ τοῦ κλήρου τῆς τύχης καὶ τοῦ δαίμονος. ἀλλὰ δέον καὶ ἐκ τῆς τοῦ ζῳδίου ἀναφορᾶς, καθὼς Αἰγύπτιοι, καὶ ἐκ τῆς ἑκάστου ἀστέρος κυκλικῆς περιόδου, τουτέστιν τῶν τελείων καὶ μέσων καὶ ἐλαχίστων ἐτῶν, κατὰ τρίτον καὶ ἥμισυ καὶ δίμοιρον των χρόνων μετὰ τῶν ἀναφορῶν τῶν ζῳδίων ** καὶ τὰς παραδόσεις καὶ παραλήψεις τῶν ἀστέρων· καὶ ἐὰν μὲν οἱ ἀστέρες κακῶς ἐπισχηματίζωνται πρὸς τὸν ἀνατολικὸν ὁρίζοντα, καλῶς δὲ πρὸς τὸν κλῆρον τῆς τύχης καὶ τὸν κύριον αὐτοῦ, τὰ μὲν πρῶτα ἄπρακτα ἔσται, ἐξ ὑστέρου δὲ πρακτικά. εἰ δὲ ἐναλλὰξ τὸ σχῆμα γίνεται καὶ τοῦ ὡροσκόπου καὶ τοῦ κλήρου τῆς τύχης καὶ τοῦ κυρίου αὐτῆς, ἀνάπαλιν τὴν πρᾶξιν ἢ τὴν ἔκπτωσιν λέγε. ὁμοίως οἱ μὲν κλῆροι σημαίνουσιν τὴν πρώτην ἡλικίαν, οἱ δὲ κύριοι αὐτῶν τὴν τελευταίαν· ἡ μὲν γὰρ τύχη τὰ σωματικὰ πάθη καὶ περικτήσεις σημαίνει, μάλιστα ὁ ια' αὐτῆς τόπος καὶ ὁ κύριος αὐτοῦ· ὁ δὲ δαίμων τὰ ψυχικὰ καὶ τὰς πράξεις καὶ τὰς δόξας καὶ τὸν τρόπον. ὁ δὲ κύριος τῆς βάσεώς ἐστι θεμέλιος τῆς τύχης. μερίζων οὖν τὰ ἔτη τῆς γεννήσεως μὴ μόνον ἀπὸ τοῦ ὡροσκόπου τοὺς ἐνιαυτοὺς δέον ἐκβάλλειν, ἀλλὰ καὶ ἀπὸ Ἡλίου καὶ Σελήνης καὶ κλήρου τῆς τύχης. εἰ δὲ καὶ πατέρα ἔχῃ καὶ μητέρα, ἐκβά(λλοντ)αι τὰ ἔτη ἀπὸ τοῦ κλήρου τοῦ πατρὸς καὶ τῆς μητρὸς καὶ οὕτως σκέπτου τὸν ἐνιαυτὸν τῶν γονέων. ζήτει δὲ μή πως <ὁ> πλείονα λόγον ἔχων πρὸς τὴν γένεσιν κακῶς πέσῃ ἢ ὑπὸ κακοποιῶν θεωρηθῇ· καὶ τοῦτο δὲ τὸ σχῆμα φαῦλον ὑπάρχει· κακοθανασίας γὰρ ποιήσει τῇ γενέσει.

Μετὰ πάντων δὲ τῶν σχημάτων σκέπτου καὶ τὰ ἀποτελέσματα τῶν ὁρίων καὶ τὰς τοπικὰς διακρίσεις καὶ τοὺς συσχηματισμοὺς τῶν ἀστέρων καὶ τὰ πρόσωπα τῶν δεκανῶν μετὰ καὶ τῶν παρανατελλόντων αὐτῶν καὶ τῆς μορφώσεως τῆς δωδεκαώρου[1]· ζήτει δὲ καὶ τὸν κύριον

3 δεκάτῳ P; cf. v. 4. Duodecimus locus malus est. ἢ suppl. 5 ἀγαθοῦ suppl. 7 τῆς suppl. 8 καὶ del.; cf. infra p. 124, 26. 11 κυκλικῆς corr.: θυλικῆς P (i. e. θηλυκῆς). 12 cf. Vettius Valens, III. 16, p. 157, 5 Kroll. 13 lac. sign. 14 κακῶς corr.: καὶ P. 21-23 cf. Hermet. Trism. apud Paulum Alex. K. 4, et *Catal.*, I, p. 168, 28 ss. 21 παρακτίσεις ut vid. P. 23 cf. p. 132, 4. 26 ἐκβαλ.αι sic P. 28 ὁ suppl. 33 cf. 124, 15 s-. 34 L. αὐτοῖς?

[1] De dodecaoro Aegyptiaco, cf. Boll, *Sphaera*, p. 295 ss. Rhetorius, qui de signis dodecaori simul cum zodiaci consurgentibus in capitulo *Catal.*, VII,

make them fall without similarity and without the signs of equal rising and those of equal power; but also the lord of the conjunction or full moon in the twelfth or eighth house from the ascendant causes them to fall, and likewise the conjunction and the full moon in the twelfth or eighth house. And if the majority of the configurations and their lords are found in a <good> place, adorned with natures and configurations, the things of life and glory will endure; but the duration of <good fortune or misfortune or irregularity comes from the combination of the transits [and] the conjunctions of all the stars and the Lot of Fortune and of the Daimon. But it is also necessary from the rising of the Zodiac sign, as the Egyptians do, and from the cyclic period of each star, that is, from the greatest, middle, and least years, according to a third and a half and two-thirds of the times together with the risings of the Zodiac signs ** and the transmissions and receptions of the stars; and if the stars are badly configured with respect to the eastern horizon, but well with respect to the Lot of Fortune and its lord, the first matters will be unproductive, but later they will be productive.But if the configuration alternates between the ascendant and the Lot of Fortune and its lord, declare the action or the fall to be reversed. Likewise, the lots signify the first period of life, while their lords signify the last; for Fortune signifies bodily conditions and acquisitions, especially its eleventh place and its lord; while the Daimon signifies the matters of the soul and actions and honors and character. The lord of the base is the foundation of Fortune. Therefore, in distributing the years of the nativity, it is necessary to cast the years not only from the ascendant, but also from the Sun and Moon and the Lot of Fortune. And if he has both a father and a mother, the years are cast from the lot of the father and of the mother, and thus examine the year of the parents. Seek also whether the one having a greater influence on the nativity falls badly or is beheld by malefics; and this configuration is harmful: for it will bring a bad death to the nativity.

But together with all the configurations, examine also the results of the terms and the local distinctions and the configurations of the stars and the faces of the decans together with those that rise alongside them and the formation of the twelve-hour period[1]. Seek also the lord— 3 tenth; cf. v. 4.The twelfth place is bad. ἡ suppl. 15 αγαδοὺ suppl. 7 τῆς suppl. δ καὶ del.; cf. infra p. 194, 20. 11 κυκλικής corr. : θυλικής (i.e. θηλυκής). 12 cf. Vettius Valens, III. 16, p. 157, 5 Kroll. 13 lac. sign. 14 κακώς corr. : καί P. 21-23 cf. Hermet. Trism. apud Paulum Alex. K. 4, et Catal., 1. p. 168, 8 ss. 21 παρακτίσεις ut vid. P. 23 cf. p. 132, 4. 26 έκβαλα sic P. 28 d suppl. 33 cf. 124, 15 s. 34 L. αὐτοῖς?

[1] On the Egyptian dodecaoro, cf. Boll, Sphaera, p. 295 ff. Rhetorius, who deals with the signs of the dodecaoro rising together with the zodiac in chapter Catal., VII,

τοῦ δωδεκάτου τόπου καὶ τοῦ ἕκτου ἀπὸ ὡροσκόπου, μή πως ἐπίκεντροι τύχωσι· ὡρονομούντων γὰρ βλάπτουσιν τὴν νεότητα, δύνοντων δὲ τὸ γῆρας. ζήτει δὲ καὶ τὴν Σελήνην, εἰ μὴ ὁρᾷ τὸν κλῆρον τοῦ ἀναιρέτου ἀστέρος· σημεῖόν ἐστιν τοῦτο βιοθανασίας· λαμβάνεται δὲ ὁ κλῆρος τοῦ ἀναιρέτου ἀστέρος ἀπὸ τοῦ οἰκοδεσπότου τοῦ ὡροσκόπου ἐπὶ Σελήνην καὶ τὰ ἴσα ἀπὸ ὡροσκόπου, νυκτὸς δὲ ἐναλλάξ.

Ἐν δὲ τῇ ἕκτῃ σκέψει δέον ζητεῖν τὸν Ἀναβιβάζοντα καὶ Καταβιβάζοντα ἐν ποίοις τόποις καὶ δεκανοῖς τετυχήκασιν καὶ ὑπὸ τίνων θεωροῦνται· πολλάκις γὰρ καὶ τῶν ἀστέρων καλῶς κειμένων μάλιστα τῶν ἀγαθοποιῶν ὁ καταβιβάζων συμπαρὼν μετὰ Ἡλίου ἢ Σελήνης ἢ Διὸς ***.

Ἐν δὲ τῇ ἑβδόμῃ σκέψει ζήτει τὰ δωδεκατημόρια τῶν ἀστέρων μάλιστα Ἡλίου καὶ Σελήνης καὶ ὡροσκόπου ἐν ποίοις τόποις τοῦ ὡροσκόπου τετυχήκασιν καὶ ὑπὸ τίνος θεωροῦνται· εἰ γὰρ εἰς τετράποδα ζῴδια τύχωσι τὰ δωδεκατημόρια αὐτῶν μετὰ τοῦ ὡροσκόπου, λέγε μὲν τετράποδον ἢ τέρας τὸ γεννηθέν, μάλιστα καὶ τῶν φώτων οὕτως τυχόντων, ἐξαιρέτως δὲ καὶ τοῦ κλήρου τῆς τύχης καὶ τοῦ κυρίου αὐτῆς. πολλάκις δὲ τὸ σχῆμα τοῦτο ἐποίησεν ἡνιόχους καὶ ἱπποδρόμους ἢ θηριοτρόφους τῶν ἀγαθοποιῶν μαρτυρούντων· εἰ δὲ

2 ὡρονομούντων (i. e. ὡροσκοπούντων) corr. : ὡρονομοῦντος P. νεότηταν P. δύνοντος P. 3 μὴ ὅραν (sic) τὸν κύριον P. corr. 8 δεκάτοις P. 9 κάλλων (sic P). 11 Post Διός multa deesse videntur. In P lacuna non indicatur. 14 ἀπὸ τοῦ corrigere nolui, cf. p. 121, 16; 122, 3. 16 λέγε μετὰ P. ἢ] καὶ P; cf. p. 120, 22; 124, 3. 17 ἐξεραίτος P. 19 θυρηοθρόφους P.

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p. 195 ss. edito agit, ipse infra duo animalia eiusdem nominat, nempe cap. οϛ' Τράγος (cf. *Catal.*, VII, p. 204, 7 ss.) et cap. ϛϛ' Πίθηκος qui est Κυνοκέφαλος vel Δυσώνυμος (*Catal.*, VII, 208, p. 23 ss.); cf. etiam supra p. 120, l. 2. — Cum verbo μορφώσεως, cf. *Catal.*, V, 1. p, 188, 25 : τὰς μορφώσεις τῶν δεκανῶν. — Notabilia de dodecaoro praebet papyrus magica Parisina (Wessely, *Griech. Zauberpap.* in *Denkschr. Akad. Wiss. Wien*, XXXVI, 1888), v. 1635 ss., ubi in longa Solis invocatione legitur : Ὥρᾳ α' μορφὴν ἔχεις αἰλούρου, ὄνομά σοι φαρμακουνήθ· δὸς δόξαν καὶ χάριν τῷ φυλακτηρίῳ τούτῳ· ὥρᾳ β' μορφὴν ἔχεις κυνός· ὄνομά σοι σουφι ac sic deinceps usque ad ὥρᾳ ιβ' μορφὴν ἔχεις κροκοδείλου, ὄνομά σοι ἀερθο κ. τ. λ. Itaque Sol in horas formam et nomen mutat, figura singulorum τῆς δωδεκαώρου animalium assumpta. Cf. Iambl., *De mysteriis*, VII, 3 (p. 253, 9 Parthey) : Σχηματίζεσθαι μὲν κατὰ ζῴδιον (τὸν Ἥλιον) καὶ τὰς μορφὰς ἀμείβειν καθ' ὥραν ... κατὰ ζῴδιον καὶ καθ' ὥραν μεταβάλλεσθαι αὐτόν, qui his transfigurationibus varias virtutes a Sole descendentes indicari explicat, additque talibus orationibus Aegyptios uti etiam ἐν ταῖς κοινοτέραις εὐχαῖς. Quod Aegyptiorum veteribus monumentis confirmari collega Bruxellensis Ioannes Capart interrogantem me certiorem fecit; cf. Maspero, *Hist. anc. des peuples de l'Or.*, I, p. 89; Brugsch, *Thes. inscriptionum Aegyptiacarum*, p. 57; Daressy, *Annales du service des antiquités*, t. XVII, 1917, p. 15 ss. — Vide praeterea quae congessit Franciscus Boll in *T'oung Pao*, XIII, 1912, p. 704, 710 ss.

of the twelfth place and the sixth from the horoscope, lest they happen to be in angular positions; for when they are on the ascendant they harm youth, and when setting, old age. Also examine the Moon, whether it does not behold the lot of the destroying star; this is a sign of violent death; the lot of the destroying star is taken from the lord of the horoscope to the Moon and the same distance from the horoscope, but by night in reverse order.

In the sixth consideration one must seek where the Ascending and Descending Nodes are situated, in which places and decans, and by whom they are beheld; for often, even when the stars are well placed, especially the benefics, the Descending Node present together with the Sun or the Moon or Jupiter ***.

In the seventh consideration, examine the dodecatemoria of the stars, especially of the Sun and Moon and the horoscope, in which places of the horoscope they have fallen and by whom they are beheld; for if their dodecatemoria happen to fall in four-footed signs together with the horoscope, declare the one born to be a quadruped or a monster, especially when the luminaries are also so situated, and particularly when the Lot of Fortune and its lord are as well. Often this configuration has produced charioteers and horse-racers or beast-keepers when the benefics bear witness; but if

2 contemporaries (i. e. voyeurs) corr. : mature P. youth P. ndynontos P. 3 mi oran (sic) the gentleman P. corr. 8 tens P.n11 Post Zeus multa deesse videntur. In P lacuna non indicatur.nrigere nolui, cf. p. 121, 16; 122, 3. 16 say after P. or] and P? cf. p.120, 22, 124, 3.n17 extraordinary P. 19 thyriotrophus P. 9 callos (sic P).n14 from the cor-

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p. 195 ff. in the published edition he himself names below two animals of the same name, namely cap. oΓ' Τράγος (cf. Catal., VII. p. 204. 7 ff.) and cap. 4 Τ' Πίθηκος who is Κυνοκέφαλος vel Δυσώνυμος Catal., VII, 208, p. 23 ff.); cf. also above p. 120, 1. 2. - With the word μορφώσεως, cf. Catal., V, 1. p. 18, 25: τὰς μορφώσεις τῶν δεκανών. - Noteworthy material concerning the dodecaoro is provided by the Paris magical papyrus (Wessely, Griech. Zauberpap. in Denkschr. Akad. Wiss. Wien, XXXVI, 1888), v. 1635 ff., where in a long invocation of the Sun one reads: Ὥρα α' μορφήν ἔχεις αἰλούρου, ὄνομά σοι φαρμακουνήθ· δὸς δόξαν καὶ χάριν τῷ φυλακτηρίῳ τούτῳ· ὥρᾳ β' μορφὴν ἔχεις κυνός· ὄνομά σοι σουφι and so on continuing to ὥρᾳ ιβ' μορφὴν ἔχεις κροκοδείλου, ὄνομά σοι ἀερθο κ. τ. λ. Thus the Sun changes its form and name by the hours, taking on the figure of individual animals of the δωδεκάωρος. Cf. Iambl., De mysteriis, VII, 3 (p. 253. 9 Parthey): Σχηματίζεσθαι μεν κατά Ζῴδιον (τὸν Ἥλιον) καί τάς μορφάς ἀμείβειν καθ' ὥραν κατὰ ζῴδιον καὶ καθ' ὥραν μεταβάλλεσθαι αὐτόν, who explains that by these transfigurations the various powers descending from the Sun are indicated, and adds that the Egyptians employ such invocations even ἐν ταῖς κοινοτέραις εὐχαῖς.Which fact, as confirmed by ancient Egyptian monuments, my Brussels colleague Joannes Capart informed me when I inquired; cf. Maspero, Hist. anc. des peuples de l'Or., I, p. 89; Brugsch, Thes. inscriptionum Aegyptiacarum, p. 57; Daressy, Annales du service des antiquités, t. XVII, 1917, p. 15 ff. See furthermore what Franciscus Boll has collected in to UN GPA O, X III, 1912, fear. 704, 710 anytime.

καὶ ἡ Σελήνη ἀπέστραπται τὸν οἰκοδεσπότην αὐτῆς ἢ ἐναντιοῦται αὐτῷ, τὸ αὐτὸ σημαίνει. οὐ μὴν ἀλλὰ καὶ ἡ τριταία τῆς Σελήνης [1] ἐν τετραπόδῳ τυχοῦσα καὶ ὑπὸ κακοποιῶν θεωρουμένη τέρατα ἢ τετράποδα σημαίνει τὰ γεννώμενα· ἐὰν δὲ τούτων οὕτως κειμένων εὑρεθῇ <ἡ> τριταία τῆς Σελήνης ὑπὸ κακοποιῶν θεωρουμένη, ὁ δὲ κύριος τῆς προγενομένης συνόδου καὶ πανσελήνου ἀπέστραπται τὸν ὡροσκόπον καὶ τὸν οἶκον αὐτοῦ, τὸ αὐτὸ σκόπει.

Ζήτει δὲ καὶ τὸν αἰτιατικὸν κλῆρον τὸν λαμβανόμενον ἀπὸ Κρόνου [καὶ] ἐπὶ Ἄρεα καὶ τὰ ἴσα ἀπὸ ὡροσκόπου, νυκτὸς δὲ ἐναλλάξ· οὗτος γὰρ ὁ κλῆρος ὑπὸ κακοποιῶν θεωρούμενος ἐπισφαλὴς καὶ ἐπικίνδυνος καθαιρετικὰς ποιῶν τὰς γενέσεις. ἐπιθεώρει δὲ τὸν σχηματισμὸν τῶν ζῳδίων κατὰ τὰ † ἰσανεφηκτα καὶ κατὰ τὰς ἰσοδυναμίας· δέον γὰρ Παρθένον καὶ Κριὸν † διάμετρα λογίζεσθαι καὶ Ζυγὸν καὶ Ἰχθύας καὶ τὰ λοιπὰ ἰσανάφορα καὶ ὁμόζωνα ζῴδια. καθ' ἑκάστην γένεσιν δέον ζητεῖν καὶ τὰ ἀποτελέσματα τῶν δεκανῶν πρὸς τοὺς ἀστέρας καὶ τοὺς παρανατέλλοντας καὶ τὰ πρόσωπα τῶν δεκανῶν καὶ τὴν λαμπρομοιρίαν τῶν ζῳδίων [2].

Τούτων γὰρ πασῶν τῶν ἑπτὰ σκέψεων οὕτως ἐξεταζομένων οὐχ ἁμαρτήσῃ περὶ τὰ τῆς γενέσεως θεμέλια.

Ζήτει δὲ καὶ τὰ ἀποτελέσματα τοῦ ἑνδεκάτου τῆς τύχης καὶ φυλάττου τῶν ἐκλειπτικῶν τὰ τρίγωνα· ζήτει δὲ καὶ τὰς μοίρας τῶν κέντρων. πολλάκις γὰρ τῶν ἀστέρων τῆς γενέσεως παραπεπτωκότων οἱ λαμπροὶ τῶν ἀπλανῶν εὑρίσκονται μοίραις ἐπικέντροις, καὶ μεγάλας καὶ ὑπερβαλλούσας ποιοῦσιν τὰς γενέσεις· πολλοὶ γὰρ ἀγνοοῦσιν τὰς τῶν ἀπλανῶν ἀστέρων δυνάμεις τε καὶ ἐνεργείας. ἀλλὰ δὲ καὶ ἐν ταῖς κολλήσεσιν τῶν περιπάτων μεγάλως ἐνεργοῦσιν, εἴπερ ὁ κολλῶν ἀστὴρ τὸν τοῦ ἀπλανοῦς ἄνεμον τρέχει. ὁμοίως δὲ ἐνεργοῦσιν πάλιν οἱ ἀπλανεῖς, εἴπερ ἰσόμοιροι τῶν πλανητῶν τύχωσιν κατὰ τὸν αὐτὸν ἄνεμον [3].

1 L. τοῦ οἰκοδεσπότου? sed cf. v. 6. 4 γενόμενα P. 5 ἡ suppl. 6-7 L. τοῦ ὡροσκόπου καὶ τοῦ οἴκου? sed cf. v. 1. 9 καὶ del. ἀπό, ἐπὶ superscr. P. 10 ἐπισφαλεῖς P. 12 L. ἰσαννάφορα? cf. 122, 1 2. 13 διάμετρα (signo astr.) P. Leg. σύζυγα. 15-16 Eadem p. 122, 33. 18 οὐκ P. 22 πολλάκις corr.: πολλὰ P. παραπεμπτωκότ(ων) P. 26 εἴπερ corr.: ὑπὲρ P.

[1] De tertio die Lunae cf. Bouché-Leclercq, *Astrol. grecque*, p. 487, n. 2 et infra cap. πα'.

[2] Cf. infra cap. πα': τὰς λαμπρομοιρίας τῶν ἀστέρων. In hoc codice P exstat ipsius Rhetorii tabula Περὶ λαμπρῶν καὶ σκιερῶν μοιρῶν (f. 173. supra p. 35); cf. *Catal.*, I p. 151, cap. 12.

[3] Haec de stellis fixis (v. 22-28) ex astrologo anni 379 (*Catal.*, V, 1, p. 196, 1-197, 22) hausisse videtur Rhetorius, qui ex eodem fonte cap. νη' repetiit.

and if the Moon is turned away from her house-ruler or is in opposition to him, it signifies the same. Moreover, the third part of the Moon, when it falls in a four-footed sign and is beheld by malefics, signifies monsters or four-footed creatures among the newborn; but if, with these so situated, the third part of the Moon is found to be beheld by malefics, and the lord of the preceding conjunction and full moon is turned away from the horoscope and from its house, observe the same.

Seek also the causative lot, taken from Saturn to Mars and the same distance from the horoscope, by night in reverse; for this lot, when beheld by malefics, is precarious and dangerous, making the nativities destructive. Examine also the configuration of the zodiac signs according to the † isanephekta and according to the equipotencies; for it is necessary to reckon Virgo and Aries † as diametrically opposite, and Libra and Pisces, and the remaining signs of equal rising and of the same zone. For each nativity it is necessary to seek also the effects of the decans in relation to the stars and the paranatellonta, and the faces of the decans and the bright degrees of the zodiac signs. [1]

For when all these seven considerations are examined in this way, you will not err concerning the foundations of the nativity.

Seek also the effects of the eleventh from Fortune, and beware of the triangles of the ecliptic points; seek also the degrees of the angles. For often, when the stars of the nativity have fallen away, the bright ones among the fixed stars are found in angular degrees, and they make the nativities great and surpassing; for many are ignorant of the powers and activities of the fixed stars. But also in the conjunctions of the transits they work greatly, if the applying star moves along the wind of the fixed star. Likewise the fixed stars work again, if they happen to be in the same degree as the planets in the same direction.

1 I. τοῦ οἰκοδεσπότου? sed cf. v. 6. 4 γενόμενα P. 5 ἡ suppl. 6-7 L. τοῦ ὡροσκόπου καὶ τοῦ οἴκου ? sed cf. v. 1. 9 καὶ del. ἀπό ἐπί superscr. P. 10 ἐπισφαλείς P. 12 L. (oavvdpopa ? cf. 122, 1 2. 13 diduetpa (signo astr.) P. Leg. σύζυγα. 15-16 Eadem p. 122, 33. 18 οὐκ P. 22 πολλάκις corr. : πολλά (. παραπεμπτωκότ(ων) (. 26 είπερ corr. : ὑπέρ 1.

1 On the third day of the Moon cf. Bouché-Leclercq, Astrol. grecque, p. 487, n. 2 and below chap. 19.

2 Cf. below chap. πα': τὰς λαμπρομοιρίας τῶν ἀστέρων. In this codex f there exists Rhetorius's own table Περί λαμπρῶν καὶ σκιερών μοιρών (Γ. 173. above p. 35); cf. Catal., 1. p. 151,

chap. 19.

* Rhetorius appears to have drawn these remarks on the fixed stars (v. 22-28) from the astrologer of the year 379 (Catal., V, 1, 197, 22), having also repeated chap. vn' from the same source.

P. 196. 1

νε'. Περὶ τοκετοῦ. [Περὶ εὐτοκίας καὶ δυστοκίας καθὼς Δωρόθεος].

Ἐπὶ μὲν ἀρσενικῆς γενέσεως τὰ φῶτα ἐν ἀρσενικοῖς ζῳδίοις τυχόντα καὶ ὁ ὡροσκόπος ὑπὸ ἀγαθοποιῶν θεωρούμενος εὐτοκίαν ποιοῦσιν· ἐπὶ δὲ θηλυκῆς γενέσεως δυστοκίαν ποιοῦσι, καὶ μάλιστα ἐὰν ὦσιν τὰ φῶτα τρίγωνα ἀλλήλων καὶ ἐν ἀρσενικοῖς ζῳδίοις. ἐπὶ δὲ ἀρσενικῆς γενέσεως τὰ φῶτα ἑαυτῶν τρίγωνα καὶ ἐν θηλυκοῖς ζῳδίοις μετὰ τοῦ ὡροσκόπου δυστοκίαν ποιοῦσι· αὕτη γὰρ ἡ φάσις τῶν φώτων καλεῖται ἀμφίκυρτος. Ζεὺς ὡροσκοπῶν εὐτοκίαν δίδωσι, καὶ εἰ μὲν ἀρσενικὸν εἴη τὸ ὡροσκοποῦν ζῳδίον, τὸν πατέρα εὐγενέστερον εἶναι τῆς μητρός· εἰ δὲ θηλυκόν, τὴν μητέρα τοῦ πατρός. Κρόνος ὡροσκοπῶν δυστοκίαν παρέχει, μάλιστα ἐν τοῖς θηλυκοῖς ζῳδίοις. Ἄρης ὡροσκοπῶν, μάλιστα ἐν θηλυκοῖς ζῳδίοις, ἐξαπίνης καὶ σύντομον ποιεῖ τὸν τοκετὸν μάλιστα ἐν ὁδῷ ἢ λούτρῳ. φησὶ δὲ καὶ τὰ ὀρθὰ καὶ τὰ πλάγια ζῴδια πολλὰ συμβάλλεσθαι εἰς τὸν περὶ τοκετοῦ λόγον· ὀρθὰ μὲν ζῴδιά εἰσιν ἀπὸ Καρκίνου ἕως Τοξότου, πλάγια δὲ τὰ λοιπὰ ἀπὸ Αἰγόκερω ἕως Διδύμων. ἡ οὖν Σελήνη ἐν τοῖς πλαγίοις ζῳδίοις τυχοῦσα καὶ ὑπὸ τῶν κακῶν ἐμπερισχομένη δυστοκίαν ἀποτελεῖ, μάλιστα καὶ τῶν κακοποιῶν ἐν τοῖς πλαγίοις ζῳδίοις τυχόντων καὶ τὴν Σελήνην ἔκκεντρον ἐπιθεωρούντων.

νς'. Περὶ γεννημάτων ἀπὸ τοῦ πολεύοντος καὶ διέποντος.

Κρόνου πολεύοντος ὡροσκόπου α' γ' η' ι' οἱ γεννώμενοι ἀγενεῖς καὶ ἐπισινεῖς καὶ βιοθάνατοι.

Διὸς πολεύοντος ὡροσκόπου α' δ' ι' ια' οἱ γεννώμενοι ἄρχοντες, ἔνδοξοι, ἐπαφρόδιτοι.

Ἄρεως πολεύοντος ὡροσκόπου α' ε' ϛ' η' ἀπὸ σιδήρου ἢ πυρὸς τελευτῶσι ἢ χόλῳ μεγιστάνου ἢ αἵματος ἀναφορᾷ.

P(arisinus) f. 91ᵛ. **V**(aticanus) 1056, f. 71ᵛ = *Catal.*, V, 3, p. 79-80. 1 Περὶ τοκετοῦ P (cf. *Catal.*, VIII, 3, p. 108, 22, νε') : Περὶ ... Δωρόθεος V. Verbum poeticum τοκετός ex Dorotheo sumpsit Rhetorius; cf tamen supra cap. νδ', p. 118, v. 3: περὶ εὐτοκίας καὶ δυστοκίας, ita ut titulus genuinus fuisse videatur : Περὶ εὐτοκίας καὶ δυστοκίας ἐκ τῶν Δωροθέου περὶ τοκετοῦ. 3 ἀρρενικῆς V. ἀρρενικοῖς V ac sic semper. 4 ὁ om. P. 5 δυστοκίαν ex δυστοκίας correct. P. καὶ om. P. 5-6 τριγωνίζωσιν τὰ φῶτα ἀλλήλους V. 7 ἑαυτοῖς τριγονίζοντα V. 9 κεῖται ἀφύκηρτος P. 11 τοῦ πατρὸς om. V. 12-13 ὁ δὲ Ἄρης — ζῳδίοις bis in P. 14 τὸν] τὸ P. μᾶλλον V. λούτρῳ P: βαλανείῳ V, cf. infra p. 133, 4. 15 εἰς τὰ πολλὰ P. συμβάλλονται V. τοῦ τοκ V. 16 μὲν γὰρ P. 17 τὰ λοιπὰ om. P. 17-20 ἡ οὖν — ἐπιθεωρούντων om. V. 18 στυχοῦσα i. e. στείχουσα? P. 19 τυχόντων corr. : στειχόντων P. 21 **P**(arisinus) f. 92ᵛ. Exstat hoc Rhetorii caput et in cod. Veneto 7, f. 393, νγ', quem propter bellum inspicere mihi non licuit. 22 et 24 γενόμενοι P. 26 ἢ] καὶ P. 27 ἀναφορᾶς P.

νε'. On Childbirth. On Easy and Difficult Labor [as Dorotheus].

In a male nativity, the luminaries falling in masculine signs and the horoscope observed by benefic planets produce an easy labor; but in a female nativity they produce a difficult labor, especially if the luminaries are in trine to one another and in masculine signs. In a male nativity, the luminaries in trine to one another and in feminine signs together with the horoscope produce a difficult labor; for this nature of the luminaries is called amphikurtos. Jupiter ascending as horoscope grants an easy labor, and if the ascending sign is masculine, the father is of nobler birth than the mother; but if it is feminine, the mother is nobler than the father. Saturn ascending as horoscope brings a difficult labor, especially in feminine signs. Mars ascending as horoscope, especially in feminine signs, makes the labor sudden and swift, especially on a road or in a bath; and it is said that the erect and oblique signs also contribute greatly to the account of childbirth; the erect signs are from Cancer to Sagittarius, and the oblique signs are the rest, from Capricorn to Gemini. Therefore the Moon falling in the oblique signs and hemmed in by malefics produces a difficult labor, especially when the malefic planets also fall in the oblique signs and aspect the Moon while it is cadent.

56. On births from the ruling and governing planet.

When Saturn rules the horoscope, those born in the 1st, 3rd, 8th, and 10th houses are of low birth, harmful, and die a violent death.

When Jupiter rules the horoscope, those born in the 1st, 4th, 10th, and 11th houses are rulers, distinguished, and charming.

When Mars rules the horoscope, those born in the 1st, 5th, 3rd, and 8th houses die by iron or fire, or by the wrath of a great man, or by effusion of blood.

Parisinus) f. 91'. Vaticanus) 1056, f. 71' Catal., V, 3, p. 79-80. 1 Περί τοκετοῦ P (cf. Catal., VIII, 3, p. 108, 22, νε'): Περί ... Δωρόθεος V. Verbum poeticum τοκετός ex Dorotheo sumpsit Rhetorius; cf tamen supra cap. νδ', p. 118, ν. 3: περί εὐτοκίας καὶ δυστοκίας, ita ut titulus genuinus fuisse videatur: Περί εὐτοκίας καὶ δυστοκίας ἐκ τῶν Δωροθέου περὶ τοκετού. 3 ἀρρενικῆς V. ἀρρενικοῖς V ac sic semper. 4 ὁ φm. P. 5 δυστοκίαν ex δυστοκίας correct. P. καί om. P. 5-6 τριγωνίζωσιν τὰ φῶτα ἀλλήλους V. 7 ἑαυτοῖς τριγονίζοντα V. 9 κεῖται ἀφύκη-
sto R. 11 τοῦ πατρὸς om. V. 12-13 ὁ δὲ Ἄρης - Ζιδίοις bis in P. 14 τὸν]
τὸ R. μᾶλλον Γ. λούτρῳ P: βαλανείῳ V, cf. infra p. 133, 4. 15 εἰς τὰ πολλά P. συμβάλλονται ν'. τοῦ τοκ V. 16 μὲν γὰρ P. 17 τα λοιπά om. P. 17-20 ἡ οὖν ἐπιθεωρούντων om. V. 18 στυχοῦσα i. e. στείχουσα? P. 19 τυχόντων corr.: στειχόντων P. 21 Parisinus) f. 92'. Exstat hoc Rhetorii caput et in cod. Veneto 7, f. 393, νγ', quem propter bellum inspicere mihi non licuit. 22 et 24 γενόμενοι P. 26 ἡ] καὶ R. 27 references 1.

Ἡλίου πολεύοντος ὡροσκόπου α' β' γ' ϛ' η' λαμπροί, ἔνδοξοι, μεγιστάνων φίλοι, θεοφιλεῖς.

Ἀφροδίτης πολευούσης ὡροσκόπου α' β' ε' η' θ' ι' ἐπαφρόδιτοι πρακτικοί.

Ἑρμοῦ πολεύοντος ὡροσκόπου α' δ' ϛ' ζ' η' ἔμπρακτοι, δραστικοί, πολυΐστορες.

Σελήνης πολευούσης ὡροσκόπου α' γ' ϛ' ζ' η' ἐπὶ μεγάλων πραγμάτων γινωσκόμενοι.

Ὁμοίως δὲ καὶ ἐπὶ τῶν νυκτερινῶν ὡρῶν, ἐὰν ὁ κύριος τῶν ὡρῶν τοῦ διέποντος κακοδαιμονίσῃ θυριοβόλους ποιεῖ· ἐὰν δὲ Κρόνου διέποντος Σελήνη διαμετρῇ, ἐπιληπτικὸν καὶ θεοφορούμενον ποιεῖ.

νζ. Ἀποτελέσματα τοῦ πίνακος τῆς <δωδεκατόπου> [Ἑρμοῦ τοῦ Τρισμεγίστου περὶ τῆς τῶν ιβ' τόπων ὀνομασίας καὶ δυνάμεως][1].

Τόπος δωδέκατος[2].

Ὁ δωδέκατος τόπος καλεῖται κακοδαιμόνημα καὶ προαναφορὰ τοῦ ὡροσκόπου καὶ μετακόσμιος. σημαίνει τὰ περὶ ἐχθρῶν καὶ δούλων καὶ τετραπόδων καὶ πάντα τὰ πρὸ τῆς ἀποκυητικῆς ὥρας ἀποτελούμενα

8 γωσσώμενοι ut vid. P. 10 θυριωβόλους P. Verbum novum? L. θηριοβρώτους? cf. p. 128, 23 et Περὶ τεταρτ. f. 117. 12 P(arisinus) 2425, f. 92; A = Parisinus 2424 [= 9], f. 5 (descripsit Boudreaux); V(enetus) 7 = Marcianus 335, f. 28 (descripsit Riccoboni). 12-14 v'. Ἀποτελέσματα τοῦ πίνακος P : τῆς δωδεκατόπου supplevi ex ipsius Rhetorii cap. κζ' codicis Parisin. 2506 [= 10], f. 22r, qui ad hoc caput se refert verbis « τὰ ἀποτελέσματα τοῦ πίνακος τῆς ιβ' τρόπου (sic) », cf. Paul. Alex., L, 1 : Περὶ τῆς τῶν δώδεκα τόπων πινακικῆς ἐκθέσεως. Tabulam duodecim locorum, quae explicabatur, librarii suppresserunt; cf. p. 118. n. 3. Titulum omis. A (et Paris. 2506, f. 1); quem V praebet (cf. cod. German. 26. f. 48 et 34, f. 159), Ἑρμοῦ τοῦ Τρισμ. — δυνάμεως, commenticius est, sed auctoris nomen, ut alioquin haec classis codicum (p. 116), hic quoque servavit. cf. p. 131, v. 5 et p. 132. n. 1. 15 Τόπος ιβ' PV : om A. 16 ὁ om. P. ιβ' AV. 16-17 καλεῖται κ. κ. π. τοῦ ὡ. καὶ μετακόσμιος P : μετακόσμιος καλούμενος AV cet. om. κακοδαιμόνημα] an κακὸς δαίμων? cf. Hermet., *Catal.*, VIII, 3, p. 101. 8; Antioch., ib., p. 117, 18 (ubi leg. καὶ <κακὸν> δαίμονα); Paul. Alex., O, 1; Vett. Val., p. 62, 8 (κακοδαίμων); Firmic. Mat., II, 19, 13 (cacos daemon). 18 ἀποκυκλικῆς A. τελούμενα AV.

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[1] De hoc capitulo vide praefationem supra p. 116 ss.

[2] Duodecimus locus primum locum obtinet quia ea quae ante natalem diem in sinu matris fiunt significat. Hunc ordinem Rhetorii esse monstrat consensus codicum AP (cf. Paris. 2506 [= 10], f. 1; German. 26, f. 48); cf. Vett. Val., II, 5. — Primo loco i. e. horoscopo incipit V (cf. German. 34, f. 159) et hic erat ordo veteris libelli Hermetis Trismegisti (cf. *Catal.*, VIII, 3, p. 101, 16 ss.), quem sequuntur Antiochus (Ibid., p. 117, 1 ss.) et Paul. Alex., L, 2.

When the Sun rules the horoscope in the 1st, 2nd, 3rd, 4th, 8th: bright, distinguished, friends of the great, beloved of God.

When Venus rules the horoscope in the 1st, 2nd, 5th, 8th, 9th, 4th: charming, active.

When Mercury rules the horoscope in the 1st, 4th, 4th, 7th, 8th: capable, energetic, widely learned.

When the Moon rules the horoscope in the 1st, 4th, 4th, 7th, 8th: known for great affairs.

Likewise also in the nocturnal hours, if the lord of the hours afflicts the lord of the hour with misfortune, it makes them subject to violent outbursts; but if Saturn rules and the Moon is in opposition, it makes one epileptic and divinely inspired.

57. Results of the table of the "dodecatopos" of Hermes Trismegistus concerning the naming and power of the 12 places.

The twelfth place

The twelfth place is called evil daimon and pre-ascendant of the horoscope and post-world. It signifies matters concerning enemies and slaves and four-footed animals and all things accomplished before the hour of birth.

8 γωσσώμενοι ut vii. P. 10 θυριωβόλους P. Verbum novum L. θηρεοβρώ-τους? cf. p. 128, 23 et Περὶ τετάρτ. f. 117. 12 P(arisinus) 242, f. 92; Δ = Parisinus 2424 [9], f. 5 (descripsit Boudreaux); V(enetus) 7 Marcianus 335, f. 28 (descripsit Riccoboni). 12-14 ν'. Results of the table P of the twelve-place (system) I have supplied from Rhetorius's own chapter κζ' of codex Parisin. 2506 (= 10], f. 22r, which refers to this chapter with the words "the results of the table of the 12th manner (sic)," cf. Paul. Alex., L, 1: On the tabular exposition of the twelve places. The table of the twelve places, which was being explained, was suppressed by the scribes; cf. p. 118. n. 3. Title omitted by A (and Paris. 2506, f. 1); which V provides (cf. cod. German. 26. f. 48 and 34, f. 159), Hermes Trismegistus – of power, is spurious, but the name of the author, as is otherwise the case with this class of codices (p. 116), has been preserved here too. cf. p. 131, 7.5 and p. 132. n. 1. 15 Place 12 PV : om. A. 16 ὁ om. P. 12 A'. 16-17 is called k. k. p. of the hor. and post-world P : called post-world AV rest om. κακοδαιμόνημα) or evil daimon? cf. Hermet. Catal., VIII, 3, p. 101. 8; Antioch., ib., p. 117, 18 (where read καὶ ‹κακὸν› δαίμονα); Paul. Alex., O, 1; Vett. Val., p.6?, 8 [κακοδαίμων); Firmic. Mat., II, 19, 13 (cacos daemon). 18 ἀποκυκλικής A. τελούμένα AV.

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1 On this chapter, see the preface above p. 116 ff.

* The twelfth place holds the first position because it signifies what happens before the birth day in the mother's womb. That this order belongs to Rhetorius is shown by the agreement of codices AP (cf. Paris. 2500 (= 10], f. 1; German. 26, f. 48); cf. Vett. Val., II, 5. · V begins with the first place, i.e. the horoscope (cf. German. 34, f. 159), and this was the order of the ancient booklet of Hermes Trismegistus (cf. Catal., VIII, 3, p. 101, 16 ff.), which Antiochus follows (Ibid., p. 117, 1 ff.) and Paul. Alex., l., 2.

καὶ τῇ μητρὶ καὶ τῷ τεχθησομένῳ, ἐπειδὴ πρὸ τῆς τοῦ βρέφους ἐκκρίσεως τοῦτο τὸ ζῴδιον ἀνέτειλε. Κρόνου δὲ τόπος ἐκλήθη, καθὸ διὰ τῆς προχοῆς τῶν ὑδάτων ἐκκρίνεται τὸ βρέφος καὶ ὅτι μέσον ζωῆς καὶ θανάτου ἡ τίκτουσα καθέστηκε ὑπὸ Κρόνου καὶ Ἄρεως κατὰ διάμετρον
5 ἐπιθεωρουμένη.

Οἱ οὖν κακοποιοὶ ἐπὶ τούτῳ τῷ τόπῳ τυχόντες δυστοκίας ποιοῦσι καὶ σωματικὰ πάθη καὶ τομὰς ἢ σίνη περὶ τοὺς πόδας ἢ τὸ στόμα ἢ τὸν δακτύλιον καὶ δούλων ἀναιρέσεις καὶ ἐχθρῶν· εἰ δὲ ὁ κλῆρος τῆς τύχης ἐπὶ τούτου τοῦ τόπου γένηται καὶ οἱ κακοποιοὶ ἐπιθεωρήσωσι τὸν
10 κλῆρον, πλεῖστα κακὰ ἐπιφέρουσι βλάπτοντες ἐν τοῖς ἰδίοις πάντοτε χρ(όνοις). ὁμοίως δὲ καὶ οἱ ἀγαθοποιοὶ βλάπτουσιν ἐν τῷ ιβ' καὶ οὐ μερίζουσι τὰ ἑαυτῶν ἀγαθά. ὁ μὲν γὰρ Ἥλιος παρὼν τῷ τόπῳ πατρὸς δούλου ἢ ἐκπτώτου ἢ ἀγενοῦς τὸν τοκετὸν λέγει ἢ τῶν πατρικῶν ἀποβολὴν ἢ καὶ σεσινωμένον τὸν πατέρα. ἡ δὲ Σελήνη ὁμοίως τὰ πρὸς τὴν μητέρα
15 δηλοῖ. ὁ δὲ Ζεὺς ἐπιπαρὼν τῷ τόπῳ ἐχθρῶν ἐπαναστάσεις ποιεῖ· ἡ δὲ Ἀφροδίτη κακογάμους ἢ δουλογάμους· ὁ δὲ Ἑρμῆς κακοτρόπους, κακοπράγμονας. ἐὰν δὲ οἱ κύριοι τῶν συνόδων ἢ πανσελήνων εὑρεθῶσιν ἐν τούτῳ τῷ τόπῳ, κακὸν τὸ σχῆμα πρόλεγε· ἐκπτώτους γὰρ ποιεῖ ἢ βιοθανάτους. τὸ δωδεκατημόριον τοῦ Ἡλίου ἢ τῆς Σελήνης, ἐὰν ἐν
20 τούτῳ τῷ τόπῳ τύχωσι, ἀγενεῖς ἢ ἐκπτώτους τοὺς γονεῖς λέγε ἢ πατρικὰ φθείροντας. ἐὰν δὲ ὁ Ἥλιος καὶ ἡ Σελήνη ἐν τούτῳ τῷ τόπῳ τύχωσιν τῶν κακοποιῶν ἐπικέντρων ὄντων ἀγαθοποιοῦ μὴ ἐπιθεωροῦντος, κυνανθρώπους ποιοῦσιν τοὺς γεννηθέντας· ἐὰν δὲ Ἄρης καὶ

1 τεχθησομένῳ P; formam servavi : τεχθέντι AV. ἐπεὶ δὲ P. τοῦ βρέφους om AV. 1-2 ἐκρήσεως P. Leg. ἐκκρίσεως, cf. v. 3 : ἐκτροπῆς AV, cf. Vett. Val., 62, 13. 2 τοῦτο corr. : αὐτὸ P : αὐτοῦ AV. ἀνέτελλε AP. καὶ Κρόνου P. καθότι AV. 3 προχοῆς ὑδάτων] Nam Saturni domicilium Aquarius est. 4-5 καθέστηκε — θεωρουμένη om. AV. 6-12 Οἱ οὖν — ἀγαθά] cf. Vett. Val., II. 5 (p. 62, 9-14). 6 οἱ οὖν AV : οἷον P. ἐπὶ τ. τ. τ. τυχόντες P : ἐν τῷ ιβ' ὄντες AV. 7 ἢ (prius) : καὶ AV. τὸ om. AV. 8 δάκτυλον P. ἀναίρεσιν P. 8-11 τούτου — χρόνοις] τοῦ ιβ' πέσῃ ἢ καὶ Ἄρεως ἐπιθεωροῦντος πλεῖστα ἐπιφέρεται κακὰ ἐν τοῖς οἰκείοις βλάπτοντα χρ(όνοις) AV. 11 ὁμοίως δὲ καὶ οἱ P et Valens : οἱ δὲ AV. ἐν τῷ ιβ' om. P. 11-12 μερίζουσι PA Val. : μετρίζουσι V. 12-17 Similia pluribus verbis explicat Paul. Alex., O, 1, v. 9 ss. 12 τῷ τόπῳ om. AV. 12-13 πατέρα δοῦλον ἢ ἐκπτώτων ἢ ἀγενῆ λέγ(ει) AV. 13 ἐκγένους P. ἀποβάλλειν (ἀπο e corr.) P. 14 καὶ om. AV. ἡ δὲ Σ. ὁμοίως P : ὡσαύτως καὶ ἡ Σελήνη AV. τὰ πρὸς P : τὰ κατὰ AV. τὴν om. AP : τακτὴν V. 15 δηλοῖ om. P. ἐπιπαρὼν τῷ τόπῳ om. AV. 17 Post κακοπράγμονας] ὁ δωδέκατος τόπος σημαίνει καὶ τὸν περὶ τετραπόδων λόγον P. Ex Paulo Alex., O, 1, v. 8, addidit lector quidam. τῶν συνοδοπανσελήνων A : τῆς συνοδοπανσελήνου V. 18 ἐν τῷ ιβ' κακὸν σχῆμα (sine προλ.) AV. ἢ AV : καὶ P. 19-20 τὸ ιβ' μόνον ἡλίου ἢ σελήν(ης) ἐκεῖσε πέσων A : ἐν τῷ ιβ' μόνον ἥλι(ος) καὶ σελήν(η) ἐκεῖ πεσὼν V. 20 τοὺς γονεῖς om. AV. 21 ὁ om. AV. καὶ ἡ P : ἢ AV. 21-22 ἐν τούτῳ τῷ τόπῳ τύχωσι P : ἐνταῦθα πέσῃ AV. 22 ἀγαθοποιοῦ V : ἀγαθοῦ P : ἀγαθὰ A. 23 κυνανθρώπους P : κακὸν ἀνθρώποις V : κυνάγους A. ποιεῖ P. 23-p. 128, 4 τοὺς γεννηθέντας — κακοτύχον ποιοῦσι om. AV.

and to the mother and to the one about to be born, since this zodiac sign rose before the expulsion of the infant. It was called the place of Saturn, because through the outpouring of waters the infant is expelled, and because the woman in labor is placed between life and death, being observed by Saturn and Mars in opposition.

Therefore the malefic planets falling upon this place cause difficult births and bodily afflictions and cuttings or injuries about the feet or the mouth or the anus, and the deaths of slaves and enemies; but if the Lot of Fortune falls in this place and the malefic planets behold the Lot, they bring very many evils, doing harm in their own particular times. Likewise also the benefic planets do harm in the 12th and do not distribute their own good things. For the Sun present in the place speaks of a father who is a slave or an outcast or of low birth, or of the loss of paternal goods, or even of a father who is maimed. The Moon likewise indicates the same things concerning the mother. Zeus being present in the place causes uprisings of enemies; Aphrodite causes bad marriages or marriages with slaves; Hermes causes men of bad character and evil deeds. But if the lords of the new moons or full moons are found in this place, predict that the configuration is evil; for it makes men fallen or those who die violently. The twelfth-part of the Sun or the Moon, if they happen to be in this place, declare the parents to be of low birth or outcasts, or destroyers of paternal goods.But if the Sun and the Moon happen to be in this place, the malefic planets being angular and no benefic beholding, they make those born therein dog-men; but if Ares and 1 τεχθησομένῳ P; I have preserved the form: τεχθέντι AN. ἐπεὶ δὲ P. τοῦ βρέφους om. AV. 1-2 ἐκρήσεως P. Read ἐκκρίσεως, cf. v. 3: ἐκτροπής AV, cf. Vett. Val., 1-2 ἐκρήσεως P. Read ἐκκρίσεως, cf. v. 3: ἐκτροπής AV, cf. Vett. Val., 62, 13. 2 τοῦτο corr.: αὐτὸ P: αὐτοῦ AV. ἀνέτελλε Am. καὶ Κρόνου P. καθότι AN. 3 προχοῆς ὑδάτων for Aquarius is the domicile of Saturn. 4-5 καθέστηκε – θεωρουμένη om. A. 11-12 Οἱ οὖν – ἀγαθά] cf. Vett. Val., II, 5 (p. 62, 9-14). 6 οἱ οὖν AN: οἷον P. ἐπὶ τ. τ. τ. τυχόντες P: ἐν τῷ ιβ' ὄντες AN. 7 ἢ (prius): καὶ AN. τό om. AV. 8 δάκτυλον P. ἀναίρεσιν P. 8-11 τούτου – χρόνοις] τοῦ ιβ' πέσῃ ἢ καὶ Ἄρεως ἐπιθεωροῦντος πλεῖστα ἐπιφέρεται κακὰ ἐν τοῖς οἰκείοις βλάπτοντα χρόνοις) AV. 11 ὁμοίως δὲ καὶ οἱ Pet Valens: οἱ δὲ AF. ἐν τῷ ιβ' om. P. 11-12 μερίζουσι PA Val: μετρίζουσι V. 12-17 Paul. Alex., O, 1, v. 9 ff. explains similar things in more words. 12 τῷ τόπῳ om. A. 12-13 πατέρα δοῦλον ἢ ἐκπτώτων ἢ ἀγενῆ λέγ(ει) AN. 13 ἐκγένους μ. ἀποβάλλειν (ἀπο e corr.) P. 14 καὶ om. AV. ἡ δὲ Σ.ὁμοίως P ὡσαύτως καὶ ἡ Σελήνη AV. τὰ πρὸς P; τὰ κατά AN. τὴν om. AP: τακτὴν V. 15 δηλοῖ om. F. ἐπιπαρών τῷ τόπῳ om. AV. 17 After κακοπραγμονας] ὁ δωδέκατος τόπος σημαίνει καὶ τὸν περὶ τετραπόδων λόγον P. From Paul. Alex., O, 1, v. 8, added by a certain reader. τῶν συνοδοπανσελήνων A: τῆς συνοδοπανσελήνου V. 18 ἐν τῷ ιβ' κακόν σχῆμα (without προλ.) A. ἢ AV: καὶ P. 19-20 τό ιβ' μόνον ἡλίου ἢ σελήνης) ἐκεῖσε πέσων A: ἐν τῷ ιβ' μόνον ἥλιος) καὶ σελήνη) ἐκεῖ πεσών V. 20 τοὺς γονεῖς om. AV. 21b om. AV. καὶ ἡ P: ἢ AV. 21-22 ἐν τούτῳ τῷ τόπῳ τύχωσι P: ἐνταῦθα πέση AN. 22 ἀγαθοποιοῦ V: ἀγαθοῦ P: ἀγαθὰ A. 23 κυνανθρώπους P: κακὸν ἀνθρώποις: κυνάγους A. ποιεῖ P. 23 – p. 128, 4 τοὺς γεννηθέντας – κακοτύχον ποιοῦσι om. AV.

V

Ἀφροδίτη εὑρεθῶσι ἐν τούτῳ τῷ τόπῳ, γυναικοκτόνους ποιοῦσιν.
Ἐὰν δὲ ὁ οἰκοδεσπότης τοῦ κλήρου τῆς τύχης εὑρεθῇ ἐν τούτῳ τῷ τόπῳ ὑπὸ Κρόνου ἢ Ἄρεως θεωρούμενος καὶ ἐπιθεωρήσῃ τὸν κλῆρον τῆς τύχης, κακότυχον ποιοῦσι. ἐὰν δὲ ὁ κύριος τοῦ τρίτου τόπου εὑρεθῇ ἐν τῷ δωδεκάτῳ, ἀδελφοὺς καὶ φίλους ἐχθροὺς ἕξει. ἐὰν δὲ ὁ κύριος τοῦ ὑπογείου κέντρου ἐκεῖ εὑρεθῇ, ἐπὶ ξένης τὴν τελεύτην πρόλεγε. ἐὰν δὲ ὁ κύριος τοῦ δωδεκάτου τόπου εὑρεθῇ ἐν τῷ πέμπτῳ καὶ ὁ κύριος τοῦ πέμπτου ἐν τῷ δωδεκάτῳ, πατρυιοὺς ποιοῦσι τοὺς τοιούτους ἑτέρων τέκνων. ἐὰν δὲ ὁ κύριος τοῦ ἑβδόμου τόπου τύχῃ ἐν τῷ δωδεκάτῳ, κακογάμους ἢ δουλογάμους ἀποτελεῖ καὶ χάριν τούτων ζημίας ἢ βλάβας ὑπομένοντας. ἐὰν δὲ ὁ κύριος τοῦ ὀγδόου τόπου ἐν τῷ δωδεκάτῳ, χάριν νεκρικῶν πραγμάτων βλάβας τῷ τοιούτῳ ποιεῖ ἢ ἐπὶ ξένης ἀποθανεῖται. ἐὰν δὲ ὁ κύριος τοῦ ἐννάτου τόπου ἐν τῷ δωδεκάτῳ ᾖ, πλανωμένους τοὺς τοιούτους ἐπὶ ξένης ἀποτελεῖ. ἐὰν δὲ ὁ κύριος τοῦ δωδεκάτου τόπου εὑρεθῇ ἐν τῷ ὡροσκόπῳ, τὴν νεότητα καματηροτέραν ποιεῖ. ἐὰν δὲ ὁ κύριος τοῦ δωδεκάτου τόπου εὑρεθῇ ἐν τῷ δυτικῷ κέντρῳ, τὸ γῆρας τοῦ τοιούτου μοχθηρὸν ποιήσει. ἐὰν δὲ ὁ οἰκοδεσπότης τῆς γενέσεως εὑρεθῇ ἐν τῷ δωδεκάτῳ, δοῦλον ἢ ἀγενῆ ἢ ἔκπτωτον τὸν γεννηθέντα λέγε ἢ σεσινωμένον. ἐὰν ὁ κύριος τοῦ δωδεκάτου τόπου εὑρεθῇ μετὰ Ἡλίου, τὸν πατέρα εὐτελῆ λέγε ἢ τὰ πατρικὰ φθείρειν. ὁμοίως δὲ καὶ ἐπὶ Σελήνης οὕτως ἐπιθεώρει τὰ περὶ γονέων. ἐὰν δὲ κύριος εὑρεθῇ τοῦ δωδεκάτου τόπου Κρόνος ἢ Ἄρης καὶ ὡροσκοπῇ, κυνοβρώτους<ἢ> θηριοβρώτους τοὺς τοιοῦτους ἀποτελεῖ ἢ φιλοκυνήγους. ἐὰν δὲ ὁ κύριος τοῦ ἐννάτου τόπου γένηται ἐν τῷ δωδεκάτῳ, εἰ μὲν μετὰ τοῦ Κρόνου, ναυάγια τῷ τοιούτῳ ποιεῖ γενέσθαι ἢ ἐν θαλάττῃ κινδύνους, εἰ μὴ ἀγαθοποιὸς ἐπιθεωρήσει

3 θεωρουμένης P. 4 ποιοῦσι in ποεῖ corrigere nolui. τρίτου P : γ' AV. 5 δωδεκάτῳ P : ιβ' AV. φύλλους ἐγχθροῦς P. 6 ὑπογείου P : δ' τόπου AV. κ(έντρου) om. AV, cf. v. 17. ἐκεῖ om. P. 6-7 τὴν τελεύτην πρόλεγε P : τελευτήσει AV. 7 δωδεκάτου τῶπου sic P : ιβ' AV. πέμπτῳ et πέμπτου P : ε' AV ac sic deinceps. 8 πατρίους codd. 9 ἑτέρων τέκνων om. P. 10 δολογάμους V. ἀποτελεῖ P : ποιοῦσι AV. 11 ἢ βλάβας om. AV. ὑπομήνει sic P. Leg. ὑπομενεῖ? δὲ om. P. 12 βλάβας τ. τ. ποιεῖ P : ἢ βλάβη γίνεται AV. 13 ἀποθανεῖται P : θανάτους AV. δὲ om. P. 14 ᾖ V : ἢ A : om. P. πλαζομένους AV. ἐπὶ ξένης τοὺς τοιούτους AV. δὲ om. P. 15-16 τὴν νεάτ(ην) τὴν (τὴν om. V) καματηρὰν AV. 16 καματωτέραν P. δὲ om. P; corr. 16-17 τοῦ ιβ' ἐν τῷ ζ' ἢ ἐν τῷ ζ' (ζ' om. in lac. V) AV. 17 τοῦ τοιούτου om. AV. δὲ om. P. 18 εὑρεθῇ P : ᾖ A : ἢ V. 18-19 δούλους ἢ ἀγενεῖς ἢ ἐκπτώτους ποιεῖ ἢ σεσινωμένους AV. ἢ ἔκπτωτον om. P. 20 τοῦ ιβ' ἢ AV. μετὰ τὸν ἥλιον V. 21 πατρῷα AV. φθείρει AV. δ' ἀπὸ AV. 21-22 οὕτως — γονέων] τὰ περὶ μητρὸς ὅρα AV. 22-23 ὁ κύριος τοῦ δωδεκάτου τόπου ἢ Κρονικὸς ἢ Ἀρεικὸς AV (i. e. ad trigonum pertinet cuius τριγωνοκράτωρ est Saturnus vel Mars ?). 23 κυνοβρώτους om. AV. ἢ suppl. τούτους ποιεῖ AV. 23-24 τοῦ β' ἢ ἐν τῷ ιβ' AV. 25 τοῦ om. AV. 25-26 ποιεῖ γενέσθαι P : γίνεται AV. ἢ ἐν θ. κινδ. om. AV. ὑποθεωρῇ A.

Venus, if found in this place, make them killers of women. But if the lord of the lot of fortune is found in this place being observed by Saturn or Mars and aspects the lot of fortune, they make him unfortunate. But if the lord of the third place is found in the twelfth, he will have brothers and friends as enemies. But if 5 the lord of the subterranean angle is found there, predict death in a foreign land. But if the lord of the twelfth place is found in the fifth and the lord of the fifth in the twelfth, they make such persons stepfathers of other people's children. But if the lord of the seventh place happens to be in the twelfth, it produces bad marriages or marriages to slaves, and on account of these 10 the person endures losses or injuries. But if the lord of the eighth place is in the twelfth, it causes harm to such a person on account of matters relating to the dead, or he will die in a foreign land. But if the lord of the ninth place is in the twelfth, it makes such persons wanderers in a foreign land. But if the lord of the twelfth place is found in the ascendant, it makes youth 15 more laborious. But if the lord of the twelfth place is found in the western angle, it will make the old age of such a person wretched.But if the lord of the nativity is found in the twelfth, say that the native is a slave or of low birth or fallen from rank, or maimed. If the lord of the twelfth place is found with the Sun, say that the father is of low station, or 20 that he wastes his paternal inheritance. Likewise also in the case of the Moon, observe in this way the matters concerning parents. But if the lord found of the twelfth place is Saturn or Mars and it is on the ascendant, it makes such persons devoured by dogs <or> devoured by wild beasts, or fond of hunting. But if the lord of the ninth place happens to be in the twelfth, if it is with Saturn, it causes shipwrecks to befall such a person 25 or dangers at sea, unless a benefic should aspect it

3 θεωρουμένης P. 4 ποιοῦσι in ποει corrigere nolui. τρίτου P: γ' A ν. 5 δω δεκάτῳ P: ιβ' AV. φύλλους ἐγχθρούς P. 6 υπογείου P: δ' τόπου Αν. κέντρου) om. AV, cf. ν. 17. ἐκεῖ om. P. 6-7 τὴν τελεύτην πρόλεγε P : τελευτήσει AN. 7 δωδεκάτου τώπου sic P : ιβ' AV. πέμπτῳ εἰ πέμπτου P : ε' AV ac sic deinceps. 8 πατρίους codd. 9 ἑτέρων τέκνων οπι. P. 10 δολογάμους Y. is P :nP. ποιοῦσι Αν. 11 ή βλάβας omn. Αν. ὑπομήνει sic l. Leg. υπομενεῖ δὲ οπ. 12 βλάβας τ. τ. ποιεῖ μ' : ή βλάβη γίνεται Αν. 13 ἀποθανεῖται ' : θανάτους Αν. δὲ om. P. 14 ή V:h A : om. P. πλαζομένους Αν. ἐπὶ ξένης τους τοιούτους AN. δὲ om. P. 15-16 τὴν νεάτην] τὴν (τήν οιιι. ν) καματηράν A. 16 καματωτέραν P. de om. P; corr. 16-17 τοῦ ιβ' ἐν τῷ Ζ' ἢ ἐν τῷ Z' (ζ' omn. in lac. V) AV. 17 του τοιούτου om. A. V. δέ omn. P. 13 εύρεθῆ P : ή A : ή ν. 18-19 δούλους ἢ ἀγενεῖς ή ἐκπτώτους ποιεῖ ή σεσινωμένους AN. ἢ ἔκπτωτον om. P. 20 τοῦ ιβ' ή A. μετὰ τὸν ἥλιον V. 21 πατρώα AV. φθείρει A. δ' ἀπὸ Αν. 21-22 οὕτως γονέων] τὰ περὶ μητρός ὅρα Αν. 21-23 ὁ κύριος τοῦ δωδεκάτου τόπου ή Κρονι κὸς ἢ 'Αρεϊκός AV (i. e. ad trigonum pertinet cuius τριγωνοκράτωρ est Saturnus vel Mars ?). 23 κυνοβρώτους om. AV. ή suppl. τούτους ποιεί A.23-24 tònb' ḥ in Ṭ An. 25 tòs oin. AV. 20-20 ποιεῖ γενεσται P : becomes AN. movement om. A. subtheorist A.

τὸ σχῆμα. εἰ δὲ μετὰ Ἄρεως εὑρεθῇ ἐν τῷ δωδεκάτῳ τόπῳ, στρατιωτικὰς ἢ ληστρικὰς ἐφόδους ποιεῖ τῷ τοιούτῳ ἐπὶ ξένης ἢ ἐν ὁδῷ.

Ἐὰν δὲ ὁ Ἀναβιβάζων ἐν τῷ δωδεκάτῳ τόπῳ τύχῃ καὶ ὁ Ἥλιος καὶ ἡ Σελήνη μετὰ τοῦ Ἄρεως καὶ <τοῦ> Ἑρμοῦ ἐκεῖ τύχωσι, κακοπαθείᾳ περιπεσεῖται ἢ ὀστέον αὐτοῦ καταγήσεται ἢ τυφλοῦται ἢ πυρὶ καίεται ἢ κακομόρως τελευτᾷ ἢ ὑπὸ ἐχθρῶν ἀναιρεῖται, μάλιστα ἐὰν παρῇ αὐτοῖς καὶ Κρόνος. εἰ δὲ Ζεὺς καὶ Ἀφροδίτη ἐκεῖ τύχωσι, μετρίως τῶν κακῶν ἀπαλλαγήσεται, πλὴν κακομόρως τελευτᾷ. εἰ δὲ Ζεὺς καὶ Ἀφροδίτη ἐκεῖ τύχωσι μόνοι, κάκιστον μὲν οὐκ ἂν πάθοι, εὐτελῆ δὲ ὑπαρχοντα κτήσεται ἢ ἀπὸ δούλων εὐτυχήσει. ἐὰν ὁ Καταβιβάζων ἐν τῷ δωδεκάτῳ τύχῃ καὶ Ἄρης καὶ Κρόνος ἐκεῖ τύχωσι ἢ θεωρήσωσι αὐτόν, κάλλιστον ἔσται· ἢ γὰρ εὕρημα εὑρήσει ἢ ἀπὸ ἀλλοτρίων ὑπαρχόντων μεταδοθήσεται. ἐὰν δὲ Ζεὺς καὶ Ἀφροδίτη ἐκεῖ τύχωσι μόνοι δίχα Κρόνου καὶ Ἄρεως καὶ Ἑρμοῦ ἐπιθεωρίας, ἀκαταστατήσει πρὸς γυναῖκα αὐτοῦ καὶ τέκνα καὶ σῖνος ἕξει ἀπόκρυφον ἢ εἰς τὸν σπλῆνα. εἰ δὲ Ἥλιος καὶ Ἄρης καὶ Ἑρμῆς ἐπιθεωρήσωσιν, ὁ δὲ Κρόνος ἐκεῖ τύχῃ, ἀτυχέστατος ἔσται παντὶ τῷ βίῳ.

Ἐπὶ δὲ τῶν κακοδαιμονούντων ζῳδίων νυκτὸς τυχὼν ὁ Κρόνος ἔκλειψιν τῶν πατρικῶν δηλοῖ καὶ δούλων χάριν κινδύνους καὶ ἐπιβουλάς, τινὰς δὲ καὶ σίνεσι περιτρεπομένους ἢ παθητικούς. ἡμέρας δὲ μετριώτερος ὁ θεὸς ἐν τούτοις γενήσεται. ἐὰν δὲ καὶ τὴν Σελήνην τετραγωνίζῃ ἢ διαμετρῇ, ἀστασίας καὶ φθίσεως προδηλωτικὸς γενήσεται, εἰ μή πως ὁ τοῦ Διὸς μαρτυρήσας ἢ τῇ Σελήνῃ ἢ τῷ Κρόνῳ ἐπικράτησιν τῶν ὑπαρχόντων ἀπὸ μέρους ποιήσεται· γίνονται δὲ καὶ ἐν βαρείαις νόσοις καὶ τῶν ἐντὸς ἀλγήματα ἔχουσιν.

1 τὸ σχῆμα om. AV. 1-2 εὑρεθῇ — ἐφόδους] ἀστρικὰς ἐφόδους cet. om. AV; cf. p. 121, 30. 2 ποιεῖ om. V : post τῷ τοιούτῳ A. 3 ἐν τῷ ιβ' ᾗ AV. 3-4 ὁ ... ἡ ... τοῦ om. P. Signa Solis et Martis e corr. A. 4 τοῦ suppl. ἐκεῖ AV : ἴσσον sic P. 5 ὀστοῦν AV. θλασθήσεται AV. 6 κακομόρως — ἀναιρεῖται] κακοθάνατος γίνεται cet. om. AV. κακῷ μόρῳ sic P : corr., cf. v. 8. 7 αὐτῷ AV. ἐκεῖ AV : ἴσσον P. μετρία AV. 8 ἀπαλλαγὴ ἔσται AV. πλὴν κακοθανασία γίνεται AV. κακομόρῳ P. καὶ Ζεὺς V. ἢ Ἀφρ. P. 9 ἐκεῖ AV : ἴσσον sic P. τύχοιεν V. κακόν AV. πάθοι V : πάθη A : πάθωσι(ι) P. εὐτελεῖ P : ὀλίγα AV. 10 κτίσεται P. εὐτυχήσουσι AV. ὁ om. A. 10-11 ἐν τῷ ιβ' ᾗ μετὰ Ἄρεως καὶ Κρόνου συνόντων ἢ ἐπιθεωρούντων AV 12 κάκιστον A. εὑρήσει ἢ AV : εὕρισκον P. 12-13 ὑπαρχόντων μεταδωθήσεται sic P : πλουτήσει AV. 14 καὶ Ἑρμοῦ om. AV. πρὸς P : καὶ V : om. A. 15 αὐτοῦ om. P. ἢ εἰς τὸν σπλῆνα om. P. 16 ἐπιθεωρήσουσιν εἰ δὲ AV. τύχοι V : τυχ' A. 17 ἔστι P. τῷ om. P. 18-25 cf. Firmic., III, 2, 26; infra p. 156, 28 ss. 18 Post Κρόνος] ἐν τῷ δωδεκάτῳ P, cf. ad p. 130, v. 1. 19 δούλων AV; cf. Firmic.: δικῶν P. 20 δὲ om. AV. 21 μετριωτέρας καθὼς ἐν τοῦτο (sic) P. γίνεται AV. ἡμέρας post γίνεται iter. A. 22 τετραγωνίσει ἢ διαμετρίσει P. ἀστασίες A. δηλωτικὸς AV; cf. Vett. Val., p. 80, 6. 22-23 γίνεται μήπω V. 23 ἤτοι (ante τῇ Σελ.) P. 24-25 γίνεται δὲ αὐτοῖς καὶ βαρεῖα νόσος AV. γίνεται P; corr. 25 ἀλγήματα ἔχουσιν P : ἄλγημα (sine ἔχ.) AV.

the figure. But if it is found with Mars in the twelfth place, it brings military or piratical attacks upon such a person while abroad or on a journey.

But if the Ascending Node happens to be in the twelfth place and the Sun and the Moon happen to be there with Mars and Mercury, he will fall into misfortune, or his bone will be broken, or he will be blinded, or burned by fire, or he will die miserably, or he will be killed by enemies, especially if Saturn is also present with them. But if Jupiter and Venus happen to be there, he will be moderately freed from misfortunes, except that he dies miserably. But if Jupiter and Venus alone happen to be there, he would not suffer the worst, but being of humble means he will acquire possessions or will prosper through slaves. If the Descending Node happens to be in the twelfth place and Mars and Saturn happen to be there or aspect it, it will be most excellent; for he will either find a treasure or something will be shared with him from others' possessions. But if Jupiter and Venus alone happen to be there without the aspect of Saturn, Mars, and Mercury, he will be unstable toward his wife and children and will have a hidden affliction or one in the spleen. But if the Sun, Mars, and Mercury aspect, and Saturn happens to be there, he will be most unfortunate throughout his entire life.

When Saturn occurs by night in the signs of ill fortune, it indicates the loss of paternal inheritance and dangers and plots on account of slaves, and some are also brought to ruin by bodily injuries or become passive. By day the god will be more moderate in these signs. But if he also squares or opposes the Moon, he will become a portent of instability and wasting disease, unless somehow Jupiter, by bearing witness either to the Moon or to Saturn, will gain dominance over existing resources in part; and they also fall into serious illnesses and suffer pains in the internal organs.

1 τὸ σχῆμα om. A. 1-2 εὑρεθη - ἐφόδους] αστρικάς ἐφόδους cet. om. AV; cf. p. 121, 30. 2 notei om. V: post tâ toioùrw A. 3 év tâp 18' ὴ AV. 3-4 d ... § ... τοῦ om. P. Signs of the Sun and Mars from corr. A. 4 του καμμί ἐκεῖ A' : ἴσσον sic P. 5 ὀστοῦν Av. θλασθήσεται AV. 6 κακομόρως – ἀναιρεῖται κακαθάνατος γίνεται cet. om. A. κακῷ πόρρω sic P. corr., et. v. 8. Ταὐτῷ AV. ἐκεῖ AV: ἴσσον P. μετρία Av. 8 ἀπαλλαγὴ ἔσται A. πλὴν κακοθανασία γίνεται Av. κακομύρω P. καὶ Ζεύς Γ. ἡ Αφρ. P. 9 ἐκεῖ AV : ἴσσον sic P. τύχοιεν v. κακόν Av. πάθοι V : πάθη A: πάθωσις P. εὐτελεῖ P : ὀλίγα Av. 10 κτίσεται 1. εὐτυχήσουσι Av. δ om. A. 10-11 ἐν τῷ ιβ' ἢ μετά Αρεως καὶ Κρόνου συνόντων ἢ ἐπιθεωρούντων Av 12 κάκιστον A. εὑρήσει η ΑΓ : εύρισκον P. 12-13 ὑπαρχόντων μεταδωθήσεται siu P : πλουτήσει AV. 14 καὶ Ἑρμοῦ om. A.V. πρός P: καὶ V : om. A. 15 αὐτοῦ om. P. ἢ εἰς τὸν σπλήνα oi. P. 16 ἐπιθεωρήσουσιν εἰδὲ A. τύχοι Γ' : τυχ' A. 17 ἔστι P. τῷ om. P. 18-25 cf. Firmic, III, 2, 26, infra p. 156. 28 ss. 18 Post Κρόνος] ἐν τῷ δωδεκάτῳ P. cf. ad p. 130, v. 1. 19 δούλων AV;

cf. Firmic.: δικών F. 20 δέ omn. AV. 21 μετριωτέρας καθὼς ἐν τοῦτο (sic) P. γίνεται Av. ἡμέρας μου γίνεται iter. A.22 τετραγωνίσει ἡ διαμετρίσει P. ἀστασίες A. δηλωτικός AV; cf. Vett. Val., p. 80, 6. 22-23 γίνεται μήπω V. 23 ἤτοι (ante τῇ Σελ.) P. 24-25 γίνεται δὲ αὐτοῖς καὶ βαρεία νόσος AV. γίνεται P; corr.

2. ἀλγήματα ἔχουσιν μ' : άλγημα (sino Ex.) AV.

Ἐπὶ δὲ τῶν κακοδαιμονούντων ζῳδίων τυχὼν ὁ Ζεὺς μάχας καὶ κινδύνους καὶ κρισιολογίας πρὸς ὑπερέχοντας ἀποτελεῖ. πάντοτε δὲ ὁ θεὸς οὗτος ἐν τοῖς ζῳδίοις τούτοις οὐκ ἀγαθοποιὸς γίνεται, μάλιστα δὲ νυκτός.

Ἐν δὲ τοῖς κακοδαιμονοῦσι ζῳδίοις τυχὼν ὁ Ἄρης παθῶν καὶ σινῶν παραίτιος γίνεται. γίνονται δὲ καὶ ἐν κινδύνοις καὶ ἐπιβουλαῖς οὐκ ὀλίγαις ἕνεκα δουλικῶν ἢ κατακρίτων καὶ συνεχομένων προσώπων, μάλιστα δὲ ἡμέρας. νυκτὸς δὲ μετριώτερα τὰ κακὰ γίνονται. ἐπίκεντρος γὰρ ὁ θεὸς οὗτος τυχὼν ὑπογείῳ ἡμέρας καθόλου ὀλέθριος καθέστηκεν.

Ἐν δὲ τῷ κακοδαιμονοῦντι ζῳδίῳ τυχὼν ὁ Ἥλιος ἀγενεστέρους τοὺς γονεῖς ἢ δούλους ἢ αἰχμαλώτους ποιεῖ. τινὲς δὲ καὶ σινῶν ἢ παθῶν πειρῶνται.

Ἐπὶ δὲ τῷ κακοδαιμονοῦντι ζῳδίῳ τυχοῦσα ἡ Ἀφροδίτη νυκτὸς διὰ γυναικῶν προφάσεις λυπουμένους ποιεῖ· ἐὰν δὲ κατοπτεύηται ὑπὸ Κρόνου καὶ Ἑρμοῦ ἢ Ἄρεως καὶ πάθεσι ψυχικοῖς περικυλιομένους τουτέστιν ἐρωτικοῖς· τινὲς δὲ καὶ δούλαις ἢ ἑταίραις ζεύγνυνται, ὧν χάριν καὶ ἐν ἀτεκνίᾳ γίνονται. ἡμέρας δὲ τυχοῦσα ἐπὶ τοῦδε τοῦ τόπου κακως καὶ βιαίως ἕνεκα γυναικῶν ἀπολλυμένους σημαίνει κατὰ τὴν τῶν ζῳδίων φυσικὴν ἰδιότητα· ἔχει γὰρ ποικίλους καὶ δυσευρέτους ἡ θεὰ χρηματισμούς, οἷς καὶ τὰ του βίου πράγματα ὁδηγηθήσεται.

1-4 Multo plura apud Firmicum. III, 3, 22. 1 Ἐπὶ δὲ τῶν κακοδαιμονούντων ζῳδίων P : Ἐν δὲ τῷ ιβ' (ια' V) ἢ τῷ ϟ' AV, qui κακοδαιμονοῦντα ζῴδια interpretantur locum XII et locum VI, id est κακὸς δαίμων et κακὴ τύχη. Cf. v. 5. v. 11, v. 17 ubi ἐν τῷ δωδεκάτῳ in P glossa esse videtur. Vide etiam locum XI : ἐπὶ δὲ τῶν ἀγαθοδαιμονούντων ζωδίων. 1 Post Ζεὺς | ἐν τῷ δωδεκάτῳ P. 2 ὑπερέχοντας AV ; cf. p. 187, 4 : Firmic. « potentes » : ἐλαχιστοτέρους P. ἀποτελεῖ om. AV. 3 οὗτος om. P. Post τούτοις signum Martis AV. ἀγαθὸς γενήσεται P. 4 δὲ om. AV. 5-10 cf. Firmic. Mat. III, 4, 34. 5 Ἐν δὲ τῷ ϟ' ἢ τῷ ιβ' AV ; cf. supra v. 1. Post Ἄρης | ἐν τῷ δωδεκάτῳ P. ἢ νόσων A : ἀνοσίων V. 7 δοξῶν οὐ κατακρίτων V. 8 δὲ om. P. ἡμέρας signo astr. P : signum Solis AV. δὲ om AV μετριώτερα τ. κ. γίνονται AV, cf. Firmic. « haec omnia mitigantur » : μέτριον ἔσται τὸ κακόν P. 9 γὰρ om. P. οὗτος om. P. ὑπογείῳ (signo astr.) P : om. AV. καθόλου (καθολικῶς V) ἡμέρας τυχὼν AV. 11-13 cf. Firmic., III, 5, 39. 11 Ἐν δὲ τῷ ιβ' τόπῳ AV. Post Ἥλιος | ἐν τῷ δωδεκάτ. P. 12 ποιήσει P. ἢ AV : καὶ P. 13 πειρῶνται ἡμέρας AV, qui νυκτὸς (v. 14) omittunt. 14-21 cf. Firm. Mat., III, 6, 25 (usque ad p. 152, 10). 14 Ἐπὶ δὲ τοῦ ιβ' τυχοῦσα Αφροδ AV 15 λυπηθήσονται AV. ποιεῖ suppl. 16 καὶ Ἑρμοῦ ἢ sic P : ἢ Ἄρεως sine Ἑρμοῦ AV : « Mars et Mercurius » Firm., qui Saturnum omittit. περικυλίονται AV : περικοιλυομένους P. An περικωλυομένους? 17 τούτεστιν ἐρωτικοῖς glossa esse videtur. ἢ AP : καὶ V. δούλοις A. ἑταίραις V : ἑτέραις P : ἑτέροις A. 18 καὶ χάριν P. ἀτεκνίαις P. ἡμέρας P : « per diem » Firm. : ὑπὸ ἡλίου AV (signo astr.) τυχοῦσα — τόπου om. AV ; cf. Firm. : « in hoc loco posita ». 19 κακοὺς καὶ βιαίους A. σημαίνει om. P. 20 φυσικὴν ἰδιότητα P : φύσιν AV : « naturam qualitatemque » Firm. γὰρ AV : « enim » Firm. : δὲ P. θεὸς AV. 21 χρηματισμούς P : σχηματισμούς AV : « decernendi potestates » Firm. οἷς scripsi : ἧς P : ὑφ' ἧς AV. ὁδηγηθήσονται V.

When Jupiter falls in the ill-fated Signs, he brings about battles, dangers, and disputes with those in authority. And this god in these signs is never a benefic, especially by night.

When Mars falls in the ill-fated Signs, he becomes a cause of sufferings and injuries, and people find themselves in dangers and conspiracies not few in number on account of servile, condemned, or imprisoned persons, especially by day, while by night the evils are more moderate. For when this god falls on an angle in the subterranean position by day, he is altogether destructive.

When the Sun falls in the ill-fated Sign, he makes the parents of lower birth, or slaves, or captives. Some also experience injuries or sufferings.

When Venus falls in the ill-fated Sign by night, she causes grief through women as pretexts; but if she is beheld by Saturn and Mercury or Mars, she also involves people in sufferings of the soul, that is, in amorous passions; and some are joined to slave women or courtesans, on account of whom they also fall into childlessness. But when she falls in this place by day, she signifies those who perish wretchedly and violently on account of women, according to the natural character of the Signs; for the goddess also has varied and hard-to-measure influences, by which the affairs of life will be guided.

1-4 Much more in Firmicus. III, 3, 22. 1 Ἐπὶ δὲ τῶν κακοδαιμονούντων ζωδίων R : Ἐν δὲ τῷ ιβ' (ια' V) ἢ τῷ Τ' A, who interpret κακοδαιμονοῦντα ζώδια as place XII and place VI, as is κακός δαίμων and κακή τύχη. (l. v. 5. v. 11, v. 17 where ἐν τῷ δωδεκάτω in l seems to be a gloss. See also place XII: ἐπὶ δὲ τῶν ἀγαθοδαιμονούντων ζωδίων. 1 After Ζεύς ἐν τῷ δωδεκάτῳ . Ω ὑπερέχοντας A; cf. p. 187. 4 : Firmic. « potentes » : ἐλαχιστοτέρους Γ'. ἀποτελεῖ om. A. 3 οὗτος ai. l. After τούτοις sign of Mars Av. ἀγαθός γενήσεται P. 4 δέ om. AΓ. 5-10 cf. Firmic. Mat. III, 4. 34. 5 Ἐν δὲ τῷ Τ' ἢ τῷ ιβ' A': cf. supra v. 1. Ρωσί Ἄρης] ἐν τῷ δωδεκάτῳ μ. ἢ νόσων A : ἀνοσίων l. 7 δοξῶν οὐ κατακρίτων Γ'. δ δέ om. M. ἡμέρας sign. astr. P : sign of Sun A. δὲ m Av μετριώτερα τ. κ. γίνονται AV, cf. Firmic. « haec omnia mitigantur » : μέτριον ἔσται τὸ κακόν l. 9 γάρ om. P. οὗτος om. P. ὑπογείω (ίριο astr. P : om. A. καθόλου (καθολικῶς l) ἡμέρας τυχών A. 11-13 cf. Firmic., II, 5, 39. 11 Ἐν δὲ τῷ ιβ' τόπῳ A. After Ἥλιος] ἐν τῷ δωδεκάτῳ β 12 ποιήσει P. ἢ AV : καί P. 13 πειρῶνται ἡμέρας A', who omit νυκτός (v. 14). 14-21 cf. Firm. Mat., III, 6. 25 (up to p. 152, 10).14 Ἐπὶ δὲ τοῦ ιβ' τυχοῦσα Ἀφροῦ Av 15 λυπηθήσονται A. ποιεῖ suppl. 16 καὶ Ἑρμοῦ ἢ sic P : ἢ Ἄρειος sine Ἑρμοῦ AN: « Mars et Mercurius » Firm., who omits Saturn. περικυλίονται A': περικοιλυομένους P. lh περικωλυομένους ? 17 τουτεστιν ἐρωτικοῖς κλι- P as it seems. ἢ A': καὶ Γ'. δούλοις A. ἑταίραις Γ': ἑτέραις P; ἑτέροις A. 18 καὶ χάριν P. ἀτεκνίκης l. ἡμέρας P : « per diem » Firm. : ὑπὸ ἡλίου A' (sign. astr., τυχοῦσα τόπου om. A) cf. Firm. : « in hoc loco posita ». 19 κακούς καὶ βιαίους A. σημαίνει σημ. P. 20 φυσικὴν ἰδιότητα P : φύσιν A' : « naturam qualitatemque » Firm. γάρ A' : « enim » Firm. : δὲ P. Θεός A'. 21 χρηματισμούς P : σχηματισμούς A': « decernendi potestates » Firm. οἷς scripsi : ἧς vel ὑφ' ἧς Av. ὁδηγηθήσονται V.

Ἐὰν δὲ ἐν τῷ κακοδαιμονοῦντι ζῳδίῳ τύχῃ ὁ Ἑρμῆς, μεγάλων πραγμάτων ἀντιλαμβανομένους γεννήσει ἢ καὶ μισθωτὰς δημοσίων, ὑπὸ ἄλλων κινδυνεύοντας πραγμάτων, εὐημεροῦντας δὲ καὶ ἐν αὐτοῖς. ἑσπέριος δὲ τυχὼν ἐπὶ τοῦδε τοῦ τόπου πολυπράγμων γίνεται. οὐ γὰρ εἰκῆ καὶ ὡς ἔτυχεν ἀλλὰ κατὰ μοῖραν Ἑρμῆς τοκετῷ τὸν τόπον ἐσημειώσατο, ἐν ᾧ ἡ μοῖρα τῆς ὠδινούσης ἐφέστηκεν, εἰ κέκυηκε συμπάσχοντος αὐτῷ καὶ τοῦ κατὰ διάμετρον ζῳδίου, ἀφ' οὗ τόπου οἱ συμπλεκόμενοι ἀστέρες ἀργοτέρας τὰς πράξεις ἀποδιδόασιν. ὁ δὲ τοῦ Ἑρμοῦ ἀστὴρ ἐπὶ τοῦδε τοῦ τόπου τυχὼν γραμματικούς, ῥήτορας, γεωμέτρας, διδασκάλους, λόγους πιπράσκοντας γεννήσει ἢ διὰ λόγου τῶν ὁμοίων ἀνθρώπων εὐεργέτας γινομένους καὶ περισσότερον τῶν ἄλλων φρονοῦντας. ἐναντιωθεὶς δὲ ὑπὸ Ἄρεως κακὸς γενόμενος καταδικάσει ἕνεκα ἀπορρήτων πραγμάτων ἢ πλαστῶν ἢ οἰκονομίας ἢ δούλων χάριν, ἢ καὶ καταδίκῃ περιτρέψει.

Ἐὰν ἐν τῷ κακαδαιμονοῦντι ζῳδίῳ τύχῃ ἡ Σελήνη ***

Περὶ ὡροσκόπου· τόπος πρῶτος.

Ὁ δὲ πρῶτος τόπος καλεῖται ὁ περὶ ζωῆς· διὰ δὲ τοῦτο οὕτως ἐκλήθη ἐπειδὴ μετὰ τὴν τοῦ κακοδαιμονήματος ἀνατολὴν τοῦτο τὸ ζῴδιον ἀνατέλλει καὶ μετὰ τὴν τοῦ κλιμακτῆρος πάροδον περὶ ζωῆς

1-14 cf. Firm., III,7, 24-26. 1 ἐν δὲ τῷ ιβ' τυχὼν AV. Leg. ζῳδίῳ <ἑῷος>? cf. v. 4; sed et apud Firm. « matutinus » deest. 2 μισθωτοὺς AV. δημοσίους codd.; corr. ex Firm. : « conductores publicorum negotiorum ». 4 ἕσπερος A. ἐπὶ τοῦ ιβ' AV. 5 εἰκῆ AV : ἴσον (sic) P. 5-6 ἔτυχεν — ἐσημειώσατο] ἔτυχεν ὁ τόπος οὕτος ἐσημειώθη AV. ἀλλὰ corr. : ἡ cod. Ερμῆς (signo astr.)] i. e. Hermes Trismegistus; cf. Firm. Mat. « prudentissimi viri notaverunt ». τοκετῷ corr. : τούτῳ cod.: « partum » Firm.; Paul. Alex., O, 1, v. 10 : σημαίνει τοκετοῦ λόγον et supra p. 127, 13. 6 ἐν ᾧ τὴν μοῖραν P : ἐν τούτῳ γὰρ ἡ μοῖρα AV. εἰ κέκρικε P; corr. : om. AV : « editura sobolem » Firmic. 7 αὐτῷ corr.: αὐτὸ P : αὐτοῦ AV. διάμετρον (signo astr.) P : τὸ AV : « sextus locus » Firm. ἐφ' οὗ P. 7-8 εἰ συμπλανώμενοι P; sed συμπλέκεσθαι de astris usurpatur, cf. Vett. Val., p. 120, 2; 281, 30; cf. 119, 27; 120, 6. 9 τοῦδε τοῦ τόπου P : τοῦ ιβ' V : τῶν ιβ' A. γραμματικούς AV : « grammaticos » Firm. : πρακτικούς P. 10 γεωμετρικούς P : « geometras » Firm. λογικοὺς P. τοὺς πράσκοντας A : « defensiones .. vendentes » Firm. ποιήσει AV. ἢ om. P : « aut » Firm. λόγων P : « orationis » Firm. 11 ὁμοίων vix sanum : « laborantibus hominibus » Firm. (i. e. κινδυνευόντων? Bidez). εὐεργέτας γινομένους P : εὐεργετικοὺς AV. καὶ om. P. 12 ἄλλων AV : αὐτῶν P. κακῶς γινομένων P. 13 ἢ ... ἢ om. P. οἰκονομιῶν P. 13-14 ἢ καὶ δουλ. P : ἢ δουλ. AV. 14 καὶ om. P. 15 Ἐὰν — Σελήνη P solus servavit. Quae de Luna hic desunt, invenies apud Firmicum, III, 13, 12. 16 Περὶ ὡροσκόπου τόπος α' P. f. 94r : περὶ (ὡροσκόπου) m. 2 in ras. A : tit. om. V. 17 Ὁ om. P. δὲ om. V. Post πρῶτος] ὡροσκόπου m. 2 in ras. A : ὁ καὶ ὡροσκόπος V. δὲ om. AV. 17-18 οὕτως ἐκλήθη om. AV. 18 ἐπιδεὶ sic P : ὅτι AV. κακοδαιμονήματος P : κακοῦ δαίμονος AV : cf. supra p. 126, 16. 18-19 τοῦτο τὸ ζῴδιον om. AV.

But if Mercury chances to be in the ill-fated sign, it will produce those who undertake great affairs, or also those hired for public duties, who are endangered by other affairs, yet prosper in those very affairs. When vespertine in this place, he becomes a busybody. For not idly or by chance but according to fate did Mercury mark the place of birth in which the degree of the woman in labor stands, if he has acquired also the sympathy of the sign in diameter with him, from which place the stars in conjunction render their activities more sluggish. The star of Mercury chancing upon this place will produce grammarians, rhetoricians, geometers, teachers, those who sell words, or those who become benefactors of similar men through speech and who are more prudent than others. But when opposed by Mars, having become malefic, he will condemn on account of secret matters, or forgeries, or household management, or on account of slaves, or will also overturn through condemnation.

15 If the Moon chances to be in the ill-fated Sign ***

On the Horoscope: the first place.

The first place is called the place concerning life; and it was called this because after the rising of the ill-fated sign this sign rises, and after the passage of the critical period, concerning life

1-14 cf. Firm., 111,7, 24-26. 1 ἐν δὲ τῷ ιβ' τυχών AV. Leg. ζῳδίῳ < έος> ? cf. v. 4; sed et apud Firm. < matutinus » deest. 2 μισθωτούς Αν. δημοσίους codd. ; corr. ex Firm. : « conductores publicorum negotiorum ». 4 Ἕωπερος A. ἐπὶ τοῦ ιβ' AV. 5 εἰκῆ AV : ἴσον (sic) P. 5-6 ἔτυχεν ἐσημειώσατο] ἔτυχεν ὁ τόπος οὗτος ἐσημειώθη ΑΓ. ἀλλὰ corr. : ἢ cod. Ερμής (signo astr.)] i. e. Hermes Trismegistus; cf. Firm. Mat. « prudentissimi viri notaverunt ». τοκετῷ corr. : τούτιμ cod.: « partum » Firm.; Paul. Alex., 0, 1, ν. 10 : σημαίνει τοκετοῦ λόγον et supra p. 197, 13. 6 ἐν ᾧ τὴν μοῖραν P : ἐν τούτῳ γὰρ ἡ μοῖρα AV. εἰ κέκρικε P; corr. : om. AV : « editura sobolem » Firmic. 7 αὐτῷ corr.: αὐτὸ P: αὐτοῦ Αν. διάμετρον (signo astr.) P : το AV : « sextus locus » Firm. ἐφ' οὗ P. 7-8 εἰ ἐφ' οὗ P. 7-8 εἰ συμπλανώμενοι P; sed συμπλέκεσθαι de astris usurpatur, cf. Vell. Val., p. 120, 2; 281, 30; cf. 119. 27; 120, 6. 9 τοῦδε τοῦ τόπου P : τοῦ ιβ' V : τῶν ιβ' A. γραμματ- τικούς Αν : « grammaticos » Firm. : πρακτικούς P. 10 γεωμετρικούς P : « geo- metras » Firm. λογικούς P. τοὺς πράσκοντας A : « defensiones . . vendentes » Firm. ποιήσει A. ἢ om. P: « aut » Firm. λόγων P: « orationis » Firm. 11 ὁμοίων vix sanum : « laborantibus hominibus » Firm. (i. e. κινδυνευόντων ? Bidez). εὐεργέτας γινομένους P : εὐεργετικούς AV. καί om. P. 12 ἄλλων A' : αὐτῶν P. κακῶς γινομένων P. 13 ἡ ... ἡ om. P. οἰκονομιῶν P. 13-14 ἢ καὶ δουλ. P· ἢ δουλ. ΑΓ. 14 και om. P. 15 Εάν - Σελήνη P solus servavit. Quae de Luna hic desunt, invenies apud Firmicum, III, 13, 12. 16 Περὶ ὡροσκόπου τόπος α' P. f. 94° ; nepi (wpookόπου) n. 2 in ras. A : tit. om. V. 17 'Ο om. P. δέ om. V. Post πρῶτος | ὡροσκόπου m. 2 in ras. A : ὁ καὶ ὡροσκόπος V. δὲ om. Post πρῶτος | ὡροσκόπου m. 2 in ras. A : ὁ καὶ ὡροσκόπος V. δὲ om. Αν. 17-18 οὕτως ἐκλήθη om. AV. 18 ἐπειδεί sic P: ὅτι AV. κακοδαιμονήματος P : κακοῦ δαίμονος AV: cf. supra p. 126, 16. 18-19 τοῦτο τὸ ζῴδιον om. Αν.

ἐξετάζεται καὶ ἡ τίκτουσα καὶ τὸ βρέφος, καὶ ὅτι ἀμφότεροι ἀπὸ κινδύνων καὶ σκότους ἐπὶ τὸ φῶς ἐληλύθασιν καὶ τὴν ζωήν· οἶαξ δὲ καλεῖται[1] καὶ πρῶτον τόπον λέγομεν ὅτι ἡ ἀρχὴ τῆς ἐπισκέψεως τοῖς μαθηματικοῖς ἐκεῖθεν γνωρίζεται· ἔτι δὲ καὶ πνεύματος καὶ βάσεώς[2] ἐστι δηλωτικός. ἐν δὲ τούτῳ τῷ τόπῳ ὁ τοῦ Ἑρμοῦ χαίρει παρὼν ὅτι τὸ πνευματικὸν διὰ τοῦ λόγου καθέστηκεν[3]. 5

Ἐπὰν δέ τις τῶν ἀγαθοποιῶν ὡροσκοπῇ δίχα τῆς τῶν κακοποιῶν θεωρίας καὶ τοῦ κυρίου τοῦ ὡροσκόπου καλῶς κειμένου καὶ τῶν τριγωνοκρατόρων τοῦ ὡροσκόπου, εὔτροφον ἔσται τὸ γεννηθὲν καὶ καλὴν ἕξει τὴν πρώτην ἡλικίαν. εἰ δέ τις τῶν κακοποιῶν ὡροσκοπεῖ καὶ τὸν Ἥλιον καὶ τὴν Σελήνην κατοπτεύει, ἄτροφα ἢ ὀλιγοχρόνια ἢ σεσινωμένα ἢ ἐπιπαθῆ ἢ ἐν ὀρφανίᾳ διατελοῦντα τὰ τικτόμενα λέγε. ἐπὰν δὲ ὁ Ἥλιος ἐν τῷ ἰδίῳ τριγώνῳ ὡροσκοπῇ, πρωτοτόκους ἢ πρωτοτρόφους λέγε τοὺς γεννηθέντας· καὶ ἡγεμονίαν καὶ προκοπὴν παρέχει δίχα τῆς τῶν κακοποιῶν ἀκτινοβολίας ὁ δὲ Κρόνος ὡροσκοπῶν πρωτοτόκους ἢ πρωτοτρόφους λέγει τοὺς γεννηθέντας. Ἀφροδίτη δὲ ὡροσκοποῦσα χαριέντας, τερπνούς, φιλομούσους, πολυκοίνους λέγει τοὺς γεννηθέντας, οὐκ εὐγάμους δέ· Ἑρμῆς δὲ ωροσκοπῶν λογι-

1-2 καὶ ὅτι — τὴν ζωήν om. AV. κονδίων ut vid. P : corr. 2 καλεῖται δὲ καὶ οἶαξ. AV. 3 τόπος πρῶτος (α' A) λέγεται AV τῆς μαθηματικῆς ἐπισκέψεως AV. 5 δηλωτικός ἐστιν AV. ἐν δὲ VP : ἐνὶ A. παρὼν om. AV. 7-12 cf. Paul. Alex., L, 2, v. 5-12. 7 ἐπαν δέ τις τῶν ἀγαθοποιῶν ὡροσκοπῇ AV ; cf. Paul. Alex., l. c., v. 5 : ἐπὰν δὲ τῶν ἀγαθων ὡροσκοπούντων P. 9 ἔσται AV, Paul. : λέγ(ε) P. γεννηθὲν P (γεννώμενον Paul.) : τικτόμενον AV. 10 λέγ(ε) τὴν π. ἡ. γένεσθαι P. ὡροσκοπῇ codd. 11 κατοπτεύοι V. 12 ἐπιπαθῆ P, Paul : ἐμπαθῆ AV. ὀρφανίαις P. διατελοῦντα τὰ γενόμενα P : cf. Paul., v. 12 : διατελέσαι τὰ τικτόμενα AV. 13 ἐπὰν AV : ἐὰν P. ὁ om. P. ἐν μὲν P. ὡροσκοπῶν P. 13-14 πρωτότοκοι ἢ πρωτότροφοί εἰσιν (εἰσιν om. in lac. XII litt. V) οἱ γεννηθέντες καὶ ἡγεμονίαι καὶ προκοπαὶ ἔσονται αὐτοῖς AV. 15 δίχα AV : διὰ P. των κακοποιων τῆς AV. 16 λέγε P. γεννωμένους AV. δὲ om. AV. 17 φιλομουσους P : φιλαγάθους οὐ AV. 17-18 λέγει τοὺς γεννηθέντας P : ποιεῖ AV 18 εὐγαμία sic AV. δὲ (post Ἑρ.) om. P

[1] Cf. Hermetem Trism. apud Thrasyllum (*Catal.*, VIII, 3, p. 101, 18) : τὸν μὲν ὡροσκόπον οἴακα καὶ τύχης καὶ ψυχῆς καὶ τρόπου ζωῆς δηλωτικόν, Antiochum, *Ibid.*, 117, 1 : ὁ ὡροσκόπος καὶ οἰαξ τοῦ βίου καὶ τῆς ζωῆς εἴσοδος, δηλωτικός τε ψυχῆς καὶ τρόπου καὶ ὅσα τοιαῦτα. Genitura saec. I p. C. n. (Kenyon, *Papyri in the Brit. Mus.*, I, p. 137, nº CXXX, v. 165) : ὁ δ' οἰαξ τῶν ὅλων ὡροσκόπος. Cf. Paul. Alex., L, 2, v. 1 : ζωῆς καὶ πνεύματος ὁ ὡροσκόπος δοτὴρ καθέστηκεν, ὅθεν οἰαξ καλεῖται. Sculptores gubernaculum insigne proprium Fortunae tribuunt.

[2] Βάσις, quasi fundamentum totius vitae, horoscopus vocabatur ab Hermete, cf. *Revue de philologie*, 1918, p. 71, n. 5.

[3] Cf. *Ibid.*, p. 78.

Both the mother giving birth and the infant are examined, and that both have come from dangers and darkness into the light and life; and the first place is called — we say that the beginning of the examination by mathematicians is known from there; and furthermore it is also indicative of breath and foundation. In this place the one of Hermes rejoices when present, because the spiritual has been established through reason.

When one of the benefic planets ascends without the aspect of the malefic planets, and the lord of the ascendant is well positioned along with the triplicity rulers of the ascendant, the newborn will be well-nourished and will have a good early life. But if one of the malefic planets ascends and looks upon both the Sun and the Moon, say that those born will be ill-nourished, or short-lived, or deformed, or afflicted, or living in orphanhood. When the Sun ascends in its own triplicity, say that those born are firstborn or first-reared; and it provides leadership and advancement without the ray-casting of the malefic planets. Saturn ascending also calls those born firstborn or first-reared. Venus ascending calls those born graceful, delightful, music-loving, sociable, but not fortunate in marriage. Mercury ascending calls those born rational

1–2 and that – life om. A. κινδίων as seen P: corr. 2 it is also called οἶαξ. ΑΓ. 3 first place (α' A' is called A' of mathematical examination Αν. indicative ἐστιν A. in δὲ P: ἐνὶ A. present sic Αν. 7–12 cf. Paul. Alex., L. 2. v. 5–11. 7 when one of the benefics ascends AV; cf. Paul. Alex., l. c. v. 5: when the benefics are ascending F. 9 will be V. Paul.: says l. born Γ (being born Paul.): being brought forth A. 10 say the first say becoming P. ascends codd. 11 looks upon Γ. 12 afflicted P. Paul: impassioned ΑΓ. in orphanhoods P. continuing those who have been born: cf. Paul., v. 12: will continue those being brought forth AV. 13 when A': if P. sic P. in in P. ascending P. 13–14 firstborn or first-reared are (are om. in lacuna XII letters A') those born and leaderships and advancements will be theirs ΑΓ. 15 without A': through P. of the malefics of ΑΓ. 16 say P. those being born AN. but om. ΑΓ. 17 music-loving l: lovers of good things not A. 17–18 says those born β': makes Αν. 18 good-marriage sic A. but (after Ἑρ.) om. Γ.

× Cf. Hermetem Trism, apud Thrasyllumi (fatal., VIII. 3, p. 101, 18° : τὸν uὲν προσκόπον οίακα και τύχης καί ψυχῆς καὶ τρόπου ζωῆς δηλωτικόν, Antiochum, Phil. 117, 1 : 6 ὡροσκόπος και οίας τοῦ βίου καί τῆς ζωῆς είσοδος, δηλωτι κός τε ψυχῆς καὶ τρόπου καὶ ὅσα τοιαῦτα. Genitura saer. I p. C. n. (kenson, Papyri in the Brit. Mus., I. p. 137, ne CXXX, ν. 1651 : ο δ υμαξ τῶν ὅλων ὡρο σκόπος. Cf. Paul. Alex. 1. 2. τ. 1 : ζωῆς καί πνεύματος ο ωροσκόπος δοτήρ καθέστηκεν, ὅθεν οίας καλεῖται. Sculptors attribute the rudder as the distinctive emblem of Fortune.

* Basis, as if the foundation of the entire life, the horoscope was called by Hermele, cf. Revue de philologie, 1918, p. 71, n. 5.

Cf. Ibid., p. 7%,

κούς, φρονίμους, ἀγχινοῦς ποιεῖ τοὺς γεννηθέντας. Ἄρης δὲ ὡροσκοπῶν θερμούς, παραβόλους, τολμηρούς, ῥιψοκινδύνους ἀπεργάζεται, ἔσθ' ὅτε δὲ καὶ σεσινωμένους ἢ ἐπιπαθεῖς· ὀξυτοκίαν δὲ ποιεῖ ἢ ἐν ὁδῷ ἢ ἐν λούτρῳ. ὁ δὲ τοῦ Διός, ἐὰν ὡροσκοπῇ ἐκτὸς τῶν κακοποιῶν, λαμπρούς, ἡγεμόνας, ἄρχοντας τῆς ἰδίας πατρίδος πάντοτε ποιεῖ.

Ὁ δὲ κλῆρος τῆς τύχης καὶ ὁ κύριος αὐτοῦ ὡροσκοπῶν ἐπικείμενος τῷ τόπῳ ἑῷος ἀνατολικὸς ἀθεώρητος ὑπὸ κακοποιῶν εὐτυχεῖς, πολυχρονίους ποιήσει τοὺς τοιούτους. ὁ κύριος τοῦ ὡροσκόπου ὕπαυγος ὢν καὶ ὁ κλῆρος τῆς τύχης καὶ οἱ οἰκοδεσπόται τῶν φώτων ὀλιγοχρονίους ποιήσουσιν. ἐὰν δὲ ὁ κύριος τοῦ Ἀγαθοδαίμονος ὡροσκοπῇ, εὔπορον ποιεῖ ἐν τῇ νεότητι καὶ τὸ σχῆμα καλόν. Ἑρμῆς δὲ ἑῷος ὡροσκοπῶν μετὰ Ἡλίου ἢ Σελήνης ἐν θηλυκῷ ζῳδίῳ καὶ μοίραις θηλυκαῖς ἀποκόπους ποιήσει τοὺς τοιούτους τῶν ἀναγκαίων. ὁ κύριος τοῦ σίνους καὶ ὁ κύριος τοῦ κλήρου τοῦ σίνους ὡροσκοποῦντες ἐν τροπικοῖς ζῳδίοις καὶ αὐτὸν καὶ τοὺς γονεῖς πηροὺς ποιοῦσι· ἐὰν ὁ κύριος τοῦ ἑβδόμου τόπου ὡροσκοπῇ, ἐναντιουμένην αὐτῷ γυναῖκα λήψεται ὁ τοιοῦτος. ἐὰν ὁ κύριος τοῦ ἐννάτου τόπου ὡροσκοπῇ δίχα τῆς τῶν κακοποιῶν ἀκτινοβολίας, ἐπὶ ξένης καλῶς διάξει ὁ τοιοῦτος. ἐὰν τὸ δωδεκατημόριον τῶν φώτων ὡροσκοπῇ, εὐγενεῖς τοὺς γονεῖς πρόλεγε. ἐὰν οἱ κλῆροι τῶν γονέων νυκτὸς ὡροσκοπῶσιν, εὐγενεῖς οἱ γονεῖς.

Ἀφροδίτη ὡροσκοποῦσα ἐν θηλυκῷ ζῳδίῳ τὴν μητέρα εὐγενεστέραν καὶ πλουσιωτέραν καὶ πολυχρονιωτέραν τοῦ πατρὸς ποιεῖ· καὶ ἐπὶ τοῦ Διὸς οὕτως νόει ἀπὸ ὡροσκόπου· ἐὰν ὁ Ζεὺς ὡροσκοπῇ ἐν θηλυκῷ ζῳ-

1 ἀγχίνους AV : ἀγχοίνους P. ποιεῖ τοὺς γεννηθέντας om. AV. 2 ἀπεργάζεται om. AV. 3 ἐμπαθεῖς AV. 3-4 ἢ ἐν ὁ. ἢ ἐν λούτρῳ om. AV ; cf. supra p. 125, 14. 4 Ζεὺς (m. 2 in ras. A) ὡροσκοπῶν AV. 5 πατρίδος V : πραγματείας AP. 6 αὐτοῦ V : αὐτῆς AP. 6-7 ἐπικείμενος τῷ τόπῳ om. AV. 7 ἀπὸ P. 8 ποιήσει τοὺς τοιούτους om. AV. 10 ποιοῦσιν AV. δὲ om. P. ἀγαθοδαίμονος P : ια' τόπου AV. 11 ποιεῖ AV. ἐν τῇ νεότητι — καλὸν AV : τὸν τοιοῦτον καὶ καλὸν τὸ σχῆμα πρόλεγε ἐνεότητι (sic) δὲ τοῦτο ποιεῖ P. δὲ om. P. 12 μετὰ e corr. P. καὶ μοίραις P ἐν γροι cum lineola superscripta AV (sed μ° i. e. μοίραις habet Paris. 2506). 13 ποιήσει τοὺς τοιούτους P : ποιεῖ AV. ἤτοι εὐνούχους post ἀναγκαίων (i. e. αἰδοίων) add. AV, sed glossa esse videtur. ὁ γὰρ κυρ. P. 15 τροπικῷ (τῷ πικῷ A) ζῳδίῳ AV. γόνους V. πηροὺς ποιοῦσι P : πηροῦσι AV. 15-17 ὁ κύριος τοῦ Ζ' ὡροσκοπῶν ἐναντιουμένας (-νους A) αὐτῷ γυναῖκας (γυναῖκα A) δίδωσι AV. 17-18 ὁ κύριος τοῦ θ' ὡροσκοπῶν δίχα τῆς τῶν κακοποιῶν (κακῶν A) μαρτυρίας AV. διάξει ὁ τοιοῦτος P : πράξειν ποιεῖ AV. 19 ὡροσκόπῃ τῶν φώτων P. 19-20 λέγε τοὺς γεννωμένους AV. 20-21 ἐὰν οἱ κλῆροι — γονεῖς om. P. νυκτὸς om. V 22 Ζεὺς ἢ Ἀφροδίτη ὡροσκοποῦντες AV. 23 πλουσιωτέραν λέγ(ε) καὶ πολυχρονιωτέραν cet. om. AV. 23-p. 134, 6 καὶ ἐπὶ τοῦ Διὸς — ἐπιτρόπους ποιεῖ | Ἀφροδίτης ἢ Διὸς ὡροσκοπούντος ἐν δισώμῳ ἢ διπατέρα ἢ διώνυμον λέγε τὸν γεννώμενον. Ἑρμοῦ δὲ ὡροσκοπούντος εἰ μὲν ἐν δισώμῳ ζῳδίῳ διὰ γυναικὸς (γυναίκων V) τῶν γεννωμένων προκοπαὶ καὶ συστάσεις ἔσονται AV.

makes those born under it intelligent, prudent, and sharp-witted. Mars in the ascendant produces hot-tempered, reckless, bold, and risk-taking individuals, and sometimes also those who are maimed or afflicted; it causes a quick delivery, either on the road or in the bath. Jupiter, if it is in the ascendant apart from the malefics, always makes men distinguished, leaders, and rulers of their own homeland.

The Lot of Fortune and its lord in the ascendant, situated in the eastern place, oriental, unaspected by malefics, will make such persons fortunate and long-lived. The lord of the ascendant being under the rays of the Sun, and the Lot of Fortune and the house-rulers of the luminaries, will make them short-lived. But if the lord of the Agathodaimon is in the ascendant, it makes one prosperous in youth and the figure fine. Mercury, oriental in the ascendant together with the Sun or Moon in a feminine sign and feminine degrees, will render such persons deprived of their necessary relations. The lord of the injury and the lord of the Lot of injury in the ascendant in tropical signs render both the native and his parents blind; if the lord of the seventh place is in the ascendant, such a person will take a wife who is opposed to him. If the lord of the ninth place is in the ascendant apart from the ray-casting of the malefics, such a person will fare well in a foreign land. If the dodecatemory of the luminaries is in the ascendant, predict noble parents. If the lots of the parents are in the ascendant by night, the parents are of noble birth.

Venus ascending in a feminine Sign makes the mother more noble and wealthier and longer-lived than the father; and regarding Jupiter, understand likewise from the ascendant: if Jupiter ascends in a feminine Zo-

1 anchoinous A V : anchoinous P. who is born on. AV. 2 working. AV. 3 ἠπαθεῖς A. 3-4 ñ ev d. ñ ἑν λύτρῃ om. AV? cf. supra p. 125, 14.n4 Zeus (1.2 in ras. A) oroskoppion A'. 5 patridos III: treatise NO. A. 7 from P. 8 make his om. A.10 who are An. δὲ om. R. agathodaimonos R: ia' of place AG.n10 who are An. δὲ om. R. agathodaimonos R: in a place AG.n11 An. in his youth sings well A: such and good shape suggests youth (sic) but this is what R. does not om. F.

12 after e corr. P. καὶ μιραις μνὲν γροι cum lineola superscripta AV (sed u'l i. e. μιραις habet Paris. 2506).n13 ποιεις τουτους P : ποιεῖ Al. i.e. eunuchs post necessary (1, e.naldoiwy) adil. AV. sed glossa esse videtur. ὁ γὰρ kyr. C. 15 tropical) (τονπικῷ A) Ζῳδιῳ AG. 15-17 the master of soothsayers against (woman) A. 17-18 the master of soothsayers through the testimony of evildoers A. ποιεῖ An. 19 fortune teller of the lights F. n19-40 say those born AG. 21 if the lot parents om. V22 Zeus or Aphrodite fortune tellers AG. 23 richer say) 134, 6 And of Zeus, who is in bisom, or dionymon, and in bisom of women (') of the born procopae and recommendations are placed AN.

δίῳ τὴν μητέρα εὐγενεστέραν λέγει· Ζεὺς ὡροσκοπῶν ἐν δισώμῳ ζῳδίῳ ἢ διπάτριον ἢ διώνυμον ποιεῖ τὸν γεννηθέντα· τὰ δὲ αὐτὰ καὶ ἡ Ἀφροδίτη ποιεῖ ὡροσκοποῦσα ἐν δισώμῳ ζῳδίῳ. Ἑρμῆς ὡροσκοπῶν, εἰ μὲν ἐν θηλυκῷ ζῳδίῳ, διὰ γυναικὸς τῷ γεννηθέντι προκοπὰς καὶ συστάσεις δίδωσι. Ἑρμῆς ὡροσκοπῶν ἐν δισώμῳ ζῳδίῳ ἀλλοτρίων τέκνων ἐπι- 5 τρόπους ποιεῖ. ὁ δὲ Κρόνος ἐπίκεντρος μετὰ Ἡλίου τοῦ Ἡλίου ἔκλειψιν ποιοῦντος ἐπὶ τῆς γεννητικῆς ἡμέρας ἐν αἰχμαλωσίαις καὶ συνοχαῖς καὶ δουλίαις ποιεῖ τὸν γεννηθέντα· εἰ δὲ σύνεστιν Ἀφροδίτη καὶ Ἑρμῆς, εὐνοῦχοι γίνονται. Ἥλιος καὶ Ἀφροδίτη ὡροσκοποῦντες ἐν Λέοντι ἐν ἡμερινῇ γενέσει ἀθεμιτοφάγους ποιοῦσι τοὺς τοιούτους ὑπὲρ βρώματα 10 βίου. Κρόνος δὲ καὶ Ἀφροδίτη ὡροσκοποῦντες ἐν οἴκῳ Κρόνου ἢ Ἀφροδίτης ποιοῦσι τοὺς τοιούτους μίγνυσθαι θυγατράσιν ἢ ἀδελφαῖς ἰδίαις. ἐὰν δὲ καὶ Σελήνη ἐπιθεωρήσῃ, μητρογάμους ποιήσουσιν ἢ πρὸς θείας· ἐὰν δὲ μὴ θεωρήσῃ ἡ Σελήνη ἀλλὰ Ἄρης ἐπιβλέψῃ τὸ σχῆμα, ὠνητὴν γυναῖκα διδόασιν ἢ ἐπ' αὐτῶν βλάβας ποιοῦσι ἐκ τοιαύτης αἰτίας. 15

Ἐὰν ὁ Ἀναβιβάζων τύχῃ ἐν τῷ ὡροσκόπῳ καὶ Ζεὺς καὶ Ἀφροδίτη ἐκεῖ τύχωσι δίχα Κρόνου καὶ Ἄρεως, ἀνὴρ μέγας καὶ εὐτύχης ἔσται ἐν πόλει. εἰ δὲ καὶ Σελήνη συμμαρτυρήσῃ αὐτοῖς, βέλτιον τὸ ἀγαθόν. εἰ δὲ καὶ Ἥλιος συμπαρῇ τῷ τόπῳ ἢ ἐπιθεωρήσῃ αὐτούς, ἄμεινον τὸ τῆς εὐτυχίας. ἢ γὰρ μεγιστᾶνες ἢ τύραννοι γενήσονται οἱ τοιοῦτοι. ἐὰν δὲ καὶ 20 Κρόνος καὶ Ἄρης ἐπιθεωρήσωσιν αὐτοῖς ἢ συμπαρώσιν τῷ ὡροσκόπῳ νεότητα μοχθηρὰν καὶ ἀπόκτησιν ἕξει καὶ ἀλγηδόνας ἐν τοῖς ὀφθαλμοῖς καὶ ἐν οὐδενὶ εὐοδοῦται, ἕως ἂν ὑπερβῇ ἔτη λ$\overline{\text{ι}}$· ἐπὰν δὲ ὑπερβῇ, ἀπαλλαγήσεται πάντων τῶν κακῶν. εἰ δὲ Κρόνος καὶ Ἄρης μετὰ Ἡλίου καὶ Σελήνης ἐπιτύχωσι Διὶ καὶ Ἀφροδίτῃ κατὰ συμπαρουσίαν ἢ ἐπι- 25 θεωρίαν, σινωθήσονται ὀστέα αὐτοῦ ἢ τυφλοῦται ἢ ἀπὸ πάθους

6 δὲ om. AV. 7-8 ἐν αἰχμαλωσίαις — γεννηθέντα] αἰχμαλίωτους καὶ δούλους καὶ συνεχομένους AV. 9 εὐνοῦχος γίνεται AV. 9-11 Ἥλιος καὶ — βίου] om. AV. 10 βρώματα dubitanter corr. : χρώμ(α)τ(α) cod. 11 καὶ Ἀφροδίτη om. V. ὡροσκοποῦντες om. AV. 12 Post Ἀφροδίτης] καὶ Ἀφροδίτη μετ' αὐτοῦ V. 12-13 ποιοῦσι τοὺς τοιούτους — ἀδελφαῖς ἰδίαις] καὶ θυγατράσιν ἢ ἀδελφαῖς ἰδίαις μίγνυνται AV. 12 μίγνυσθαι scripsi : μὴ ἄγεσθαι P. 13 καὶ om. AV. μητρογαμοῦσι (om. ἢ πρὸς θείας) AV. 14 ἢ om. AV. θεωρήσει P. 14-15 ἐὰν δὲ μὴ Σελήνη ἀλλὰ Ἄρης ἐπιθεωρήσῃ δούλαις ζεύγνυνται ἢ βλάπτονται διὰ τοιαύτας αἰτίας AV. 15 δίδωσιν P; corr. 15-20 ἐὰν δὲ μὴ θεωρήσῃ — τῆς εὐτυχίας] Ἀναβιβάζοντος ὡροσκοποῦντος μετὰ Διὸς Ἀφροδίτης δίχα Κρόνου καὶ Ἄρεως μέγας ἔσται καὶ εὐτυχής. εἰ δὲ ἡ Σελήνη συμμαρτυρεῖ μετὰ ἀγαθοποιοῦ καὶ Ἥλιος συμπαρῇ τῷ τόπῳ ἢ ἐπιθεωρεῖ κρεῖττον AV. 20 ἢ γὰρ — οἱ τοιοῦτοι] τύραννοι γὰρ γίνονται ἢ μεγιστᾶνες AV. 20-22 ἐὰν δὲ καὶ — ὀφθαλμοις] εἰ δὲ Κρόνος καὶ Ἄρης μαρτυρήσουσιν ἢ ἐπῶσιν, νεότης μοχθηρὰ καὶ ἀποκτητικὴ ἔσται καὶ ὀφθαλμιάσει AV. 22 ἀποκτίσειν P : corr. 23-24 ἕως ἂν — τῶν κακῶν] ἕως λ$\overline{\text{ι}}$ ἐτῶν καὶ μετὰ τούτων ἀπαλλαγὴν ἕξουσι τῶν κακῶν AV. 25-26 ἐπιτύχωσι — ὀστέα αὐτοῦ] ὡροσκοποῦσι δίχα Διὸς Ἀφροδίτης σινοῦται τὸ ὀστοῦν αὐτῶν AV. καὶ συμπαρουσίας · ἐπιθεωρίας P; corr. 26 ἀπὸ om. P.

in the sign, call the mother more noble; Zeus aspecting the horoscope in a bicorporeal sign makes the native of dual parentage or dual name; and Aphrodite does the same when aspecting the horoscope in a bicorporeal sign. Hermes aspecting the horoscope, if in a feminine sign, grants the native advancement and connections through a woman. Hermes aspecting the horoscope in a bicorporeal sign makes guardians of other people's children; Saturn in an angular position together with the Sun, when the Sun makes an eclipse on the day of birth, places the native in captivities, confinements, and servitudes; but if Aphrodite and Hermes are present together, they become eunuchs. The Sun and Aphrodite aspecting the horoscope in Leo in a diurnal nativity make such persons eaters of forbidden things, beyond food and livelihood. Saturn and Aphrodite aspecting the horoscope in the house of Saturn or Aphrodite make such persons mingle with their own daughters or sisters. And if the Moon also looks on, they will be mother-married or with aunts; but if the Moon does not aspect but Mars looks upon the configuration, they give a purchased wife or cause harm to them from such a cause. If the Ascending Node chances to be at the horoscope and Zeus and Aphrodite are there without Saturn and Mars, the man will be great and fortunate in the city. But if the Moon also testifies with them, the good is better. And if the Sun is also present at the place or aspects them, the fortune is greater; for such persons will become either magnates or tyrants. But if Saturn and Mars also aspect them or are present together at the horoscope, he will have a wretched youth and loss and pains in the eyes, and in nothing does he prosper, until he passes 33 years; but when he passes them, he will be freed from all evils. But if Saturn and Mars together with the Sun and Moon happen upon Jupiter and Aphrodite by co-presence or aspect, his bones will be injured or he is blinded from a disease.

6 dè om. AV. 7- captives and slaves born in captivity A'. Eunuch becomes AV. 9-11 Sun and - of life] om. A.n11 odors dubitanter corr. : colors) cod. 11 and Aphrodite om. V. purposeful om. A. 12 Post Aphrodite] and Aphrodite with him . n12-13 who such brothers themselves] and daughters or brothers are mixed A'. 12 mignistai scripsi : mi agesthai P. 13 kai om. AV.nmitrogavusi (the, or to the goddess An. 14 or om. AV. consider P. 14-15 if not the Moon but Mars inspects slaves They marry or are harmed because of such An. 15 give P; curi. 11-20 if not considered - of Ascendant after Venus through Saturn and Mars, you are also fortunate, but if the Moon is in agreement with the benefic, or inspects the creditor, 20 or because such] tyrants are rejected 20-1- if - eyes] and if Saturn and Mars bear witness, youth is vicious and eye-catching. bad A.25-20 attichhosi ostea aṭṭṭṭṭṭṭōsi diḥa Dios Aphrodite sinṭṭ ostom aṭṭNsa Even if co-npresence epitheory P? corr. 20 from omn. 1.

τομὴν ἕξει καὶ ὅσα ἂν κτήσηται, ἀπολέσει, ἐσθ' ὅτε δὲ καὶ βιοθανατήσει.

Ἐὰν δὲ Καταβιβάζων ἐν τῷ ὡροσκόπῳ τύχῃ καὶ Κρόνος καὶ Ἄρης ἐκεῖ τύχωσι δίχα τῆς τῶν ἀγαθοποιῶν ἐπιθεωρίας, πανὺ χρηστὸν τὸ σχῆμα· πολύγνωστος γὰρ ἔσται καὶ δυνάστης καὶ εὐκτήμων. εἰ δὲ καὶ
5 Ἑρμῆς καὶ Ἥλιος συμπαρῶσιν αὐτοῖς, τῷ πατρὶ κακὸν τὸ σχῆμα· ζημίας γὰρ καὶ μάχας καὶ καταπλοκὰς ὑπομενεῖ. εἰ δὲ καὶ Ζεὺς καὶ Ἀφροδίτη ἐκεῖ τύχωσιν μόνοι μετὰ Καταβιβάζοντος, κάκιστον τῷ γεννηθέντι, μάλιστα ἐὰν συμπαρῇ αὐτοῖς καὶ ἡ Σελήνη· μέτριος γὰρ ἔσται καὶ οὐδὲν κτήσεται.

10 Ὁ τοῦ Κρόνου ἡμέρας τυχὼν ἐπὶ τοῦ ὡροσκοποῦντος ζῳδίου κραυγὴν γεννήσει καὶ τὰ διὰ φωνῆς πρασσόμενα τῷ γεννωμένῳ· ποιεῖ δὲ καὶ πρωτοτόκους ἢ πρωτοτρόφους ἢ τῶν πρὸ αὐτοῦ ἀδελφῶν σπάνιν· πάντοτε δὲ ὁ θεὸς οὗτος ἐπιπαρὼν τοῖς κέντροις ποιεῖ πρωτογενεῖς ἢ καὶ πρωτοτρόφους ἤτοι τοὺς πρὸ αὐτοῦ ἀδελφοὺς ἀναιρεῖ·
15 νυκτὸς δὲ βλάβας καὶ ἐναντιώσεις καὶ μόχθους τελεῖ, νυκτὸς δὲ καὶ παρ' ὑγροῖς τὰς πράξεις.

Ὁ Ζεὺς τῆς αἱρέσεως τυχὼν ἐπὶ τοῦ ὡροσκοποῦντος ζῳδίου ἐπισήμους, δοξαστικούς, πόλεων προηγουμένους, ἡδυβίους δὲ καὶ καλοψύχους ποιήσει· παρ' αἵρεσιν δὲ τυχὼν ἐπὶ τοῦδε τοῦ τόπου ποιήσει
20 πρωτοτόκους ἢ πρωτοτρόφους <ἢ> πρὸ αὐτῶν ἀδελφοὺς ἀναιρεῖ· ἔτι δὲ τραφέντας καλῶς καὶ ἐν εὐδαιμονίᾳ γονέων τυχόντας, ἀπολλύοντας δὲ τὰ τῶν γονέων καὶ ἐκπίπτοντας τῶν ἰδίων. παντότε δὲ ὁ θεὸς οὗτος

1 τομὸν V. ἂν om. P. κτήσεται P. 2 Ἐὰν καταβιβάζων — τύχῃ καὶ] καταβιβάζοντος ὡροσκοποῦντος εἰ AV. δὲ καὶ P. 3 δίχα — θεωρίας] χωρὶς Ἀφροδίτης Διὸς AV. 4 πολλῶν γνωστὸς P. Post γὰρ] καὶ μέγας add. V : ἀστὴρ cum signo obscuro A. πολυκτήμων AV. 4-5 εἰ δὲ καὶ — κακόν] εἰ δὲ μετὰ Ἡλίου καὶ Ἑρμοῦ, κακὸν τῷ πατρὶ AV. 6 γὰρ AV : δὲ P. καὶ (ante καταπλ.) om. AV. ὑπομείνει AV : ὑπομήνη P; corr. καὶ (ante Ζεὺς) om. AV. 7 μόνοι ἐπὶ τοῦ ὡροσκόπου καὶ τὸν καταβιβάζοντα P sed ἐπὶ τοῦ ὡροσκόπου glossa verbi ἐκεῖ esse videtur. κάκιστοι V. 7-8 τῷ τέχθεντι AV : τὸ γεννηθὲν P; corr. 8 συμπαρούσης αὐτοῖς (αὐτῆς A) καὶ τῆς Σελήνης AV. γὰρ AV : δὲ P. 10-16 cf. Firm. Mat., III, 2, 1-3. 10 Ὁ τοῦ Κρόνου P ; Κρόνος AV. ὡροσκοποῦντος ζῳδίου P : ὡροσκόπου AV. 11 τὰ om. P. τὸ γενήμενον P; cf. Firm. « faciet cum summo clamore edi partum ». 12-14 τῶν πρὸ αὐτοῦ — ἤτοι om. V. 12-13 ἢ — σπάνιν om. A. 12 τὸν ... ἀδελφόν P : corr. 13 σπάνιν vix sanum ; « a parentibus separatur » Firm 14 πρωτωγενίους P; corr., cf. p. 136, 19 : πρωτοτοκους A, qui bis repet. : « primos nasci » Firm. ἤτοι scripsi : ἢ τις P. 15 νυκτὸς AV : κυρίων P : cf. Firm., p. 98, 4, sed aliqua post κυρίων fortasse desunt. τελεῖ AV : τελεῖους sic P. 15-16 νυκτὸς — πράξεις om. AV. παρύγροις P; cf. Firm. « circa aquam dabit actus », cf. p. 140, 13. 17-p. 136, 2 cf. Firm. Mat., III, 3, 1 et 3. 17 ὡροσκοποῦντος ζῳδίου P : ὡροσκόπου AV. 18 δοξαστικοῦ P : ἐνδοξους AV : « gloriosos » Firm. ἡγουμένους AV. δὲ καὶ om. AV. 19 ποιεῖ AV. τυχὼν — ποιήσει] ὢν ὁ Ζεὺς ποιεῖ AV. 20 ἢ suppl. πρὸ αὐτῶν ἀ. ἀναιρεῖ om. AV. 21 καλῶς τραφέντας AV. ἐν εὐδαιμονίᾳ AV : εὐδαιμονίαν P : « in maxima felicitate » Firm. ἀπολλύντας AV. 22 τὰ om. P. ἐκπίπτοντας τῶν ἰδίων P : ἐκτρώτους AV. ὁ θεὸς οὗτος P : Ζεὺς AV.

he will suffer mutilation and will lose whatever he acquires, and sometimes he will die a violent death.

But if the Descending Node chances to be in the horoscope and Saturn and Mars are there too without the aspect of the benefic planets, the configuration is very favorable, for he will be widely known, powerful, and prosperous. But if Mercury and the Sun are present with them, the configuration is evil for the father, for he will endure losses, quarrels, and entanglements; but if Jupiter and Venus chance to be there alone with the Descending Node, it is worst for the native, especially if the Moon is also present with them, for he will be mediocre and will acquire nothing.

He who has Saturn's day on the ascending zodiac sign will produce a crier and matters conducted by voice for the native; he also produces firstborns or first-nursed, or a scarcity of brothers before him; and always this god, when present at the angles, produces first-born children or first-nursed, that is, he destroys the brothers born before him; by night he brings harm, opposition, and toil, and by night also he places activities near water.

Jupiter, when he chances upon the sect on the ascending zodiac sign, will produce distinguished, glorious men, leaders of cities, who live pleasantly and are noble-souled; but when he chances contrary to sect in this place, he will produce firstborns or first-nursed, < > he destroys the brothers before them; moreover, those who are raised well and who find themselves in the prosperity of their parents, but who lose the property of their parents and fall from their own. And always this god

1 τομόν T. ἂν om. P. κτήσεται P. 2 Εάν καταβιβάζων ... fortune and] βάζοντος ὡροσκοποῦντος εἰ A. katabi-nde and P. 3 dikha - theory] without Διός Av. 4 πολλῶν γνωστός Γ. AphroditesnRoei gat] and megas adul. V: star cum signo obscuro A. πολυκτήμων Av. 1.5 εἰ δὲ καὶ κακόν εἰ δὲ μετὰ Ἡλίου καὶ Ἑρμοῦ, κακὸν τῷ πατρὶ Av. 6 γὰρ AV : δέ P. καί (aute καταπλ.) om. AV. ὑπομείνει Av : ὑπομήνη P; corr. καὶ (ante Ζεύς) om. A. 7 μόνοι ἐπὶ τοῦ ὡροσκόπου καὶ τὸν καταβιβάζοντα P «ed ἐπὶ τοῦ ὡροσκόπου glossa verbi ἐκεῖ esse videtur. κάκιστοι V. 7-8 τῷ τέχθεντι Av : τό γεννηθέν P; corr. 8 συμπαρούσης αὐτοῖς (αὐτῆς A' καὶ τῆς Σελήνης AN. yàp AV : dè P. 10-16 cf. Firm. Mat., III, 2, 1-3. 10 Ὁ τοῦ Κρονου P ; Κρονος Av. ὡροσκοποῦντος Ζωδίου P: ὡροσκόπου Av. 11 τὰ om. P. το γενήμενον P; cf. Firm, « faciet cum summo clamore edi partum ». 12-14 τῶν πρὸ αὐτοῦήτοι om. V. 12-13 ἡσπάνιν om. A. 12 τόν ... ἀδελφόν l' : corr. 13 σπάνιν vix sanum, « a parentibus separatur » Firm. 14 πρωτωγενίους P; corr., cf. p. 136, 19 : πρωτοτόκους A, qui his repet. : « priuos nasci » Firm. ἤτοι scripsi : ἡ τις P. 15 νυκτός AV : κυρίων P : cf. Firm., p. 98. 4, sed aliqua post κυρίων fortasse desunt. τελεῖ AN : τελείους sic P. 15-16 νυκτός - πράξεις om. AV. παρύγροις Γ': cf.Firm, « circa aquam dabit aelus », f. μ. 141, 13. παρύγροις Γ': cf. Firm, « circa aquam dabit aelus », f. μ. 141, 13. 17-p. 136. 2 cf. Firm. Mat., III, 3, 1 et 3. 17 ὡροσκοποῦντος ζωδίου P : ὡροσκόπου A v. 18 δοξαστικοῦ P : ένδοξους AV : « gloriosos » Firm. ἡγουμένους AN. δὲ καί om. A. 19 ποιεῖ A'. τυχών - ποιήσει | ὧν ὁ Ζεὺς ποιεῖ AV. 20 ἡ suppl. πρὸ αὐτῶν ἀ. ἀναιρεί om. AN. 21 καλῶς τραφέντας AN. ἐν εὐδαιμονίᾳ Av: εὐδαιμονίαν P: « in maxima felicitate » Firm. ἀπολλύντας Av. 22 τα υπι. P. ἐκπίπτοντας τῶν ἰδίων '' : ἐκτρώτους AN. ὁ θεός οὗτος P : Ζεύς AN.

ἐπίκεντρος τυχὼν ποιεῖ πρωτοτόκους ἢ πρωτοτρόφους ἢ τῶν μειζόνων ἀδελφῶν ἀναίρεσιν.

Ὁ τοῦ Ἄρεως ἀστὴρ τῆς αἱρέσεως τυχὼν ἐπὶ τοῦ ὡροσκοποῦντος ζῳδίου πολεμάρχους, στρατιώτας, στρατοπεδάρχας, ζωῆς καὶ θανάτου κυρίους, βλοσυροὺς πόλεσι καὶ χώραις γεννήσει· παρ' αἵρεσιν δὲ τυχὼν 5 ἐπὶ τοῦδε τοῦ τόπου θέρμους, παραβόλους, ξενιτεύοντας, ἐν ταῖς δόξαις ἀβεβαίους καὶ ἐν ταῖς ἐπιβολαῖς ἀποπίπτοντας καὶ μάλιστα τεχνίτας ἀποτελεῖ ἀπὸ πυρὸς ἢ σιδήρου ἢ τὸν βίον ἐν στρατείαις ἔχοντας.

Ἥλιος ἐπὶ τοῦ ὡροσκοποῦντος ζῳδίου· Κρόνῳ ὁμόκεντρος τυχὼν βασιλεῖς ἢ ἡγεμόνας γεννήσει· ἐὰν δὲ ὁ τοῦ Ἄρεως συμπυρῇ ἢ κατὰ 10 τετράγωνον ἢ διάμετρον στάσιν ἐπιθεωρήσῃ, μετὰ φθόνων καὶ κινδύνων καὶ πολέμων τὰς βασιλείας ἢ καὶ τὰς ἡγεμονίας ἕξοντας. νυκτὸς δὲ ὁ θεὸς οὗτος ἐπὶ τοῦ ὡροσκοποῦντος ζῳδίου τυχὼν ταπεινοτέρους τοὺς γονεῖς ἀποδείξει· ἐπὶ δὲ τοῦ προκειμένου τόπου ὑπὸ Κρόνου ἐπιθεωρηθεὶς ἢ Ἄρεως κατὰ τετράγωνον ἢ διάμετρον στάσιν ἢ καὶ 15 τοῖσδε συσχηματισθεὶς ἀδελφῶν μειζόνων ἢ καὶ τῆς ζωῆς ἢ καὶ τῶν ὅλων ὑπαρχόντων τε καὶ πράξεων ὀλετὴρ γενήσεται· πάντοτε δὲ ὁ Ἥλιος ἐπιπαρὼν τοῖς ἐπικέντροις μέρεσι τῶν ζῳδίων μειζόνων ἀδελφῶν ἄχρηστος γενήσεται, τινὰς δὲ καὶ πρωτογενεῖς ἢ πρωτοτρόφους ὑπάρχοντας ἀποδείκνυσιν. 20

Ἡ Ἀφροδίτη τῆς αἱρέσεως τυχοῦσα ἐπὶ τοῦ ὡροσκοποῦντος ζῳδίου ἡμιθέους ταῖς διανοίαις γεννήσει, μεγάλους, μεγαλοφίλους, φίλους βασιλέων καὶ δυναστῶν πράγματα πιστευομένους, σοφιστὰς ἀγαθοὺς κατὰ τὴν τοῦ ζῳδίου ἰδιογενῆ φύσιν· ἔσονται γὰρ ἐν μὲν τοῖς ἀνθρωποειδέσι ζῳδίοις ἀρχιερεῖς χρυσοκόμητοι, κοσμοφόροι, τιμὴν 25

1 τυχὼν P : ὢν AV. μειζόνων P et A compendio : μικρῶν V : « maiores » Firm. 2 ἀναιρέσει ποιῇ P. 3-8 cf. Firm. Mat. III, 4, 2-3. 3-4 Ὁ τοῦ — ζῳδίου] Ἄρης ὡροσκοπῶν κατὰ αἵρεσιν AV. 4 πολεμάρχας στρατιώτας στρατοπεδάρχας AV : πολέμων ταραχὰς ἢ πόλεων μάχας P sed ad AV propius accedit Firmicus. 5 Post κυρίους] στρατοπεδάρχας add. P. βλοσυροὺς P : φοβεροὺς AV. ποιεῖ AV. 5-6 τυχὼν ἐπὶ τ. τ. τόπου om. AV. 6 περιβολοὺς A : « audaces » Firm. 6-7 ἀβεβαίους ἐν ταῖς δόξαις AV. 7 ἐπιβουλαῖς sic P. τεχνὰς P. 8 στρατ(οῖς?) P. 9-12 cf. Firm. Mat., III, 5, 2. 9 Ἥλιος ἐπὶ — τυχὼν] Ἥλιος ὡροσκοπῶν κατὰ κάθετον AV. Κρόνῳ ex Firm. suppl. 10 ἢ om. AV. ποιεῖ AV. συμπαρῇ τῷ Ἄρει AV. 11 ἐπιθεωρήσῃ om. AV. 12 ἢ καὶ P : ἢ AV. ἕξουσι AV. 12-20 cf. Firm. Mat., III, 5, 11. 12 ἡμέρας δὲ V. 13 ὁ θεὸς — τυχὼν] οὗτος ὡροσκοπῶν AV. 14 τοῖς γονεῦσι P. δὲ P : γὰρ AV. 15 ἢ Ἄρεως θεωρηθεὶς AV. ἢ] καὶ P. τετράγωνον] signum trigoni P : « quadratum » Firm. 15-16 ἢ σχεματισθεὶς V : τοῦδε σχηματισθεὶς A. 17 γίνεται AV. 19 ἄχρηστος vix sanum : « debilitat » Firm. πρωτογενεῖς ἢ P : προτογεννήτους AV ; cf. p. 135 14. 21-p. 137, 11 cf. Firm. Mat., III, 6, 1 usque ad p. 143, 23. 21 οὖσα AV. 21-22 ὡροσκοποῦντος ζῳδίου P : ὡροσκόπου AV. μεγαλοφίλους P : καὶ μεγάλους φίλους V : καὶ μεγάλων φίλους A. 23 φίλους βασιλέων om. AV. καὶ P : ἢ AV. 24 ἰδιογενῆ φύσιν P : ἰδιοτροπίαν AV : « naturam qualitatemque » Firm. 25 ἀνθρωπομόρφοις (om. ζῳδίοις) AV. χρυσοκομῆται (sic) : χρυσὸν κοσμούμενοι AV ; corr. κοσμοφόροι om. AV.

being in the midheaven produces firstborns or first-nursed, or the destruction of elder siblings.

The star of Ares, when it belongs to the sect and is in the ascending zodiac sign, will produce military commanders, soldiers, generals, lords of life and death, fierce men for cities and regions; but when it is contrary to the sect and is in this place, it produces hot-tempered men, reckless men, those who live abroad, those unstable in their reputations and failing in their undertakings, and especially craftsmen working with fire or iron, or those who spend their life in military campaigns.

The Sun in the ascending zodiac sign — when Saturn is in the same degree, it will produce kings or rulers; but if the star of Ares is present together with it or observes it in a square or diametrical position, they will hold their kingdoms or dominions amid envy, dangers, and wars. But at night, when this god is in the ascending zodiac sign, it will render the parents of lower station; and in the aforesaid place, when observed by Saturn or Ares in a square or diametrical position, or configured with them, it will become the destroyer of elder siblings, or even of life, or of all possessions and activities. But always when the Sun is present at the midheaven degrees of the zodiac signs, it will be of no benefit to elder siblings, yet it also shows some to be firstborn or first-nursed.

Venus, having obtained the sect position over the ascending Zodiac sign, will produce demigods in intellect, great men, great friends, friends of kings and dynasts entrusted with affairs, good sophists according to the inherent nature of the Zodiac sign; for in the human-shaped Zodiac signs they will be golden-haired high priests, ornament-bearers, honored

1 τυχών P : ὢν A. μειζόνων Pet A compendio : μικρών '' : « maiores, Firin. 2 αναιρέσει ποίη P. 3-8 cf. Firm. Mat. III, 4, 2-3. 34 Ὁ τοῦ - ζωδίου | Αρης ὡροσκοπῶν κατὰ αίρεσιν Αν. 4 πολεμάρχας στρατιώτας στρατοπεδάρχης Α΄: πολέμων ταραχάς ή πόλεων μάχας P sed ad Al propius accedit Firmicus. 5 Post κυρίους] στρατοπεδάρχης add. Γ. βλοσυρούς : φοβερούς Αν. ποιεῖ ΑΓ. 5-6 τυχὼν ἐπὶ τ. τ. τόπου om. A. 6 περιβόλους A : « audaces » Firm. 6-7 ἀβε βαίους ἐν ταῖς δόξαις AN. 7 ἐπιβουλαίς sic P. τεχνάς P. 8 στρατοῖς) P. 9-12 cf. Firm. Mal., 111, 5, 9. 9 Ἥλιος ἐπί - τυχών "Ηλιος ὡροσκοπῶν κατὰ κάθε τον A. Κρόνῳ ex Firm. suppl. 10 ή om. A. ποιεί ΑΓ. συμπαρῇ τῷ Αρει Αν. 11 ἐπιθεωρήσῃ om. AV.12 ή και P ή A' έξουσι AV. 12-2u ef. Firm. Mat., 111, 5. 11. 12 ἡμέρας δέ Γ.13 ὁ θεός τυχών, ουτος ὡροσκοπών A. 14 τοῖς γονεῦσι Γ. δὲ P : γὰρ AV15 ή Αρεως θεωρηθείς AV. ή] καί P. τετράγωνον) signum trigoni P: «quadratum » Firm. 15-16 ή σχεματισθείς '' : τοῦδε σχημα τισθείς A. 17 γίνεται Al. 14) ἄχρηστος vix sanum : « debilitat » Firm.πρω-τογενεῖς ή Γ' : προτογεννήτους Al; cf. p. 135 14. 21-p. 137, 11 cf. Firm. Mat., 111, 6, 1 usque ad p. 143. 23. 21 ούσα AN.21-22 ὡροσκοποῦντος Ζωδίου P : ὡροσκόπου Αν. μεγαλοφίλους β: καί μεγάλους φίλους : και μεγάλων φίλους A. 23 φίλους βασιλέων omn. Αν. καὶ P : ή Λ ν. 24 ἰδιογενή φύσιν β' : ἰδιοτροπίαν Αν: «naturam qualitatemque » Firm. 20 άνθρωποι όρφοις (οιι. Ζωδίοις) AN'. χρυσοκομήται (sic) : χρυσόν κοσμούμενοι AV; corr. κοσμοφόροι om. A.

παρὰ θεῶν ἔχοντες, τὰ μέλλοντα προφοιβώμενοι, μέγιστοι τῷ βίῳ. ἐν δὲ τοῖς ἡμιφώνοις ζῳδίοις τυχοῦσα ποικίλους θηρευτάς, δραστικωτέρους, φίλους βασιλέων, μηχανωμένους ὅσα πρὸς θεωρίαν βασιλέων θαυμαστὰ ἀνῆκεν, ὀψωνιζομένους παρὰ βασιλέων καὶ ἐκ τούτου εὐδαιμονοῦντας· ἐν δὲ τοῖς χερσαίοις ἢ παρύγροις τυχοῦσα μυροποιητὰς ἢ καὶ ἱματίων εὐκόσμων κτήτας ἢ χρωματουργοὺς ἀποτελεῖ· ἐν δὲ τοῖς τετράποσιν ἐπισέμνους, φιλοδόξους, ἀγαθούς, φιλοτρόφους ζῴων < ἢ ζῴων > ἡγεμόνας ποιήσει· παρ' αἵρεσιν δὲ τυχοῦσα ἐπὶ τοῦ ὡροσκοποῦντος ζῳδίου πολυκοίνους, ἐπιψόγους, λάγνους, ἀσελγεῖς ποιήσει· γίνονται δὲ καὶ λινουργοὶ ἢ ἱματίων πλοκεῖς ἢ χρωμάτων ἢ βαμμάτων καὶ τροφῶν τινων ἢ ποτῶν εὑρεταί.

Ὁ τοῦ Ἑρμοῦ ἐπὶ τοῦ ὡροσκοπούντος ζῳδίου ἡμέρας τυχὼν φιλοσόφους, γραμματικοὺς γεννήσει, ἐσθ' ὅτε δὲ καὶ ῥήτορας ἢ γεωμέτρας ἢ καὶ των οὐρανίων μύστας ἢ καὶ θείων προσόδων ἀντεχομένους ἢ καὶ ἀπορρήτων πραγμάτων ἵστορας. θεωρηθεὶς δὲ ὑπό τινος τὴν αἵρεσιν ἐχόντων μεγάλους, στεμματοφόρους, βασιλέων πράγματα πιστευομένους ἀποδείκνυσιν. Ἄρεως δ' ἐπιθεωρήσαντος κατὰ διάμετρον ἢ τετράγωνον στάσιν ἢ καὶ κατὰ συμπαρουσίαν μοιρικὴν τρὶς κακὸς γενήσεται. ἐπὶ δὲ τριγωνικῆς στάσεως πραγματικώτερος καὶ ἀγαθώτερος ὁ τρόπος σοι νοείσθω. νυκτὸς δὲ ἐπὶ τοῦ ὡροσκοποῦντος ζῳδίου τυχὼν ἡμιθέους γεννήσεται ταῖς διανοίαις καὶ ταῖς ἐπιβολαῖς ἐπιτευκτικοὺς καὶ εὐσχήμονας τοῖς βίοις καὶ φροντίδων ἢ μισθώσεων

1 παρὰ AV : ὑπὸ P. θεοῦ AV. προφοιβόμενοι P (προφοιβάω pro προφοιβάζω dictum) : προφοβούμενοι AV : « qui futura praedicant » Firm ; cf. tamen infra p. 147, 14. μεγάλοι AV. 2 θηρευτάς] Leg. « venatores » pro « veneratores » apud Firm. 3 φίλους om. P. βασιλέων om. AV, 4 ἀνῆκεν om. AV. 5 τυγχάνουσα AV. 5-6 μυροποιητὰς P : μυρουργ(οὺς) V : μυρει (η superscr.) A : « qui odorum pigmenta faciant » Firm. 6 ἢ καὶ ἱμ. εὐκ. κτήτας om. AV : « qui magnificas vestes texant » Firm. qui πλοκεῖς (v. 10) legisse videtur. χρωματουργοὺς AV ; χρώματα γεννῶντας P : « tinctores » Firm. 7 ζωῆς AV. 8 ἢ ζῴων suppl. ; cf. p. 151, 8 : « regis animalibus praepositos » Firm Fortne ἢ βασιλικῶν ζῴων ? ποιήσει om. AV. οὖσα AV. 8-9 ὡροσκόπου (om. ζῳδίου) AV. 9 ποιήσει om. AV: 10 λινουργοὶ – ἢ βαμμάτων] ἱματουργοί, χρωματουργοὶ καὶ μυρεψοί AV : « linteones aut plumarii aut colorum inventores atque tinctores » Firm. πλοκῆς P ; corr. 12-p. 138, 2 cf. Firm. Mat. III, 7, 1-3. 12 ὁ τοῦ — ζῳδίου] ὁ δὲ Ἑρμῆς ὡροσκοπῶν AV. τυχὼν om. AV. 13 ποιεῖ AV. ἐσθ' suppl. 14 ἢ καὶ τῶν om. AV. μυστηρίων V. θείων AV : περὶ τινῶν P. 15 ἢ om. AV. 16 μεγάλως P : « magnos viros » Firm. 17 ἀποδείκνυσιν om. AV. θεωρήσαντος AV. 17-18 κατὰ — στάσιν] signa tetragoni et diametri AV. 18 καὶ om. AV. συμπαρισίαν μερηκὴν sic P. 19 τριγωνικῆς στάσεως P : signum trigoni AV. 19-20 πρακτικώτερος καὶ ἀγαθός AV fors. recte : « bonis ac prosperis actibus occupari » Firm. 20 συνοήσθη sic P. σοι om. AV. 20-21 ἐπὶ τοῦ — τυχὼν om. AV. 21 γένηται P : ποιεῖ AV. 22 φροντίδων pro λογισμῶν perperam substitutum ; cf. Firm. « rationibus praepositos ».

having (gifts) from the gods, forewarned of the future, greatest in life. When found in the semi-vocal Zodiac signs, it produces varied hunters, more energetic, friends of kings, devising whatever marvels relate to the spectacle of kings, provisioned by kings and thereby prosperous; when found in the terrestrial or semi-aquatic signs, it produces perfume-makers or possessors of fine garments or dye-workers; in the four-footed signs it will make persons of great dignity, glory-loving, good, fond of nurturing animals, or leaders of animals; when found contrary to sect in the ascending Zodiac sign, it will make persons promiscuous, censurable, licentious, wanton; and there are also produced linen-workers or weavers of garments or discoverers of dyes or pigments and certain foods or drinks.

Mercury, when found by day in the ascending Zodiac sign, will produce philosophers, grammarians, and sometimes also rhetoricians or geometers or initiates into celestial matters or those devoted to divine revenues or historians of secret affairs. When observed by one of those belonging to the same sect, it renders persons great, wreath-bearing, entrusted with the affairs of kings. But when Mars observes it in diametric or square position or even in conjunction by degree, it will be evil three times over. In the case of a trine position, let the manner be understood by you as more practical and more beneficial. When found by night in the ascending zodiac sign, it will produce persons demigod-like in their minds and intentions, successful and well-ordered in their lives, and (devoted) to the management of affairs or leaseholds.

1 παρά Av : ὑπὸ P. θεοῦ Av. προφοιβόμενοι (προφοιβάω for προφοιβάζω dictum): προφοβούμενοι AV : "qui futura praedicant" Firm; cf. tamen infra p. 147, 14. μεγάλοι A'. 2 θηρευτάς] Read "venatores" for "veneratores" in Firm. 3 φίλους om. P. βασιλέων om. Av. 4 ανήκεν om. A. 5 τυγχάνουσα AV. 5-6 κυροποιητὰς P : μυρουργούς V : μύρει (η superscr.) A: "qui odorum pigmenta faciunt" Firm. 6 ή καί ἱμ. εὐκ. κτήτας om. Av : "qui magnificas vestes texant" Firm. who appears to have read πλοκεῖς (v. 14). χρωματουργούς A v ; χρώματα γεννώντας : "tinctores" Firm. 7 Ζωής Av. 8 Zuwv suppl. cf. p. 151, 8: "regis animalibus praepositos" Firm. Was it ή βασιλικῶν ζῴων ποιήσει om. Av. ούσα Av. 3-4 ωροσκόπου του. Ζωδίου AV. 9 ποιήσει om. Av: 10 λινουργοί – ἢ βαυμάτων] ἱματουργοί, χρωματουργοί και μυρεψοί A' : "linteones aut plumarii aut colorum inventores atque tinctores" Firm. πλοκῆς; corr. 12-p. 138. 2 cf. Firm. Mat. III, 7, 1-3. 12 ὁ τοῦ --- Ζωδίου] ὁ δὲ Ἑρμῆς ὡροσκο πῶν Av. τυχών om. V. 13 ποιεῖ Av. ἐσθ' ὑμμί. 14 ἢ καὶ τῶν om. A. μυστηρίων V. θείων Av: περὶ τινῶν P. 15 ή om. A. 16 μεγάλως P : "magnos viros" Firm. 17 ἀποδείκνυσιν om. A. θεωρήσαντος AV.17-18 κατά - στάσιν] signa tetragoni et diametri Av. 18 και om. AV. συμπαρισίαν μερηκὴν si P. 19 τριγωνικής στάσεως P: signum trigoni Av. 19-20 πρακτικώτερος καὶ ἀγαθός Av (perhaps correctly: "bonis ac prosperis actibus occupari" Firm. 20 ἐννοήσθη sic P. σοι om. Av. 20-21 ἐπὶ τοῦ – τυχών om. AV. 21 γένηται P : ποιεῖ Av. 22 φροντίδων μεν λογισμών incorrectly substituted; cf. Firm, "rationibus praepositos".

ἢ γραμματείων ἢ τελωνικῶν πράξεων ἀντεχομένους, τελείους κατὰ τὴν τοῦ ζῳδίου φύσιν.

Σελήνη τῆς αἱρέσεως τυχοῦσα ἐπὶ τοῦ ὡροσκοποῦντος ζῳδίου μηδενὶ τὴν συναφὴν ποιουμένη οὐκ ἀγαθὴ κριθήσεται· ὁμόκεντρος δὲ τοῦ ὡροσκοποῦντος τυχοῦσα ἀρχικούς, ἡγεμόνας, μεγιστᾶνας, βασιλεῖς γεννήσει, τοῦ Ἄρεως των ἐναντίων αὐτῇ τόπων μὴ μετέχοντος μηδὲ τοῦ Κρόνου αὐτῇ συμπάροντος, μήτε κατὰ διάμετρον μήτε κατὰ τετράγωνον αὐτῇ στάσιν τυγχάνοντος. ἐπὶ γὰρ τωνδε τῶν σχημάτων ὑπὸ τούτων οὕτως θεωρηθεῖσα ἢ καὶ ὑπὸ ἑκατέρου των δυοῖν ἀχρόνους ἢ καὶ ἐκθέτους ἢ βιοθάνατους ποιήσει κατὰ τὴν τοῦ τόπου φυσικὴν ἐνεργείαν ζῳδιακῷ· της αἱρέσεως ἐπὶ τοῦ ὡροσκοποῦντος ζῳδίου τυχοῦσα ἱεροπράκτους ἢ ἀρχιερεῖς ἢ ἱερῶν ἀγωνοθέτας ἢ ἐν ἱεροῖς τὰς πράξεις καὶ δωρεὰς ἔχοντας γεννήσει, ἐάνπερ ὑπὸ τῶν τῆς αἱρέσεως ἀστέρων δορυφορουμένη τύχῃ· ἡ δὲ δορυφορία ἐστὶ τῆς Σελήνης εἰς τὸ ἔμπροσθεν μέρος, ὅ ἐστιν ἑσπέριον, ὑπαρχούσης, εἰ οἱ ἀστέρες ἑπόμενοι τύχωσι· τὸν γὰρ Ἥλιον οἱ ἀστέρες δορυφοροῦσιν κατὰ τὰς ἑῴους φάσεις, τὴν δὲ Σελήνην, ὡς προείρηται, κατὰ τὰς ἑσπερίους. καθολικῶς δὲ κενοδρομοῦσα <η> Σελήνη ἐπὶ τῶν ἀναγκαίων τόπων πάσης γενέσεως οὐκ ἀγαθὴ γενήσεται. συνεπικρινεῖς δὲ ἐπὶ ποίου τόπου τῆς γενέσεως τυχοῦσα ποίαν κεκλήρωται φάσιν· ἐπὶ γὰρ τοῦ ὡροσκοποῦντος ζῳδίου ἡμέρας μὲν ὁμόκεντρος τυχοῦσα κυβερνήτας ἢ πειρατὰς ἢ δυσβάτων τόπων ἡγεμόνας γεννήσει· ὑπὸ δὲ τοῦ Ἄρεως κατὰ συμπαρουσίαν βλεφθεῖσα ἢ κατὰ διάμετρον ἢ τετράγωνον στάσιν σινῶν τε καὶ παθῶν παραιτία γενήσεται ἢ καὶ τὸ καθόλου ἄχρονον καὶ βιοθάνατον ποιήσει.

1 τελωνικῶν P : « vectigalium » Firm. : δαιμονικων AV. Byzantinis τελώνια sunt daemones aerei 1-2 τελείους κατὰ τ. τ. ζῳδίου φύσιν P : κατὰ τὴν τοῦ τελείου φυσικὴν μείωσιν AV : « differentiam qualitatemque signorum » Firm. τελείους vix sanum. 3-4 τῆς αἱρέσεως — ποιουμένη] Σελήνη ἐπὶ αἱρέσεως ὡροσκοποῦσα μηδενὶ συνάπτουσα AV. Post ζῳδίου verbum erasum P. 4 ποιουμένην P. ἀγαθῶς V : ἀγαθός A. 5 ὡροσκόπου AV. 6 ὁ τοῦ P. 6-8 τῶν ἐναντίων — τυγχάνοντος] μὴ ὄντος αὐτῇ (αὐτοῦ V) διαμέτρου μηδὲ τοῦ Κρόνου συμπάροντος ἢ τετραγώνου ἢ διαμέτρου αὐτῇ AV. 6 αὐτῆς P. μὴ suppl. 7 μηδὲ μὴ Κρόνου P (μὴ ex v. 6 transp.). 8 αὐτῆς P. ἐπὶ AV : ὑπὸ P. 8-11 cf. Firm. Mat., III. 13, 2 (p. 187. 14). 8-9 τῶν σχημάτων τούτων ἤτοι ὑπὸ τοῦ ἑνὸς ἢ ὑπὸ τῶν δύο βλαβεῖσα AV. 9 θεωρηθήσαν sic P. ἑκατωτέρου P. 10 καὶ om. AV. ἢ βιοθανάτους om. AV. ποιεῖ AV. 10-11 τὴν τῶν ζῳδίων φύσιν AV. 11 ζωδιακῶς P : om. AV. 11-14 τῆς αἱρ. — δορυφορουμένη τύχῃ] ποιεῖ δὲ καὶ ἀρχιερεῖς ἀγωνοθέτας ἐάνπερ ὑπὸ τῶν συναιρητικων δορυφορεῖται AV. 12 Leg. ἱεροπράκτορας ? 14-17 ἡ δὲ δορυφορία — ἑσπε- ρίους om. AV ; fort. interpolata. 14 ἡ corr. : εἰ P. 15 εἰ suppl. 18 δὲ AV : γὰρ P. ἢ suppl Σελήνη om. P. τῶν om. AV. 19 πάσης γενέσεως om. AV. γενήσεται P : ἐστι AV. 19-25 συνεπικρινεῖς — ποιήσει om. AV. 19 συνεπικρίνεις P : corr. 20-22 cf. Firm. Mat., III, 13, 1-2. Nautas gignit Luna, quia ipsa navis est caelestis ; veterem hanc opinionem servaverunt e.g. Manichaei. 21 Leg. <Διὶ> ὁμόκεντρος? 23 συμπαρρισίαν ληφθήσει P : dubitanter corr. στάσει P. 24 γενήσονται P.

those engaged in secretarial or customs work, perfect according to the nature of the zodiac sign

The Moon, having obtained the sect position upon the ascending sign, making no conjunction with anything, will be judged unfavorable; but having found itself in the same degree as the ascendant, it will produce rulers, leaders, magnates, kings, provided Mars does not participate in the places opposite to it, nor Saturn accompany it, nor take a position in opposition or in square aspect to it. For when it is observed in these configurations by these planets, and by both of the two, it will produce short-lived or exposed or violently dying persons according to the natural energy of the place. The zodiacal sign of the sect, having fallen upon the ascending sign, will produce sacred performers or high priests or overseers of sacred games or those whose activities and gifts are in sacred places, provided it happens to be attended by the stars of the sect; and the attendance of the Moon is when it is in the forward part, which is the western, if the stars happen to be following; for the stars attend the Sun according to the morning phases, and the Moon, as has been said before, according to the evening phases. And universally, the Moon moving void of course in the necessary places of every nativity will not be favorable.And judge further in which place of the nativity it falls and what phase it has obtained; for in the ascending sign, having fallen in the same degree during the day, it will produce helmsmen or pirates or leaders of inaccessible places; but having been seen by Mars in conjunction or in opposition or in square aspect, it will become the cause of injuries and afflictions, or will altogether produce short-livedness and violent death.

1 customs P: vectigalium Firm. : demonic AV. Byzantinis telonia suntndaemones aerei 1-2 points according to the square of Zodiac nature P : according to the point's natural reduction AV : differentiam qualitatemque signorum Firm. teliosnvix sanum. 3-4 of the heresy - quoimeni] Moon on the heresy roskopousan medene synaptusa A. Post zodiac verbum erasum P. 4 kioumenen P. aganthos V: good A. 5 roskopou A. or the one of P. 6-8 of the opposites of fate] not a being of her own c) zero diameter of Saturn of a hypotenuse or a diameter of A. D of A. P. not suppl. 7 zero or Saturn Pn(ui ex v. G transp.) S αὐτῆς P. ἐπὶ AV : ὑπὸ P. 8-11 cf. Firm. Matt., III. 13, 2
(p. 187. 14). 3-4 of these forms, i.e. under ἔνὸς or under both vla-nveisa A. O were considered sic P. of each P. 10 and om. A. or biothanatousnom. A. poet AV. 10-11 the nature of the signs An. 11 Zujdiakwę P ; om. AV.n11-14 of Ayr. - satellited fortune, who is also a high-ranking competitor if AV is satellited by synergists. 12 Leg. priest: 11-17 or dendoriforia esperius om. AV'? fort. interpolata. 14 or corr. : ei P. 15 ei suppln18 de A' : gar P. or suppl Selini om. P. of the houses AG. 14 of all generations nom. AV. it is born : ἐστι An. 19-25 co-examine --poiēsi om. A.

19 co-criticisms P: corr. 2)-22 cf. Firm. Matt., III, 13, 1-2. Nautas gignit Luna, nquia ipsa navis est caelestis? veterem hanc opinionemi servaverunt e.g. Manichaei.n21 Leg. <Dii omocentros 23 syparrision receive P: dubitanter corr. nstands P. 24 are born b'.

Περὶ τοῦ δεύτερου τόπου.

Ὁ δεύτερος τόπος καλεῖται βίος καὶ Ἅιδου πύλη[1] καὶ ἀργὸς τόπος· ἐν τούτῳ τῷ ζῳδίῳ ἀργότεροι μένουσιν οἱ ἀγαθοποιοί, πλὴν τὰ ἐλπιζόμενα καλὰ ἀποτελοῦσι[2] καὶ ἀπὸ νεκρικῶν πραγμάτων ἐλπίδας παρέχουσι, καθὸ ὁ τόπος ἐπαναφορὰ καθέστηκεν τοῦ ὡροσκόπου. οἱ δὲ κακοποιοὶ παρόντες τῷ τόπῳ ποιοῦσι ἀπράκτους καὶ νωχελεῖς καὶ σίνη περὶ τὰς ὄψεις. ἐὰν δὲ ὁ κλῆρος τῆς τύχης ἐκεῖ ᾖ καὶ ὁ κύριος αὐτοῦ καὶ ὁ οἰκοδεσπότης τοῦ ὡροσκόπου, οὗτοί γε κακοποιοὶ ὄντες, ἐπιθεωρήσωσι τὸν τόπον, νεκροφύλακας ποιοῦσι καὶ τὸν βίον ἔξω τῆς πόλεως διατελοῦντας· οἱ τοιοῦτοι δὲ καὶ κυνόβρωτοι γίνονται· ἔσθ' ὅτε δὲ καὶ ὑπὸ γονέων ἐκβάλλονται.

Ὁμοίως ὁ Κρόνος ἐπιπαρὼν τῷ τόπῳ καὶ οἰκοδεσποτῶν τὸν κλῆρον τῆς τύχης ἢ καὶ τὸν ὡροσκόπον νεκροψύχους, νοσεροὺς ἀποτελεῖ ** ἢ καὶ λῆψιν χρημάτων ποιήσουσιν.

Ὁ δὲ τοῦ Ἄρεως οἰκοδεσπότης ὢν τοῦ κλήρου τῆς τύχης ἢ καὶ τοῦ ὡροσκόπου καὶ ἐπιπαρὼν τῳ δευτέρῳ τόπῳ ποιεῖ ἀποβολὰς καὶ

1 **P**, f. 97 : **A**, f. 8; **V**, f. 29. Περὶ τ. δ. τόπου P : Δεύτερος τόπος AV. 1-14 cf. Vettium Val., II, p. 68, 10-15. 2 τόπος (alter.) om. AV : cf. Firm., II, 19, 3 « piger locus ». 3 τῳ ζῳδίῳ om. AV. μαίνουσι P : εἰσὶν AV. ἀγαθοὶ AV. 4-5 παρέχουσι om. AV. 5 ὁ τόπος om. AV. ἐπαναφορὰν P. καθέστηκεν P : ἐστι AV. 6 παρόντες τῷ τόπῳ om. AV. νωχελεῖς ἀπράκτους AV. 7 παρὰ P. 7-8 ὁ κύριος τύχης (τύχη V) ἐκεῖ ἢ καὶ ὁ κύριος αὐτοῦ AV : ὁ κύριος τοῦ κλήρου τοῦ τόπου ἐκεῖ παρὴν καὶ ὁ κλύρος (sic) τῆς τύχης ἐκεῖ ἐστιν P : cf. Val., p. 68, 14. 8 οὗτοι δὲ P ; corr. : om. AV. 9 ἐπιθεωρήσουσιν P : θεωρήσωσιν AV. τὸν τόπον om. AV. 9-11 καὶ τὸν βίον — ἐκβάλλονται] καὶ κυνοβρώτους καὶ ἀποκηρύκτους τῶν γονέων AV. 10 πόλεως] πύλης Valens; quod ad nomen loci « portam infernam » convenire videtur; de his loquitur qui extra portam urbis circa sepulcra degunt. 12 ὁμοίως Κρόνος ἐπιπαρὼν P : εἰ ὁ Κρόνος δὲ παρῇ (παρῆν A) τῷ β' AV. οἰκοδεσπότ(ης) A : οἰκοδεσποτῆ V. τὸν κλῆρον om. AV. 13 ἢ τοῦ ὡροσκόπου AV. 13-14 ἀποτελεῖ — ποιήσουσιν] ποιεῖ καὶ πτωχοὺς AV. Lacunam signavi, nam quae sequuntur non ad Saturnum pertinent sed ad Iovem, cf. Vett. Val., 68, 19. 14 λῆψιν. Leg. ἀνάλωσιν, ut apud Val., vel ἔκλειψιν ? 15-16 ὁ δὲ Ἄρης ὡσαύτως τυχὼν ποιεῖ AV.

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[1] Cf. Paul. Alex., L. 2, v. 19 : Τὸ δὲ β' ἀπὸ ὡροσκόπου καλεῖται βίος καὶ Ἅιδου πύλη καὶ ἐπαναφορὰ τοῦ ὡροσκόπου: Vett. Val., p. 68, 9; Firm. Mat., II, 17 : « Qui locus inferna porta dicitur vel anafora (leg. epanafora) »; II, 19, 3 : « Ideo inferna appellatur porta quod nulla cum horoscopo radiatione coniungitur. » Haec explicatio absurda est. Cur revera secundus locus « inferorum porta » vocetur, sicut Occidens « ianua Ditis » apud Manilium dicitur, vide in *Revue de philologie*, 1918, t. XLII, p. 71 et *Comptes-rendus Acad. Inscr.*, d. 13 Aug. 1920.

[2] Cf. Hermet. Trism. apud Thrasyllum, *Catal.*, VIII, 3, p. 117, 2 : τὴν δὲ ἐπαναφορὰν ἐλπίδων σημαντικήν et Antiochum, *ibid.*, 117, 2; Firmic. Mat., II, 19, 3 : « Ex hoc loco spei ac possessionis incrementa noscuntur »; Paul. Alex., *l. c.* : ἀγαθῶν ἐλπίδων δοτὴρ καθέστηκεν.

On the Second Place.

The second place is called livelihood and the Gate of Hades and an idle place. In this zodiac sign the benefic planets remain more inactive, yet they bring about the hoped-for good things and provide hopes from matters relating to the dead, inasmuch as the place constitutes the return of the horoscope. The malefic planets, when present in this place, make men inactive and sluggish and cause injuries to the eyes. But if the Lot of Fortune is there, and its lord and the ruler of the horoscope — these being malefic planets — observe the place, they make men guardians of the dead who spend their lives outside the city; such men are also devoured by dogs; and sometimes they are even cast out by their parents.

Likewise, Saturn, when present in the place and ruling the Lot of Fortune or the horoscope, produces men of deadened soul and sickly constitution ** or they will also acquire money.

But Mars, being lord of the Lot of Fortune or of the horoscope and present in the second place, causes losses and

| P, f. 97 : A, f. 8; V, f. 29. ITepi t. d. tónov ΙΈ : Aeútepog tónus AV. 1-14 cf. Vettium Val., I. p. 68. 10 15. 2 τόπος (alter.) omn. AV : cf. Firm., 11, 19, 3 « piger locus». Η την Ζῳδίων om. V. μαίνουσι P: εἰσὶν Α. ἀγαθοὶ AV. 4-5 παρέχουσι om. A. 5 ὁ τόπος om. A. ἐπαναφοράν P. καθέστηκεν : ἐστι Αν. ἡ παρόν- τες τῷ τόπῳ οι AV. νωχελεῖς ἀπράκτους Αν. 7 παρά P. 7-5 ὁ κύριος τύχης (τύχη (') ἐκεῖ ἡ καὶ ὁ κύριος αὐτοῦ Α': ὁ κύριος τοῦ κλήρου τοῦ τόπου ἐκεῖ παρὴν καὶ ὁ κλύρος (sic) τῆς τύχης ἐκεῖ ἐστιν P: cl. Vali, p. 68, 14. 8 ουτοι δέ P ; corr. : οπι. Αν. Ο επιθεωρήσουσιν P : θεωρήσωσιν A. τον τύπον ο. Αν. 9-11 kai τὸν βίον — ἐκβάλλονται] καὶ κυνοβρώτους καί ἀποκηρύκτους των γονέων AN. 10 πόλεως) πύλης Valens; which seems to fit the name of the place "inner gate"; he speaks of those who dwell outside the gate of the city near the tombs. 12 ὁμοίως Κρό νος ἐπιπαρών Γ : εἰ ὁ Κρόνος δὲ παρῇ (παρῆν Α) τῷ β' Α. οἰκοδεσπότης) Α : οἰκοδεσποτῇ Γ'. τὸν κλῆρον om. A. 13 ἢ τοῦ ὡροσκόπου Αν. 13-14 αποτελεί --- ποιήσουσιν] ποιεῖ καί πτωχούς ΑΓ. I have marked a lacuna, for what follows pertains not to Saturn but to Jupiter, cf. Vett. Val., 68, 19. 14 λήψιν. Read. ἀνα- λωσιν, as in Val., or ἔκλειψιν : 15-16 ὁ δὲ Αρης ὡσαύτως τυχών ποιεῖ ΑΓ.

- Cf. Paul. Alex.. L. 2, v. 19 ; Τό δέ β' ἀπὸ ὡροσκόπου καλείται βίος και Αιδου πύλη καὶ ἐπαναφορὰ τοῦ ὡροσκόπου: Vett. Vall. p. 68. 9; Firm. Mat, 11. 17 : « Qui locus inferua porta dicitur vel anafora (leg. epanafora)»; II, 19, 3 : « ideo inferna appellatur porta quod nulla cum horoscopo radiatione coniungitur. » This explanation is absurd. Why the second house is actually called the "gate of the underworld," just as the West is called "the gate of Dis" in Manilius, see in Revue de philologie, 1918, t. XLII. p. 71 et Comptes-rendus Acad. Inser..., d. 13 Aug. 1920.

3 Cf. Hernet Trism. at Thrasyllus, Cat., VIII. 3, p. 117, 2: τὴν δέ επανα-νφοράν ἐλπίδων προφορὰν and Antiochus, ibid. 117, 2; Firm Matt., 2, 19, 3: from this place the increase of hope and possession is seen; Paul Alex., 1. c. :νἀγαθῶν ἐλπίδων δοτήρ καθέστηκεν.

ἀντιπτώματα πλεῖστα τῷ γεννωμένῳ, ἐσθ' ὅτε καὶ περὶ τὰς ὄψεις σῖνος ποιεῖ. ἐὰν δὲ Ἀφροδίτης εὑρεθῇ οἴκῳ, καὶ ἀπὸ γυναικῶν βλαβὰς ἕξει καὶ πρὸς τὴν φύσιν τοῦ ἀστέρος οὗ ἐστι τὸ ζῴδιον, ἀποκρίνου τὴν βλάβην. ἐὰν δὲ εὑρεθῇ καὶ Ἄρης ἐν ἰδίῳ προσώπῳ **, ἐσθ' ὅτε δὲ καὶ δεσμοφύλακες γίνονται ἢ ἀπὸ καρκάρων τὸν βίον ἕξουσι.

Ἐὰν δὲ ὁ Ἥλιος ἐπιπαρῇ τῷ ζῳδίῳ οἰκοδεσποτῶν τὸν κλῆρον τῆς τύχης ἢ τὸν ὡροσκόπον κατὰ μοῖραν προσώπῳ ἰδίῳ, τοῦ Ἄρεως ὄντος ἐν τῷ ὡροσκόπῳ ἐν Κρόνου ζῳδίῳ, ὁ γεννώμενος ἀπολεῖ τὴν ὅρασιν ἐν τοῖς τοῦ Ἄρεως χρόνοις καὶ ἐπαιτήσει ἢ καὶ τῶν πατρῴων στερηθήσεται.

Ἐὰν δὲ ὁ της Ἀφροδίτης ἐπιπαρῇ τῷ τόπῳ οἰκοδεσποτῶν τὸν κλῆρον τῆς τύχης ἢ τὸν ὡροσκόπον, οἱ γεννώμενοι ἀποδημήσουσιν ἢ ἐφ' ὑγρῶν τὰς πράξεις ἕξουσιν, ἐάν ἐστιν ἑῴα ἀνατολική. ἐὰν δὲ ἑσπερία ὑπάρχῃ, ἐν ἱεροῖς θηλῳκων θεῶν καταφεύγουσιν εὐπορούμενοι τῶν δεόντων ἢ μυστήρια θεῶν ἢ καὶ τελετὰς περιποιοῦνται· τὸ δὲ γῆρας ἀγαθὸν ἕξουσι.

Ἐὰν δὲ καὶ ὁ τοῦ Ἑρμοῦ ὑπαυγος ὢν ἐπιπαρῇ τῷ τόπῳ, ἀμυήτους ποιεῖ καὶ ἀγραμμάτους. ἐὰν δὲ ἀνατείλῃ, οἱ τοιοῦτοι εὐμαθεῖς, περίεργοι γίνονται καὶ ἐπιχειροῦνται ἃ οὐκ ἔμαθον· γίνονται δὲ καὶ ἐπιτευκτικοὶ ἐν τοῖς μαθήμασιν.

Ἐὰν δὲ Σελήνη παρῇ ἐν τῷ δευτέρῳ τόπῳ καὶ τοῦ Κρόνου ὡροσκοποῦντος, ὑποχυθήσεται τοὺς ὀφθαλμοὺς ὁ τοιοῦτος.

Ἐὰν κακοποιὸς ἐπίδῃ τὸν δευτέρον τόπον κατὰ τετράγωνον ἢ διάμετρον ἢ συμπαρῇ ἔκπτωσιν βίου σημαίνει τῷ γεννηθέντι· καὶ εἰ μὲν

1 πλεῖστα om. AV. τῶν γενομένων P. ἐσθ' ὅτε om. AV. 1-2 δὲ πολλάκις σῖνος (sine ποιεῖ) AV. 2 οἶκος P, corr. 2-4 ἐπὶ δὲ Ἀφροδίτης οἴκου ἀπὸ γυναικῶν ἔσται ἡ βλάβη καὶ κατὰ τὸν ἀστέρα οὗ ὁ (ὁ om. V) οἶκος ἔσται ἡ βλάβη AV. 3 Leg. τοῦ ζῳδίου οὗ (= ubi) ἐ. ὁ ἀστήρ? 4-5 ἐὰν δὲ – ἕξουσι om. AV. 4 Lacunam signavi. 5 καρκάρων corr. Kroll (Vett. Val., p. 68, 26): κακόν P. 6-7 ἥλιος δὲ ἐν τῷ β' ὢν οἰκοδεσπότης τοῦ κλήρου ἢ τοῦ ὡροσκόπου AV. 6 παρὸν P: corr. ex Val.; cf. v. 11, 17. 8 γενόμενος P. ἀπολῇ (sic) τὴν ὥρασιν P: τυφλοῦται AV 9 ἐπαιτήσει AV Val.: ἐπέτην P. ἢ om. AV. 9-10 στραθήσεται V. 11-12 Ἀφροδίτη δὲ τῷ β' οὖσα τόπῳ οἰκοδεσπότης τῆς τύχης ἢ τοῦ ὡροσκόπου AV. 12-13 ὁ γεννώμενος ἀποδημήσει ἢ ἐφ' ὑγρῶν τὰς πράξεις ἕξει AV: γενόμενοι δι' ὑγρῶν τὰς πράξεις ἕξουσιν P; cf. p. 135, 16 14 ὑπάρχῃ om. AV. ἱερεῖς θυλικιων P: ἱερεῖς θηλείοις A: ἱεροῖς θηλείοις V; corr. θεῶν suppl. 14-15 εὐπορ. τῶν δεόντων om. AV. 15 καὶ om. AV. περιποιοῦντες AV. 17-19 Ἑρμῆς δὲ ἐν τῷ β' ὢν ὕπαυγος ἀγραμμάτους ποιεῖ. ἀνατολικὸς δὲ εὐμαθεῖς περιέργους ἐπιχειροῦντας AV. 17 ἀμυήτους] ἀνοήτους Val (p. 69, 4). 18 ἐπιμαθεῖς P vix recte. 19 cf. infra p. 144, 5. γίνονται δὲ καὶ ἐπιτευκτικοὶ P: ἐπιτευκτικοὺς AV. cf. Val. 21 Σελήνη δὲ παροῦσα τῷ β' τόπῳ Κρόνου AV. 22 ὑποχυθήσεται corr. ex Val. (p. 69, 9): υποχηθήσεται P: ὑποδειχθῆναι AV. ὁ τοιοῦτος om. AV. 23-p. 141, 2 ἐὰν Κρόνος Ἄρης τὸν β' τόπον ἴδῃ τετράγων(ος) ἢ διάμετρ(ος) ἢ συμπαρὼν ἔκπτωσις βίου ἔσται· εἰ δὲ ἐστιν ὁ β' τόπος (τόπος om. A) ἀφροδίτης οἶκος ζημιωθήσεται ὁ τοιοῦτος διὰ γυναικῶν (γυναῖκα A) AV.

the greatest reverses for the native, and sometimes also causes injury to the eyes. But if it is found to be the house of Venus, he will also suffer harm from women, and according to the nature of the star whose sign it is, determine the harm. But if Mars is also found in its own face **, sometimes they also become prison guards or will make their living from prisons.

But if the Sun is present in the sign ruling the lot of fortune or the horoscope according to the degrees of its own faces, with Mars being in the horoscope in the sign of Saturn, the native will lose his sight in the times of Mars and will become a beggar, or will also be deprived of his paternal

He flies.

But if Venus aspects the place of the lords of the Lot of Fortune or the Ascendant, those born will travel abroad or will have their dealings on water, if she is oriental. But if she is occidental, they take refuge in the temples of female goddesses, being well supplied with necessities, or they acquire the mysteries of the gods or even initiatory rites; and they will have a good old age.

But if Mercury, being under the rays, also aspects the place, it renders them uninitiated and illiterate. But if he rises, such persons become quick learners and curious, and they attempt things they have not learned; and they also become successful in their studies.

But if the Moon is present in the second place and Saturn is on the Ascendant, such a person will suffer a cataract of the eyes.

If a malefic looks upon the second place by square or opposition, or is present with it, it signifies a loss of livelihood for the native, and if indeed

1 πλείστα om. A.V. τῶν γενομένων P. ἐσθ' ὁτε om. A. 1-2 δὲ πολλάκις σῖνος (sine ποιεῖν A. 1 οἰκὸς P, corr. 2-4 ἐπὶ δὲ Ἀφροδίτης οἴκου ἀπό γυναικῶν ἔσται ἡ βλάβη καὶ κατὰ τὸν ἀστέρα οὗ ὁ ιδση. Γ) οἶκος ἔσται ἡ βλάβη Αν. 3 Leg. τοῦ Ζῳδίου οὐ (= uli) ἐ. ὁ ἀστήρ 4-5 ἐάν δέ – ἔξουσι om. AV. 4 Lacunam signavi. 5 καρκάρων corr. Krall (Vett. Val., p. 48, 26) : κακόν P. 6-7 ἥλιος δὲ ἐν τῷ β' ὧν οἰκοδεσπότης τοῦ κλήρου ἡ τοῦ ὡροσκόπου AN. 6 παρόν P: corr. ex Val.; cf. v. 11, 17. * γενόμενος P. ἀπολή (sic) τὴν ὥρασιν P : τυφλοῦται A' 9 ἐπαιτήσει A' Val. : ἐπέτην P. ἡ om. AV. 9-10 σταθήσεται v. 11-12 Ἀφροδίτη δὲ τῷ β' οὖσα τύπου οικοδεσπότης της τύχης ἢ τοῦ ὡροσκόπου A'. 12-13 ὁ γεννώμενος ἀποδημήσει ἡ ἐφ' ὑγρών τάς πράξεις έξει A': γενόμενοι δι' ὑγρών τὰς πράξεις ἔξουσιν P; cf. p 135, 16 14 υπάρχη om. A. ἱερεῖς θυλικιών P: ἱερεῖς θηλείοις A : ἱεροῖς θηλείοις V'; corr. θεών suppl. 14-15 εὐπορ. τών δεόντων om. Αν. 15 και om. A. περιποιοῦντες AV. 17-19 Ἑρμῆς δὲ ἐν τῷ β' ὢν ὕπαυγος ἀγραμμάτους ποιεῖ, ἀνατολικός δέ ευμαθείς περιέργους ἐπιχειροῦντας A. 17 ἀμυήτους] ανοήτους Val (p. 601 41. 18 ἐπιμαθεῖς P vix recte. 14 cf. infra μ.144, 5, γίνονται δέ καὶ ἐπιτευκτικοί P : ἐπιτευκτικούς AV. cf. Vol. 21 Σελήνη δὲ παρούσα τῷ β' τύπυ Κρόνου A. 21 ὑποχυθήσεται corr. ex Val. (p. 69, 9: ὑποχηθήσεται P : ὑποδειχθῆναι AΓ. ὁ τοιοῦτος om. Αν. 23-p. 141, 2 ἐάν Κρόνος Ἄρης τὸν β' τόπον ἴδῃ τετράγωνος) ἡ διάμετρος) ἡ συμπαρών έκπτωσις βίου ἔσται· εἰ δέ ἐστιν ὁ β' τόπος (τόπος om. A) ἀφροδίτης οἶκος ζημιωθήσεται ὁ τοιοῦτος διὰ γυναικών (γυναῖκα A) ΑΓ.

ὁ δεύτερος τόπος ἐστιν οἶκος Ἀφροδίτης, ὁ τοιοῦτος ζημιωθήσεται χάριν γυναικῶν ἢ διὰ γυναικῶν· εἰ δὲ οἶκος Ἑρμοῦ, χάριν γραμμάτων ἢ ψήφων ἢ κληρονομιῶν ἢ χωρισμῶν· εἰ δὲ οἶκος Διός, παρὰ μεγιστάνων ἢ δημοσίων πραγμάτων τὴν βλάβην ἕξει· εἰ δὲ οἶκος Ἄρεως, λέγε τὴν βλάβην ἀπὸ στρατιωτικῶν πραγμάτων ἢ προσώπων τοιούτων ἢ πολέμου ἢ ἐμπρησμοῦ ἢ μάχης ἢ ἁρπαγῆς ἢ λῃστρικῶν ἢ ἐφοδικῶν προσώπων· εἰ δὲ οἶκος Κρόνου, λέγε τὴν βλάβην ἀπὸ γερόντων ἢ δούλων ἢ ἀπελευθέρων χάριν γῆς ἢ κληρονομίας ἢ τάφων ἢ νεκρικῶν πραγμάτων ἢ ἐξ εὐτελῶν προσώπων· εἰ δὲ Ἡλίου οἶκος ᾖ, τὴν βλάβην ποιήσει ἀπὸ πατρὸς ἢ πατρώων ἢ προγόνων ἢ χάριν δανείων ἢ χρημάτων τινῶν ἢ πράξεων. ἐὰν δὲ Σελήνης οἶκος ᾖ, χάριν μητρὸς ἢ μητρικοῦ γένους ἢ μητρυιᾶς ἢ τῶν τοιούτων προσώπων.

Ἐμοὶ δὲ δοκεῖ καὶ ἐπὶ ἑκάστου οἴκου καὶ τόπου βλαπτομένου ὑπὸ κακοποιοῦ ἀποφήνασθαι τὴν βλάβην κατὰ τὴν φύσιν τοῦ οἰκοδεσπότου τοῦ ζῳδίου καθ' ὃ ὁ κακοποιός ἐστιν, καὶ τὰ σημαινόμενα ἀπὸ τοῦ τόπου. εἰ δὲ θέλεις λαβεῖν καὶ κλῆρον βίου, κατὰ Δωρόθεον λάμβανε πάντοτε νυκτὸς καὶ ἡμέρας ἀπὸ οἰκοδεσπότου τοῦ δευτέρου τόπου ἐπ' αὐτὸν τὸν τόπον τὸν δεύτερον, καὶ τὰ ἴσα ἀπόλυε ἀπὸ τοῦ ὡροσκόπου, καὶ ὅπου ἂν ἐκπέσῃ ὁ κλῆρος, σκόπει τὸν κύριον τοῦ κλήρου καὶ αὐτὸ τὸ ζῴδιον ἐν <ᾧ> ὁ κλῆρος ἐνέπεσεν, καὶ εἰ καλῷ τόπῳ ἔτυχεν ὁ κλῆρος καὶ ὁ κύριος αὐτοῦ δίχα τῆς τῶν κακοποιῶν ἀκτινοβολίας, καλὸν τὸν βίον λέγε· εἰ δὲ εὑρεθῇ ὁ κύριος τοῦ κλήρου ἑῷος δυτικός, μετὰ ἑπτὰ ἡμερῶν γενήσεται, <εἰ δὲ> ἑῷος ἀνατολικός, κρυπτὸν καὶ λαθραῖον πλοῦτον ποιήσει.

2-3 εἰ δὲ Ἑρμοῦ οἶκος διὰ ψηφοὺς ἢ κληρονομίας ἢ χωρισμοὺς γραμμάτων AV. 2 πραγμάτων P, corr. 3 χειριγμῶν P. Possis χειρισμῶν, sed hereditates memorantur quia Mercurius deus est mortuorum, discessus, quia itinerum. 3-4 εἰ δὲ Διός οἶκος διὰ μεγιστάνας ἢ δημόσια πράγματα ἡ βλάβη ἔσται AV. 4-5 λέγε τὴν βλάβην om. AV. 5-7 πραγμάτων — προσώπων] προφάσεων ἢ ἐμπρησμῶν ἢ μάχης ἔσται ἡ βλάβη AV. 7 λέγε τὴν βλάβην om. AV. ἀπὸ P : διὰ AV. 8 τάφων AV : τόχου (sic) P. 9 ἐξ om. AV. 9-10 οἶκος Ἡλίου ἡ βλάβη γίνεται AV. ἢν P; corr. 11 τινῶν om. AV. 12 ᾖ corr. : ἢν P : om. AV. 12-13 μητρικοῦ γένους ἢ μητρυιᾶς AV : γένους μ(ητ)ριῶν ἢ μ(ητ)ριὰν P. 12 ἢ τοιούτου τινός AV. 13-24 aliunde petita et interpolata sunt, sed, opinor, ab ipso Rhetorio. 13 ὅτι καὶ AV. 13-14 ἀπὸ κακοποιοῦ P : ὑπὸ Κρόνου Ἄρεως AV. 14 ἀποφήνασθαι τὴν βλάβην P : τὴν βλάβην γίνεσθαι AV. 14-15 τοῦ οἰκοδ. τοῦ ζῳδ. φύσιν AV. 15 καθ' ὃ — ἐστιν] ἔνθα ὁ κλῆρος ἔστηκε AV. 16 εἰ δὲ θέλεις λαβεῖν καὶ om. AV. κλήρου V. κατὰ Δωρόθεον om. P, qui nomina auctorum ubique suppressit (p. 116). Omnino diversa de « sorte vitae » invenies *Catal.*, I, p. 170. 2. 16-17 λάμβανε πάντοτε om. AV. 17 καὶ ἡμέρας (signum Solis A) καὶ νυκτὸς ἀπὸ τοῦ κυρίου τοῦ β' τοπου ἐπ' αὐτὸν τὸν β' AV. 18 ἀπόλυε om. AV. τοῦ om. P. 19-23 καὶ ὅπου ἂν — γενήσεται om. AV. 20 ᾧ suppl. 23-24 ἐὰν εὑρεθῇ ὁ κύριος τοῦ κλήρου μετὰ ζῳδίου (ζῳδίων V) ἡμέρας ποιῶν ἑῷαν ἀνατολὴν κρυπτὸν πλοῦτόν ἕξει AV. 23 εἰ δὲ suppl., sed post γεν. verbum aliud deest. 23-24 κρυπτῶν καὶ λαθραίων P.

The second place is the house of Aphrodite; such a person will suffer harm on account of women or through women. If it is the house of Hermes, the harm will be on account of letters, votes, inheritances, or separations. If it is the house of Zeus, the harm will come from magistrates or public affairs. If it is the house of Ares, declare 5 the harm to come from military matters or persons of that kind, or from war, arson, battle, plunder, bandits, or persons who make raids. If it is the house of Kronos, declare the harm to come from old men, slaves, or freedmen on account of land, inheritance, tombs, or funerary matters, or from persons of low standing. If it is the house of the Sun, the harm 10 will come from a father, paternal relations, or ancestors, or on account of loans, certain sums of money, or transactions. If it is the house of the Moon, the harm will be on account of a mother, the maternal family, a stepmother, or persons of that kind.

It seems to me that for each house and place being harmed by a malefic, one should declare the harm according to the nature of the house-lord 15 of the zodiac sign in which the malefic is located, as well as the significations of the place. If you also wish to take the Lot of Life, take it according to Dorotheus, always both by night and by day from the lord of the second place to the second place itself, and project the same distance from the horoscope. Wherever the lot falls, examine the lord of the lot 20 and the zodiac sign itself in which the lot has fallen; and if the lot and its lord happen to be in a favorable place, free from the rays of the malefics, declare the life to be good. If the lord of the lot is found to be an evening star setting in the west, it will come to pass within seven days; if it is a morning star rising in the east, it will produce hidden and secret wealth.

2-3 But if the house of Hermes is involved on account of votes or inheritances or separations of letters AV. 2 of affairs P, corr. 3 χειριγμών P. One might read χειρισμών, but inheritances are mentioned because Mercury is the god of the dead, and departures, because of journeys. 3-4 But if the house of Zeus is involved on account of magistrates or public affairs, the harm will be AΓ. 4-5 state the harm om. A. 5-7 of affairs - persons] of pretexts or arsons or battle the harm will be Av. 7 state the harm om, AV. from P: through Av. 8 of tombs AV: τόχου (sic) Γ. 9 from om. AV. 9-10 house of the Sun the harm occurs A. was P; corr. 11 of certain om. AV. 12 corr.: was P: om. AV. 11-13 of the maternal family or stepmother Av: of the family of stepmothers or stepmothers P. 12 or something of this sort AV. 13-24 these passages are derived from elsewhere and interpolated, but, I think, by Rhetorius himself. 13 that also Av. 13-14 from a malefic m': by Saturn Mars AV. 14 to declare the harm P: the harm to occur Av. 14-15 of the house-lord, the nature of the zodiac sign A. 15 according to where it is] where the lot stands A. 16 but if you wish to take also om. A. of the lot Γ. according to Dorotheus om. F, who suppressed the names of authors throughout (p. 116). Entirely different things concerning the "lot of life" you will find in Catal., I, p. 170. 2. 16-17 always take om. AV. 17 and by day (sign of the Sun A) and by night from the lord of the 2nd place to that same 2nd Av. 13 release om. AV. of the om. P. 19-13 and wherever it may come to be om. AV. 20 suppl. 23-24 if the lord of the lot is found with a zodiac sign (of zodiac signs Γ') making a diurnal rising, he will have hidden wealth Av. 23 but if suppl., but after gen. another verb is missing. 23-24 of hidden and secret things P.

Ἐὰν δὲ ὁ Ἀναβιβάζων ἐν τῷ βίῳ εὑρεθῇ καὶ ἐκεῖ τύχωσι Ζεὺς καὶ Ἀφροδίτη ‹καὶ› Ἥλιος [καὶ Σελήνη] καὶ Ἑρμῆς, ὑπάρχοντα κτήσεται καὶ πίστος ἔσται καὶ φιλάργυρος· εἰ δὲ Κρόνος ‹καὶ› Ἄρης καὶ Σελήνη ἐπιθεωρήσωσιν αὐτοῖς, ἐν νεότητι ἀκαταστατήσει καὶ ἀποκαταστήσεται καὶ κακοπαθήσει ἕως ὑπερβῇ ἔτη λε'· μετὰ δὲ ταῦτα ἀπαλλαγήσεται καὶ ὑπάρχοντα κτήσεται. εἰ δὲ Κρόνος καὶ Ἄρης ἐκεῖ τύχωσι μόνοι δίχα Διὸς καὶ Ἀφροδίτης ἐπιθεωρίας, ἀτύχης ἔσται· ἔσθ' ὅτε καὶ κακομόρως τελευτᾷ. ἐὰν δὲ ὁ Καταβιβάζων ἐν τῷ βίῳ εὑρεθῇ, τῷ πατρὶ κάκιστον ἔσται· ζημίας γὰρ καὶ συκοφαντίας ἕξει. εἰ δὲ Κρόνος καὶ Ἄρης ἐκεῖ τύχωσι, κάλλιστον τὸ σχῆμα. ὑπάρχοντα γὰρ κτᾶται ἀπὸ πραγμάτων δυσκόλων καὶ φόνων καὶ νεκρικῶν πραγμάτων ἢ καταλύσεως οἰκίας ἀπὸ πράγματος ἀδοκήτου. εἰ δὲ Ζεὺς καὶ Ἀφροδίτη ἐκεῖ τύχωσι, οὐδὲν κτᾶται ἀλλὰ κακοτυχὴς ἔσται.

Ἐπὶ δὲ τῆς ἀναφορᾶς τοῦ ὡροσκοποῦντος ζῳδίου ‹νυκτὸς› Κρόνος τυχὼν ἔκλειψιν παίδων καὶ ταραχὰς οὐκ ὀλίγας ποιήσει καὶ ἔκπτωσιν βίου καὶ ὑποδειγματισμοὺς καὶ πατρικῶν καὶ μητρικῶν ἀποβολάς· καὶ νωχελεστέρους ταῖς πράξεσιν ἀποτελεῖ, τινὰς δὲ καὶ πάθεσι σωματικοῖς περιτρεπομένους. ἡμέρας δὲ αὐξητικοὺς τοῖς βίοις κατὰ πρόβασιν γιγνομένους ποιήσει, ἀνεπιφαντικοὺς δὲ καὶ πενιχροὺς ταῖς ψυχαῖς, τινὰς δὲ καὶ ἀπὸ παρύγρων βιοῦντας.

Ἐπὶ δὲ τῆς ἀναφορᾶς τοῦ ὡροσκόπου Ζεὺς τυχὼν ἀποτελεῖ κληρο-

1-6 Ἐὰν δὲ Ἀναβ. — ὑπάρχοντα κτήσεται] ἐὰν δὲ Ἀναβιβάζων ἐν τῷ κλήρῳ εὑρεθῇ τοῦ βίου σὺν Διὶ Ἀφροδίτῃ Ἡλίῳ Σελήνῃ Ἑρμεῖ πλούσιος ἔσται καὶ πιστός, φιλάργυρος δέ· εἰ δὲ Κρόνος Ἄρης Σελήνη τούτοις συμμαρτυροῦσιν ἐν νεότητι, ἀκαταστατήσει ἕως ἐτῶν λε'. μετὰ ταῦτα δὲ εὐτυχήσει AV. 1 δὲ om. P. καὶ ἐκεῖ corr. : κακὴ cod. 2 καὶ Σελήνη del. : cf. v. 3. 3 καὶ suppl. 4 ἔναι ὥτητι sic P. Leg ἀποκατασταθήσεται ? 6 καὶ om. AV. 6-8 ἐκεῖ τύχωσι — τελευτᾷ] ἄνευ Διὸς Ἀφροδίτης μαρτυρίας μόνοι ἐκεῖ τύχωσιν ἀτυχὴς ἔσται καὶ βιοθάνατος ἔσθ' ὅτε AV. 7 κακὼ μῶρω sic P. 8 κλήρῳ τοῦ βίου AV. εὑρεθῇ P : ᾖ AV. 8-9 κακὸν ἔσται AV : κακίστῳ P sine ἔσται. 9 γὰρ AV : δὲ P. καὶ om. AV. 10 ὦσι, καλὸν AV. ὑπαρχ. — κτᾶται] πλουτήσει γὰρ AV. 11 ἀπὸ φῶνων sic P. νεκρικῶν πραγμάτων P : νεκρῶν AV. κατὰ λύσεως A : καταλύσει V : καταλήσεως P. 12 ἀπὸ πράγματος ἀδωκήτου P : ἀπροσδοκήτως AV. καὶ om. AV. 12-13 οὐδὲν — ἔσται] δυστυχεῖ V : δυστυχῆ A. 13 κακότυχως ἔσται (sic) P : corr. Fort. κακοτυχήσει. 14-20 cf. Firm. Mat., III, 2, 4 et 6 14-17 Κρόνος δὲ ἐν τῷ β' (βίῳ V) ὢν σπανοτεχνίαν (-νίας V) καὶ ταραχὰς ποιήσει καὶ ἔκπτωσιν βίου καὶ γονικῶν (γονέων V, sed cf. p. 149, 16) ἀποβολὴν καὶ νωχελεῖς ταῖς πράξεσι. τινὰς δὲ καὶ ἐμπαθεῖς AV. 14 νυκτὸς Κρόνος om. P. 15 ἔκλειψιν corr., cf. p. 143, 8 : ἔκκλυψιν P : « filiorum interemptor » Firm. 16 ὑποδειγματισμοὺς non capio. 18-19 ἡμέρας δὲ τὸν βίον τῶν ἀνθρώπων αὔξει τῷ χρόνῳ. πενιχροὺς δὲ ταῖς ψυχαῖς καὶ ἀνεπιφάντους. 18 αὐξητικῆς P ; corr. 20 ὑγρῶν AV. ποιοῦντας P. 21-p. 143, 2 cf. Firm. Mat., III, 3, 4. 21 Ζεὺς δὲ ἐν τῷ β' ὢν ἀποτελεῖ AV. Ζεὺς om. P 21-p. 143, 1 κληρονόμ[illegible] P.

But if the Ascending Node is found in the Lot of Life and Zeus and Aphrodite happen to be there — and also the Sun and Moon and Hermes — he will acquire property and will be faithful and fond of money; but if Kronos and Ares and the Moon aspect them, in youth he will be unstable and will be restored and will suffer hardship until he passes 35 years; but after these things he will be relieved and will acquire property. But if Kronos and Ares happen to be there alone, without the aspect of Zeus and Aphrodite, he will be unfortunate; and sometimes he ends his life in misery. But if the Descending Node is found in the Lot of Life, it will be very bad for the father; for he will have losses and slanders. But if Kronos and Ares happen to be there, the configuration is most excellent; for he acquires property from difficult matters and murders and funerary affairs or the demolition of a house from an unexpected matter. But if Zeus and Aphrodite happen to be there, he acquires nothing but will be ill-fated.

In the rising of the ascending zodiac sign — by night — Kronos, if present, will bring about a loss of children and no small disturbances, and a fall from one's station in life, and public humiliations, and the loss of both father and mother; and it renders some more sluggish in their affairs, and some others beset by bodily afflictions. By day, however, it will make them increasing in their livelihoods as they advance, but inconspicuous and poor in spirit, and some of them living from moist or liquid dealings.

When Zeus happens to be at the ascendant's rising, it produces an inheritance—

1-1 If the Ascending Node, existing property, acquires] if the Ascending Node is found in the Lot of Life together with Zeus, Aphrodite, the Sun, the Moon, Hermes, he will be wealthy and trustworthy, but avaricious; but if Saturn, Mars, and the Moon bear witness to these in youth, he will be unsettled until the age of 35, but after that he will be fortunate. An. καὶ ἐκεῖ corr. : κακή cod. 2 καὶ Σελήνη καὶ suppl. 4 εναι del.: cf. v. 3. 3 αύτητι sic P. Leg. ἀποκατασταθήσεται? Ο καὶ om. A. 6-8 ἐκεῖ τύχωσι- τελευτα] without the testimony of Zeus and Aphrodite, if they alone happen to be there, he will be unfortunate and will sometimes die a violent death AV. 7 κακώ μώρω sic P. 8 κλήρῳ τοῦ βίου An. εὑρεθε P: AV. 5-) κακὸν ἔσται A': κακίστῳ P sine ἔσται. Ο γάρ A': δὲ P. καὶ om. An. 10 ώσι, καλόν λ γ', ύπαρχ. κτάται] πλουτήσει γὰρ An. 11 from funerary matters sic P, affairs of the dead P: of the dead Al. according to dissolution A: by dissolution V: καταλήσεις P. 12 from a matter of injustice P': unexpectedly AN. καὶ om. καὶ om. An. 12-13 nothing will be] he will be unfortunate P': unfortunate A. 13 κακότυχως ἔσται (sic) P: corr. fort. κακοτυχήσει. 14-20 cf. Firm. Mat. III, 2, 4 1 0 14-17 Saturn being in the 2nd house of life will cause scarcity of skill and turmoil and loss of livelihood and loss of parents (V, but cf. p. 149, 16) and sluggishness in affairs; some also subject to passions AV.14 νυκτός Κρόνος om. P. 15 ἔκλειψιν corr., cf. p. 143, 8: ἔκκλυψιν P: "filiorum interemptor" Firm. 16 ὑποδειγματισμούς I cannot make sense of this. 15-19 By day it increases the life of men with time, but makes them poor in spirit and obscure. 15 αυξητικής Pi corr. 20 ύγρῶν An. ποιοῦντας P. 21-p. 143, 2 cf. Firm. Mat., III, 3, 4. 21 Zeus being in the 2nd house produces Ag. Zeus

If. P 21-μ. 1433, 1 heir

νόμους ἀλλοτρίων καὶ υἱοθετημένους ὑπό τινων καὶ ἐγγαίων καὶ θεμελίων κυρίους ἡμέρας καὶ νυκτός.

Ἐπὶ δὲ τοῦ βίου ἡμέρας ὁ τοῦ Ἄρεως τυχὼν ἀλλοτριώσεις τῶν ἰδίων καὶ ξενιτείας ποιεῖ· αὐτοῖς δὲ τοῖς γεννωμένοις σίνη ποιεῖ καὶ τομὰς σιδήρου. ἐὰν δὲ καὶ ἡ Σελήνη ἐπὶ τῶν κέντρων καὶ τῶν ἐπαναφορῶν καὶ <τῶν> ἐπικαταφορῶν τύχῃ, σινώσει τοὺς γεννωμένους ἀπὸ ὕψους ἢ τετραπόδων φύξεως, τινὰς δὲ ἐκθέσεως ἢ καὶ αἰχμαλωσίας ἢ καὶ ὑποταγῆς πειρωμένους <ποιεῖ>· γίνονται καὶ ἐκλείψεσιν καὶ στενοχωρίαις οὐ ταῖς τυχούσαις. ἐὰν δὲ ὁ τοῦ Διὸς ἢ ὁ τῆς Ἀφροδίτης τοῦτον ἐπιμαρτυρήσῃ, τοὺς ἐπιφερομένους κινδύνους διεκδραμοῦνται καὶ τὰς ὑποταγὰς διεκφεύξονται· τῶν μὲν βίῳ δεόντων οὐκ ἀπορήσουσι, ἀλλ' ὅτε μὲν ἕξουσι, ὅτε δὲ θλιβήσονται. νυκτὸς δὲ στρατίαις καὶ ἀθλήσεσιν ἕτοιμος ὁ θεός, ἐπισφαλεῖς δὲ καὶ αὐτοὺς ταῖς πράξεσιν καὶ ταῖς δόξαις ἀποτελεῖ.

Ἐπὶ δὲ τῆς ἀναφορᾶς τοῦ ὡροσκόπου τυχὼν ὁ Ἥλιος ἰδιοκτήμονας ἀποτελεῖ καὶ ἡδυβίους.

Ἐπὶ δὲ τοῦ βίου τυχοῦσα ἡ Ἀφροδίτη ἡμέρας ἐναντιώσεις ἢ καὶ ὀψιγαμίας ἀποτελεῖ καὶ κρίσεις πρὸς θηλυκὰ πρόσωπα· τινὲς δὲ καὶ θάνατον γυναικῶν ὁρῶσιν, πλὴν οὐ κακοβίους τελεῖ ἐν γήρᾳ. νυκτὸς δὲ κτητικωτέρους καὶ κατὰ πρόβασιν εὐτυχεστέρους καὶ ἡδεῖς κατὰ <τὰ> ἀφροδίσια καὶ ἐπιχαρεῖς τοὺς γεννωμένους ἀποτελεῖ.

1 τινῶν P : τινὸς AV : « ab extraneis » Firm. Leg. ξένων? ἐγγύων AV : ἐγγυίων vel ἐγγαίων P : « magnorum mobilium » (lege « immobilium ») Firm. 2-3 Καταβιβάζ(οντος) (signo astrol.) καὶ νυκτὸς (item) ἐπὶ δὲ τοῦ βίου ἡμέρας (item) ὁ τοῦ Ἄρεως τυχὼν P : ἡμέρας καὶ νυκτὸς (signis astr.) Ἄρης δὲ ἐν τῷ βίῳ ὢν ἡμέρας A : ἡμέρας δὲ καὶ νυκτὸς (signis astrol.) Ἄρης ἐν τῷ βίῳ ὢν V ; cf. v. 12 (νυκτὸς δὲ). Quamvis βίου, βίῳ hic et infra ex βου βῳ (δευτέρου, δευτέρῳ) orta esse possint, credo secundum locum hic βίον vocari, sicut tertius θεά, nonus θεός appellatur etc. 3-14 Firmic. Mat., III, 4,5-6 4 δηλοῖ AV. αὐτῆς δὲ τῆς γενομ(ένης) P : καὶ (cet. om.) AV. ποιεῖ om. AV. 5-9 ἐὰν δὲ καὶ ἡ — τυχούσαις] Σελήνης (-νη V) δὲ μαρτυρούσης (-σα V) αὐτῷ σίνη ἀπὸ συμπτωμάτων ἕξει ἢ αἰχμαλωσίαν (-σίας V) ἢ δουλείαν (-εἰας V) καὶ τὸν βίον λυπηρόν. 5 τὸν K- P. 6 τῶν suppl. ὕψους] « a trigore » Firm. Leg. ψύχους? 7 φύξεις P : « aut a quadrupede vulneratos » Firm. 8 πυρομένους P ; corr. ποιεῖ suppl. 9-12 ἐὰν δὲ ὁ τοῦ — θλιβήσονται] Ζεὺς δὲ Ἀφροδίτη μαρτυρήσαντ(ες) τὰ κακὰ Ἄρεως ἀποστρέφουσι AV. 9-10 ἐπιμαρτυρίσει P. 11 μὲν βίῳ corr. : μέντι τῷ (dubium) P : « quae necessaria sunt vitae » Firm. 12-14 νυκτὸς δὲ (δὲ post ἀθλ. A) ἀθλήτας (-τὴν V) καὶ στρατιώτας (-την V) ποιεῖ, ἐπισφαλεῖς δὲ ταῖς δόξαις καὶ ταῖς πράξεσι AV. 13 ἐπισφαλὴς P. τῆς δόξης P. 15-16 cf. Firmic. Mat., III, 5, 12. 15 Ἥλιος ἐν τῷ β' τυχὼν AV. ἰδιοκτήμονα V : « per semetipsos patrimonia quaerentes » Firm. 16 τῷ βίῳ ἡδύς P : « in omni vita suaves » Firm., qui ambo verbum rarius explicaverunt ; cf. p. 135, 18. 17-21 cf. Firmic. Mat., III, 6, 5-6. 17 Ἀφροδίτη δὲ (ἢ ἡμέρας add. A) ἐν τῷ β' οὖσα AV. 18-19 θηλυκὰ — ὁρῶσιν] γυναῖκας (cet. om.) AV. 19 τελεῖ om. AV. γήρει P. 21-22 καὶ εἰδὺς κατὰ ἀφροδίσεια P : om. AV ; cf. v. 21 : « amoenos in veneriis cupiditatibus » Firm. 21 καὶ ἐπαφροδίτους post ἐπιχαρεῖς add. AV. τοὺς γενομένους ἀποτελεῖ P : om. AV.

laws of foreigners and those adopted by certain persons, and lords of lands and foundations by day and by night.

When Mars happens to be in the place of life by day, it brings about alienations of one's own possessions and sojourns in foreign lands; and upon the natives themselves it brings harm and wounds from iron. But if the Moon also happens to be in the cardines, the succedents, and the cadents, it will harm the natives through a fall from a height or flight from four-footed animals, and some it causes to experience exposure or even captivity or subjugation; and they are also subject to eclipses and no ordinary hardships. But if Jupiter or Venus testifies to this, they will escape the dangers that befall them and will avoid subjugation; they will not lack what is necessary for life, but at times they will have it, and at other times they will be in distress. By night the god is ready for military campaigns and contests, but he renders even these men precarious in their actions and in their reputations.

3 When the Sun happens to be at the rising of the horoscope, it produces men who own their own property and live pleasantly.

When Venus happens to be in the place of life by day, it produces oppositions or late marriages and disputes with female persons, and some even witness the death of women, yet it does not make them live badly in old age. By night, however, it renders the natives more acquisitive, more fortunate in terms of advancement, agreeable in matters of love, and charming.

1 τινῶν P : τινός AV : « ab extraneis » Firm. Leg. ξένων ἐγγύων AV : ἐγγυίων vel ἐγγαίων P : « magnorum mobilium » (lege « immobilium ») Firm. 2-3 Κατα βιβάζοντος) (igno astrol.) καὶ νυκτός ţilem) ἐπὶ δὲ τοῦ βίου ἡμέρας (item) ὁ τοῦ Αρεως τυχών P : ἡμέρας καὶ νυκτός (signis astr.) "Αρης δὲ ἐν τῷ βίῳ ὢν ἡμέρας A : ἡμέρας δὲ καὶ νυκτὸς (ignis astrol) 'Αρης ἐν τῷ βίῳ ὢν V ; cf. v. 12 (νυκτός δέ). Although βίου, βί here and within may have originated from βου βιο (δευτέρου, δευτέρω), I believe the second place is here called βίον, just as the third is called θεά, the ninth θεός, etc. 3-14 Firmic. Mat. III, 4,5-6 4 δηλοί Αν. αὐτῆς δὲ τῆς γενομένης) P : καὶ (rel. om.) Al. ποιεί om. A.V. 5-9 ἐὰν δὲ καὶ ἡ – τυχούσαις] Σελήνης (-νη) δὲ μαρτυρούσης (-σα 1) αὐτῶ σίνη ἀπὸ συμπτωμάτων ἕξει ἡ αἰχμαλωσίαν (-σίας ν) ἡ δουλείαν (-είας Γ') καὶ τὸν βίον λυπηρόν. 5 τὸν K- P. 6 τῶν suppl. ὕψους «a frigore » Firm. Leg. ψύχους ? 7 φύξεις P : « aut a quadrupede vulneratos » Firm. H πυρομένους l; corr. ποιεῖ suppl. 9-12 ἐὰν δὲ ὁ τοῦ - θλιβήσονται] Ζεὺς δὲ Αφροδίτη μαρτυρήσαντίες) τὰ κακὰ Ἄρεως ἀποστρέφουσι AV. 9-10 έπι μαρτυρίσει P. 11 μὲν βίῳ corr. : μέντι τῷ (dubium) P: « quae necessaria sunt vitae » Firm.12-14 νυκτὸς δέ (δὲ post ἀθλ. A) αθλήτας (-τὴν V) καὶ στρατιώτας (-την Γ') ποιεῖ, ἐπισφαλεῖς δὲ ταῖς δόξαις καὶ ταῖς πράξεσι AV. 13 ἐπισφαλής P. τῆς δόξης P. 15-16 cf. Firmic. Mat., III, 5, 12. 15 "Ηλιος ἐν τῷ β' τυχών Αν. ἰδιοκτήμονα Γ' :« per semetipsos patrimonia quaerentes » Firm. 16 τῷ βίῳ ἡδύς P: « in omni vita suaves » Firm., both of whom explained the rarer word; cf. p. 135, 18. 17-21 cf. Firmic. Mat., III, 6, 5-6. 17 'Appodity dè (ñ ἥμέρας add. A) Εν τῷ β' οὖσα Αν. 18-19 θηλυκά - ὁρῶσιν] γυναῖκας (cet. om.) AV. 19 τελεί om. Αν. γήρει P. 21-22 καὶ εἰδὺς κατὰ ἀφροδίσεια P : om. AV ; cf. v. 21 : « amoenos in veneriis cupiditatibus » Firm. 21 καὶ ἐπαφροδίτους post ἐπιχαρείς add. A. τοὺς γενομένους ἀποτελεῖ P : om. AΓ.

Ἐπὶ δὲ τοῦ βίου ἑῷος ἀνατολικὸς τυχὼν Ἑρμῆς νυκτὸς μὲν ἄφρονας, σκολιούς, ἀλλοτρίους γραμμάτων, καὶ τοῖς βίοις ἐνδεεῖς γεννήσει. ἑσπέριος δὲ τυχὼν νυκτὸς ἐπὶ τούτου τοῦ τόπου τοκιστάς, ἐμπόρους ἢ ἀλλοτρίων φροντιστάς, ἐπιτρόπους γεννήσει σοφούς· ἡμέρας δὲ φιλοσόφους ἢ μονοτρόπους ἢ ἰδιοφυεῖς, ἃ μὴ ἔμαθον ἐπιχειροῦν- 5
τας, σαπροζώους τε καὶ ἑαυτῶν τιμωρητάς. [Ὁ κύριος τῆς προγενομένης συνόδου εἰ ἐν τούτῳ τῷ τόπῳ τύχῃ, ἐκπτώτους τοῦ βίου ποιεῖ]

** καὶ πάθει περιπεσεῖται καὶ ἐν στενοχωρίᾳ ἔσται· εἰ δὲ Κρόνος καὶ Ἄρης ἐκεῖ τύχωσι καὶ ἐπιθεωρήσωσι τὸν τόπον, ἐν νεότητι αὐτὸς κακοπαθήσει καὶ μετὰ ταῦτα ἐν ἀγαθοῖς ἔσται κτώμενος ἀπὸ δυναστῶν 1
καὶ βασιλέων ὑπάρχοντα καὶ ὀνομαστος ἔσται καὶ τύραννος· εὐτελὴς δὲ ἔσται καὶ οὐ φροντίσει τινὸς διὰ τὸ τὸν Ἄρεα καὶ Κρόνον χαίρειν ἐν τῷ Καταβιβάζοντι· εἰ δὲ Κρόνος μετὰ Ἀφροδίτης ἐκεῖ τύχῃ, εἰς γυναῖκας ἀκαταστατήσει καὶ μετὰ ταῦτα ἐν καλοῖς ἔσται καὶ ζήσει ἔτη ο'.

Τρίτος τόπος. 11

Ὁ τρίτος τόπος καλεῖται θεὰς Σελήνης, κατάσκιος, ἐξουσιαστικός, μετακόσμιος[1], σημαίνει δὲ τὸν περὶ ξένης λόγον καὶ τὸν περὶ ὀνείρων καὶ θρησκείας καὶ τραπέζης καὶ ἀδελφῶν καὶ φίλων καὶ βασιλίδος.

Ἐὰν οὖν Σελήνη τύχῃ ἐν τῷ γ' τὴν οἰκοδεσποτείαν ἔχουσα τοῦ ὡροσκόπου ἢ τοῦ κλήρου τῆς τύχης ἐν ἰδίῳ προσώπῳ μάλιστα καὶ τῆς 2
αἱρέσεως καὶ μεστὴ καὶ τοῖς ἀριθμοῖς προσθετική, ὁ γεννώμενος ἔσται

1-7 cf. Firmic. Mat., III, 7, 4. 1-2 Ἑρμῆς δὲ ἑῷος διαδοσικὸς (διαδυτικὸς Paris. 2506) ἐν τῷ β' ὧν νυκτὸς A: Ἑρμῆς δὲ ἑῷος ἀνατολικὸς ἐν τῷ βίῳ ὧν νυκτὸς V. 1 ἑῷον δυττοικῶς sic P: « matutino ortu » Firm. 2 ἀλλοτριους γραμμάτων P: ἀγραμμάτους AV. « alienos ab scientia litterarum » Firm. καὶ τοῖς β. ἐ. γεννήσει om. AV. 3-4 ἑσπέριος δὲ — σοφούς] ἑσπέριος δὲ ἐμπόρους, τοκιστάς, ἀλλοτρίων ἐπιτρόπους, σοφούς AV. 4-7 ἡμέρας δὲ — ἐκπτώτους ποιεῖ om P. 5 Leg. φιλολόγους? « pilogos » Firm. codd. 5 ὧ μὴ A; cf. p. 140, 19 6-7 ὁ κύριος — ποιεῖ interpolata videntur, cf. cap. οη' περὶ ἐκπτώτων. P pro vv. 4-7 praebet vv 8-14, qui in AV desunt, itemque apud Firmicum. Fortasse ad paragraphum de Luna in secundo loco pertinent, sed differunt ea quae apud Firm. II, 13, 3 inveniuntur. 8 στενωχρ' P. 9 ενεοτητι sic P. 11 βασιλέων corr.: βίας P (compendio perperam soluto). 13 ἀφροδίτης deinde signum Veneris P. 14 ἔσται] verbum in codice dubium (ἰάσεται?)). 15 **P**, f. 99: **A**, f. 8v; **V**, f. 30v, 16 ὁ om. P. καλεῖται θεὸς σελήνη (signo astr.) codd.: cf. Vett. Val., II, 13: Τρίτος τόπος θεᾶς Σελήνης, Antiochum, *Catal.*, VIII, 3, p. 117, 4: Paul. Alex., 4. 3: Firmic Mat., II. 19, 4 et infra locum IX et Iulian. Laod., f. 216r. 18 βασιλέων V. 19-p. 145, 16 ἐὰν οὖν Σελήνη — μεθέξει] Eadem fere praebet Vett Val., p. 67, 13-68, 8 Kroll. 19 τὴν οἰκοδεσποτ' P: τὸν οἰκοδεσπότην AV. 20 καὶ om. P. 21 τοῖς ἀριθμοῖς (signo arithm.) προσθετική AV: τῆς οὖν προσθετικὸς Γ. γενόμενος Γ.

[1] Cur μετακόσμιος dicatur hic locus, vide infra ad locum nonum. p. 163. n. 1.

Concerning life: Hermes, when rising as a morning star in an eastern position, if it occurs at night, will produce foolish, crooked men, strangers to letters, and deficient in their livelihoods; but when occurring as an evening star at night in this place, it will produce moneylenders, merchants, or managers of others' affairs, wise stewards; but by day, philosophers or solitary men or those of peculiar nature, attempting things they have not learned, living wretched lives and taking vengeance upon themselves. The lord of the preceding conjunction, if it happens to be in this place, causes men to fall from their livelihood.

and he will fall into suffering and will be in distress; but if Saturn and Mars happen to be there and look upon that place, in his youth he will suffer hardship and after this he will be among good things, acquiring property from rulers and kings, and he will be renowned and a tyrant; but he will be of low condition and will care for nothing, because Mars and Saturn rejoice in the Descending Node; but if Saturn happens to be there with Aphrodite, he will be unstable in regard to women and after this he will be in fine circumstances and will live seventy years.

The Third Place.

The third place is called the place of the goddess Moon, shadowy, authoritative, situated between worlds; it signifies matters concerning foreign lands, and matters concerning dreams and religion and the table and brothers and friends and the queen.

If then the Moon happens to be in the third place, holding the house-lordship of the ascendant or of the Lot of Fortune, especially in its own face and of the sect, and full and additive in degrees, the native will be

1-7 cf. Firmic. Mat.. III, 7, 4. 1-2 Ἑρμῆς δέ ἕψος διαδοσικός διαδυτικός Paris. 2500) ἐν τῷ β' ὢν νυκτός A: Ἑρμῆς δὲ εὕος ἀνατολικὸς ἐν τῷ βίῳ ὢν νυκτός Γ. 1 ἕψον δυττοικώς sic P : « matutino ortu » Firi. 2 ἀλλοτρίους γραμμάτων P : αγραμμάτους A' . « alienus ab - cientia litterarum » Firm. καὶ τοῖς β. έ. γεννήσει om. A. 3-4 ἑσπέριος δέ σοφούς] ἑσπέριος δὲ ἐμπόρους, τοκιστάς, ἀλλοτρίων ἐπιτρόπους, σοφούς Αν. 4-7 ἡμέρας δὲ ἐκπτώτους ποιεί om. P. 5 Leg. φιλολό τους ? « pilogos » Firm. codd. 5 ᾗ μὴ A; cf. p. 140, 19 6-7 ο κύριος · ποιεῖ interpolata videntur, cf. cap. οη' περί εκπτώτων. P pro vv. 4-7 praebet vv 8-14, qui în AV desunt, itemque apud Firmicum. Perhaps they belong to the paragraph on the Moon in the second place, but they differ from what is found in Firm. II, 13, 3. 8 στενωχρ' P. 9 ενεοτητι sic P. 11 βασιλέων corr. : βίας P (abbreviation incorrectly resolved). 13 ἀφροδίτης deinde signum Veneris P. 14 ἔσται] verb in the manuscript dubious (ἰάσεται ?)). 15 P, f. 99: A, f. 8° ; V, f. 30°, 16 8 om. P. καλεῖται θεός σελήνη (signo astry codd.: cf. Vett. Val., II, 13 : Third type of the goddess Moon, Antiochum, Catal., VII, 3, p. 117, 4: Paul. Alex., 4. 3; Firmic Mat., II.19, 4 and below locus IX and Iulian. Laud.. f. 216. 18 βασιλέων Γ'. 19-p. 145, 16 ἐὰν οὖν Σελήνη μεθέξει] Nearly the same is provided by Vett. Val. p. 67, 13-68, 8 Kroll. 14 τὴν οἰκοδεσποτι P : τὸν οἰκοδεσπότην A'. 20 καὶ om. P. 21 τοῖς ἀριθμοῖς (signo arithm.) προσθε τική A' : τῆς ον προσθετικής Γ'. γενόμενος Γ'.

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1 For why this place is called μετακόσμιος, see below at the ninth place, p. 103, n. 1.

μέγας, πλούσιος, ὑπὸ θεῶν χρηματιζόμενος, καὶ ἱερῶν τόπων ἕξει διάφορα χρήματα, ἄρξει δὲ πόλεων. ἐὰν δὲ συμπαρῇ ὁ Ἥλιος τῇ Σελήνῃ ἀπὸ συνόδου, ἱερεὺς ἔσται. ἐὰν δὲ ὁ τοῦ Κρόνου συμπαρῇ τῇ Σελήνῃ, ἔσται ἱεροσκόπος, φιλόδικος, ζημιώδης, θεοχόλωτος, βλάσφημος εἰς τὸ θεῖον. ἐὰν δὲ Ζεὺς συμπαρῇ τῇ Σελήνῃ, μάγος, προφήτης, πλούσιος. ἐὰν δὲ Ἄρης συμπαρῇ τῇ Σελήνῃ, ἔσται πρακτικὸς καὶ ἀποστερητὴς ἀλλοτρίων. ἐὰν δὲ παρῶσιν ἐν ἰδίοις τόποις ἢ προσώποις μάλιστα ἐπὶ νυκτός, γίνεται στρατηγός, ἐπίορκος χάριν χρυσοῦ, ἔσθ' ὅτε καὶ χόλῳ βασίλειας ἀπολεῖται. ἐὰν δὲ ὁ τῆς τύχης κλῆρος ἐπιπαρῇ σὺν τῷ τῆς Ἀφροδίτης ἐν ἰδίῳ προσώπῳ μάλιστα νυκτὸς καὶ ἡ Σελήνη οἰκοδεσποτοῦσα τοῦ κλήρου συνῇ ἐκεῖ ἐν ἰδίῳ προσώπῳ, ὁ γεννώμενος ἔσται μέγας, πλούσιος καὶ ὑπὸ γυναικὸς εὐεργετηθήσεται· τινὲς δὲ καὶ ἐν ἡγεμονίαις διάγουσιν· οἱ δὲ καὶ ἀρώματα μεταχειρίζονται. ἐὰν δὲ ὁ τοῦ Ἑρμοῦ σὺν τῇ Σελήνῃ τύχῃ ἐκεῖ ἰδίοις προσώποις καὶ κυριεύσωσι τοῦ ὡροσκόπου ἢ τοῦ κλήρου τῆς τύχης, ὁ γεννώμενος ἐρεῖ τὰ μέλλοντα ὡς θεὸς καὶ μυστηρίων ἀπορρήτων μεθέξει καὶ τῶν οὐρανίων μέτοχος ἔσται καὶ πολύπειρος καὶ ὀνείροις χρηματιζόμενος καὶ μαντικός. Ἥλιος δὲ σὺν Σελήνῃ παρὼν ξενιτεύοντας ποιήσει· καὶ ὁ κύριος τοῦ ὡροσκόπου ἐνταῦθα ὢν ξενιτείας παρέχει. ὁ δὲ κύριος τοῦ γ' καλῶς κείμενος φάσει <ἢ> τόπῳ, ὑψώματι ὑπὸ ἀγαθοῦ θεωρούμενος, ἀνδρῶν μεγάλων φίλους τοὺς τοιούτους ποιήσει καὶ τὰς περὶ φίλων καὶ ἀδελφῶν εὐεργεσίας δίδωσι, μάλιστα εἴπερ ἀγαθὸς τύχῃ ἐπὶ τοῦ τόπου· εἰ δὲ κακοποιὸς ἐπὶ τοῦ τόπου τύχῃ, τὰς παρὰ φίλων καὶ ὑπὲρ φίλων βλάβας ποιοῦσιν γενέσθαι· ἔσθ' ὅτε δὲ καὶ βλασφήμους ποιοῦσι καὶ κινδύνους ἐπὶ ξένης.

Κρόνος δὲ καὶ Ἑρμῆς ἐν τῷ γ' ὄντες ὀνείρων ἀποκαλύψεις καὶ μυστηριώδη ποιοῦσιν. ὁ δὲ κλῆρος τοῦ γάμου ἐν τῷ γ' ὢν ἐπὶ ξένης λέγει τὸν γάμον γενέσθαι ἢ ἀπὸ ξένης· Ἀφροδίτη δὲ ἐν τῷ γ' οὖσα τὰς ἀπὸ γυναικῶν χάριτας καὶ δωρεὰς παρέχει τῷ γεννηθέντι. ὁ δὲ

1 ἕξει δὲ V. 2 καὶ ἡ σελήνη codd.; ex Val. corr.; cf. v. 3. 3 συνόδου om. P. ἱερεὺς AV : ἱερέων P. An ἱέρεια? cf. Val. ὁ om. PA. τοῦ om. V. τῆς Σελήνης V. 4 ἱεροσκωπος P. An ἱεροσκώπτης? βλάστημος P. 5 τὸ θεῖον] θεοὺς Val. 6 Ἄρης] signum Iovis P. 7 ἐν ἰδίῳ τόπῳ ἢ προσώπῳ V. 8 στρατηγὸς P et Val.: τρατητὴς (sic) AV (pro στρατηλάτης?). 9 βασιλείας ἀπόλειται sic P (cf. Val., p. 67, 28 : ἀπολεῖται χόλῳ ἐξουσίας) : βασιλικῶ ἀπόλλυται AV : βασίλειας corr.; cf. p. 144, 18, βασιλίδος. κλήρου P. 10 ἡ om. AV. 11 τῷ κλήρῳ A. σύνην P. 13 εἰ δὲ P. 14 ὁ Ἑρμῆς V. ἰδίῳ προσώπῳ V. 14-15 κυριεύσουσι PA: κυριεύσουσα V (κυριεύσῃ Val.. 18 μάντις ut vid. P. ξενιτεύον A (sed ξενιτεύοντας Paris. 2506) : ξενιτεύειν V. πιήσει P: cf. 21 : ποιοῦσι AV (ποιεῖ Paris. 2506). 19 κύριος PA : κλῆρος V. 20 ἢ suppl. ἀγαθῶν P. 22 μάλιστα iter. V. ὑπὲρ P. 23 καὶ κακοπ. P. παρὰ P: περὶ AV. 24-27 ἔσθ' ὅτε — ποιοῦσιν om. V. 24 δὲ om. A. 25 ξένοις P. 26 Ἑρμῆς A: Ἀφροδίτη (signo astr.) P. 27 μυστηριῶδης sic P : μυστηριώδ' A. 27 et 28 ξένοις P. 28 λέγ' cod. Fort. λέγε cum anacoluthо. ὁ pro signo Veneris P. τῷ om. P.

great, rich, favored by the gods with oracles, and will have various revenues from sacred places, and will rule over cities. But if the Sun is present together with the Moon from conjunction, he will be a priest. But if Saturn is present together with the Moon, he will be a soothsayer, fond of litigation, prone to loss, under divine wrath, and blasphemous toward the divine. But if Zeus is present together with the Moon, he will be a magician, a prophet, wealthy. But if Ares is present together with the Moon, he will be a man of action and a defrauder of others' property. But if they are present in their own places or faces, especially at night, he becomes a general, prone to perjury for the sake of gold, and sometimes will perish through royal wrath. But if the Lot of Fortune is also present together with that of Aphrodite in its own face, especially at night, and the Moon, being the house-lord of the lot, is present there in its own face, the native will be great, wealthy, and will be benefited by a woman; and some also spend their lives in positions of leadership; and others deal in spices. But if Mercury together with the Moon happens to be there in their own faces and they hold dominion over the ascendant or the Lot of Fortune, the native will speak of things to come like a god, and will partake of secret mysteries, and will share in heavenly things, and will be greatly experienced, receiving oracular communications through dreams, and will be gifted with divination.The Sun present together with the Moon will make them sojourners abroad; and the lord of the ascendant, when placed here, brings about residence in foreign lands. But the lord of the 3rd, when well-positioned in a place of phase <>, in exaltation, beheld by a benefic, will make such persons friends of great men and bestows benefits concerning friends and brothers, especially if it chances to be benefic in that place; but if a malefic chances to be in that place, they bring about harms from friends and on behalf of friends; and sometimes they also make men slanderous and bring dangers in foreign lands.

Saturn and Hermes, being in the 3rd, bring about revelations of dreams and mysterious matters. The lot of marriage, being in the 3rd, says that the marriage will take place in a foreign land or with a foreigner; and Aphrodite, being in the 3rd, provides the native with favors and gifts from women. And the

1 ἕξει δὲ ν. · καὶ ἡ σελήνη codd. ; ex Val. corr. ; el. v. 3. 3 συνόδου om. P. ἱερεὺς A V : ἱερέων P. Αη ιέρεια ? cf. Val. ὁ om. PA.του om. Γ. τῆς Σελήνης του om. Γ. τῆς Σελήνης Γ. 4 ἱερόκωπος P. Αη ἱεροσκώπτης?βλάστημος P.5 τὸ θεῖον] θεούς Val. 6 Αρης) signum Iovis P. 7 ἐν ἰδίῳ τόπῳ ἢ προσώπω V. 8 στρατηγός P et Val. : τρατητής (sic) Αν μια στρατηλάτης). 9 βασιλείας ἀπόλειται sic p (cf. Vall. μ. 67, 28 : ἀπολεῖται χώλῳ ἐξουσίας) : βασιλικῶ ἀπόλλυται AV : βασίλειας corr. cf. μ. 144, 18, βασιλίδος. κλήρου P. 10 ἡ om. AV. 11 τῷ κλήρῳ A. σύνην P. 13 εί δὲ P. 14 ὁ Ἑρμῆς Γ. ἰδίω προσώπω V. 14-15 κυριεύσουσι PA: κυριεύσουσα ν (κυριεύση Val.. 18 μάντις ut vid. P. Ξενιτεύον A (sed ξενιτεύοντας Paris. 2506) : Ξενιτεύειν Γ. πιήσει P: cf. 21 : ποιοῦσι AV (ποιεί Paris,1506).19 κύριος PA : 19 κύριος PA : κλῆρος Γ. 20 ἡ suppl. ἀγαθῶν F. 22 μάλιστα iter. v. ὑπέρ P. 23 καὶ κακοπ. P. παρά P: περί AV. 24-27 ἔσθ' ὅτε ποιοῦσιν όμι. V.24 and om. A. 25 xenoinsR. 26 Hermes A: Venus (signo astr.) P. 27 mysterious sic P : mysteriodnA. 27 et 29 foreigners P. 23 says cod. Fort. say cum anacolutho. o pro signo Venenris P. the om. R.

κύριος τοῦ ϛ' ἢ τοῦ ιβ' ἐν τῷ γ' ὧν φίλων ὑποκρίσεις καὶ προδοσίας καὶ τὰς παρ' ἐχθρῶν βλάβας ποιεῖ· ἔσθ' ὅτε δὲ καὶ σῖνος ἢ πάθος ἐπὶ ξένης ποιοῦσιν. ὁ δὲ κύριος τοῦ γ' ἐν τῷ β' ἢ τῷ ϛ' ὧν ποιεῖ † κληματικοὺς ἐν ὁδῷ. ὁ δὲ κύριος τοῦ ε' καὶ ια' ἐν τῷ γ' ὧν ἀγαθὰς καὶ ἐπικερδεῖς τὰς ξενιτείας ποιεῖ καὶ φιλίας. ὁ δὲ κύριος τοῦ ζ' ἐν τῷ γ' ὧν ξενογαμίας ποιεῖ. ἐὰν δὲ ὁ γ' εὑρεθῇ περιέχων δίσωμον ζῴδιον καὶ ὁ κύριος τοῦ γ' ἐν δισώμῳ ᾖ, ἐξ ἄλλων καὶ ἄλλων γονέων ἀδελφοὺς λέγε γενέσθαι καὶ οὐχ ὁμοπατρίους <ἢ> ὁμογαστρίους. ἐὰν δὲ τὰ δύο φῶτα εὑρεθῇ ἐν διαφόροις ἀποκλίμασιν, ἀλλοεθνεῖς τοὺς γονεῖς λέγε. ἐὰν δὲ ὁ γ' ᾖ Καρκίνῳ, Λέοντι καὶ Ζεὺς μετὰ Ἀφροδίτης ἢ Ζεὺς μετὰ Ἑρμοῦ ἐπιθεωρῶσιν, εὐτυχίας σημαίνει. ἐὰν δὲ Κρόνος καὶ Ἄρης τὸν τόπον θεωρῶσιν, πλανήτας ποιοῦσι καὶ κακοφίλους· εἰ δὲ ἀγαθός, χρηστοφίλους. ἐὰν ὁ γ' εὑρεθῇ Τοξότῃ ὑπὸ Διὸς Ἀφροδίτης μαρτυρούμενος, εὐτυχέστατος ἔσται, εἴπερ ἡμέρα εἴη· ἐὰν δὲ συσχηματισθῇ τούτοις καὶ Ἄρης, στρατοπεδάρχας ποιεῖ. εἰ δὲ Κρόνος Ἑρμῆς ἐπιθεωρήσουσιν τὸν τόπον, γραμματικούς, ῥήτορας, σοφιστάς. εἰ δὲ Κρόνος καλῶς σχηματίζεται, οἰκονόμους καὶ ἐπιτρόπους ποιεῖ· εἰ δὲ Ἀφροδίτη, γάμον κρύφιον καὶ εὔπορον καὶ εὐτυχῆ, μάλιστα ἐπὶ νυκτὸς ἀνατολικῆς οὔσης. Ἀφροδίτη καὶ Ἑρμῆς προσώποις Διὸς καὶ οἱ κακοποιοὶ τῆς αἱρέσεως ὄντες, ἐν οἷς χαίρουσι ζῳδίοις, ἀγαθὰ παρέχουσι. Ζεὺς δὲ καὶ Κρόνος ἐν τῷ γ' δίχα Ἄρεως εὐτυχίας δηλοῦσιν.

Ἐὰν δὲ ὁ γ' ᾖ Κριῷ Σκορπίῳ ἐπιθεωρούντων Ἄρεως Ἀφροδίτης, ποιοῦσι μόχθους τῶν ἰδίων φίλων ἢ ἀδελφῶν, μάλιστα Ἄρεως καὶ Ἀφροδίτης τὰ ὅρια ἀμειψάντων. ἐὰν δὲ Κριῷ ἢ Σκορπίῳ <ἢ> Ζυγῷ Ἄρεως θεωροῦντος, μοιχοὺς μάλιστα ὁρίοις ἢ προσώποις Ἀφροδίτης· εἰ δὲ μετὰ Ἄρεως θεωρεῖ, μοιχαλίδας ἕξει γυναῖκας. ἐὰν ὁ γ' ᾖ Διδύμοις ἢ Παρθένῳ Ἄρεως θεωροῦντος, ποιεῖ κακοπαθῆ τὸν τοιοῦτον διὰ

1 κύριος PA : κλῆρος V. ac sic vv. 3, 4, 5, si recte a Riccobonio lectus est. φίλων A : φύλων P : φιλιῶν V. 2 πάθος P : καὶ βλάβην AV. 3 β' AV : δευτέρῳ P. τῷ om. V. 3-4 ποιεῖ — γ' ὧν om. P. κληματικοὺς non capio. An κτηματικοὺς? 5 ποιοῦσι AV. φιλίας scripsi : φίλ' A : φίλους V : φυλαὶς (sic) P. δὲ om. P. τῷ γ' V : τρίτῳ AP. 6 ξενογαμίαν A. δίσωμον ζῴδιον P : δίσωμα ζῴδια AV. 7 γονέων om. P. ἀδελφῶν P. 8 λέγε P : λέγει V : λέγεται A. ὁμοπατρίους om. P. ἢ suppl. ὁμογαστρίους om. AV. 9 εὑρεθῶσιν AV. 10 λέγουσιν V. ὁ om. P. ᾖ A : ἢ V : εἴεν P (i. e. ἢ ἐν?). Λέοντι] signum dubium, fort. νυκτὸς P. 10-11 μετὰ Ἑρμοῦ Ζεὺς AV. 11 τοῦ ante Ἑρμ. add. P. ἐπιθεωροῦσιν AV. εὐτυχίας V : εὐτυχίαν A : εὐτυχῆς P. 12 κακόφυλον P. 12-13 εἰ δὲ — χρηστοφ. om. AV. 13 χρηστόφυλλοι P : corr. 14 ἐὰν AV : εἰ P. 15 καὶ Ἄρης om. P. στρατοπεδάρχους (sic) ποιεῖ P : στρατοπεδάρχης ποιεῖται AV. καὶ Ἑρμῆς P. 19 ἀνατολῆς V. Ἀφροδίτη Ἀφροδίτη (signis astr.) A (Ἑρμῆς καὶ Ἀφροδίτη Paris. 2506). προσώποις Διὸς scripsi : προσώπ' ἢ cum signo Iovis, codd. 19-20 καρποὶ V. 21 τῷ om. V. δίχα Ἄρεως om. P. δηλοῖ A. 22 ἐπιθεωροῦντες AV. 23 μόχθους] Fuit, opinor, μοιχείας; cf. v. 25. 24 Κριῷ ἢ om. AV. ἢ suppl. 25 θεωροῦντες A. μοίχοι P. 25-27 μοιχοὺς μάλιστα — θεωροῦντος om. AV. 27 ἢ Ἄρ. P. κακοπαθ' AV. ὁ τοιοῦτος codd.

The lord of the 9th or the 12th in the 3rd causes pretenses of friendship and betrayals among friends, and harms from enemies; sometimes they also produce injury or suffering abroad. The lord of the 3rd in the 2nd or the 9th causes those who are litigious on a journey. The lord of the 5th and the 11th in the 3rd produces good and profitable sojourns abroad and friendships. The lord of the 7th in the 3rd causes foreign marriages. If the 3rd is found containing a bicorporeal sign and the lord of the 3rd is in a bicorporeal sign, say that brothers are born of different and varied parents, and not of the same father or the same mother. If the two luminaries are found in different declining houses, say that the parents are of foreign nations. If the 3rd is in Cancer or Leo and Zeus together with Aphrodite, or Zeus together with Hermes, aspects it, it signifies good fortune. If Kronos and Ares behold that place, they make wanderers and those with bad friendships; but if a benefic, those with good friendships. If the 3rd is found in Sagittarius, witnessed by Jupiter and Venus, it will be most fortunate, especially if it be by day; if Ares is also configured with these, it produces military commanders; but if Kronos and Hermes look upon the place, it produces grammarians, rhetoricians, and sophists. If Kronos is well configured, it produces stewards and administrators; if Aphrodite, a secret, prosperous, and fortunate marriage, especially when the nativity is nocturnal and oriental. Aphrodite and Hermes in the faces of Zeus, and the malefics belonging to the sect, in the signs in which they rejoice, provide good things. Zeus and Kronos in the 3rd without Ares indicate good fortune.

But if the third [house] is in Aries or Scorpio with Ares and Aphrodite casting their aspect, they produce hardships concerning one's own friends or brothers, especially when Ares and Aphrodite have exchanged their terms. But if in Aries or Scorpio with Ares looking upon Libra, adulterers especially in the terms or faces of Aphrodite; 25 but if he looks together with Ares, the women will be adulteresses, if the third is in Gemini * Virgo with Ares casting his aspect, it makes such a person suffer hardship because of

1 κύριος PA : κλήρος V. ac sic v. 3, 4, 5, si recte a Riccobonio lectus est. φίσ λων A : φύλων P : φιλιών N. 2 πάθος P : καὶ βλάβην Av. 3 β' A' : δευτέρῳ P. τῷ οιη. v. 3-4 ποιεῖ · γ' ὧν om. P. κληματικούς non capio. Αn κτηματι- κούς ? 5 ποιοῦσι AV. φιλίας scripsi : φίλ' A : φίλους '' : φυλαίς (sic) P. δὲ om. P. τῷ γ' V : τρίτῳ AP. 6 ξενογαμίαν A. δίσωμον ζῴδιον P : δίσωμα ζώδια AV. 7 γονέων om. 1. ἀδελφῶν P. 8 λέγε μ: λέγει V : λέγεται A. ομοπατρίους om. P. A suppl. ὁμογαστρίους om. A. 9 εὑρεθῶσιν Av. 10 λέγουσιν V. δ om. P. ή A ή ν : εἶεν i. e. ή ἐν?).Λέοντι, signum dubium, fort. νυκτός P. : Λέοντι, signum dubium, fort. νυκτός P. 10-11 μετά Ἑρμού Ζεύς A. 11 τοῦ ante Ερμ. add. P. ἐπιθεωροῦσιν AN. εὐτυχίας V : εὐτυχίαν A : εὐτυχής P. 19 κακόφυλον P.12-13 εἰ δὲ Χρηστοφ. om. AV. 13 χρηστόφυλλοι P: corr. 14 ἐὰν A' : εί P.15 καὶ "Αρης om. P. στρατοπεδάρχους (sic) ποιεῖ μ': στρατοπεδάρχης ποιεῖται A. καὶ Ἑρμῆς P. 19 ανατολῆς N. Αφροδίτη Αφροδίτη (signis astr.) A (Ἑρμῆς καὶ Ἀφροδίτη Paris. 25061. προσώποις Διός scripsi : προσώπ ή cum signo Iovis, codd. 19-20 καρποί V. 21 τῷ om. V. δίχα Αρεως om. P. δηλοῖ A. 22 ἐπιθεωρούν τες AΓ.23 μόχθους] Fuit, opinor, μοιχείας; cf. v. 27.24 Κριψ, ή om. A. 23 μόχθους] Fuit, opinor, μοιχείας; cf. v. 27. 24 Κριψ, ή om. A. suppl. 25 θεωρούντες A. μοίχοι P. 25-27 μοιχούς μάλιστα - θεωρούντος om. Αν. 27 A Αρ'. 1. κακοπαθ' AΓ. ὁ τοιοῦτος codd.

φίλους ἢ παρὰ φίλων. ὁ κύριος τοῦ γ' ἐὰν εὑρεθῇ ἐν πολυσπόρῳ ζῳδίῳ ὑπὸ ἀγαθοῦ μαρτυρούμενος, πολλοὺς ἀδελφοὺς ἕξει. ἐὰν δὲ εὑρεθῇ ὁ κύριος τοῦ γ' ἐν β' ἢ ια ἢ ι' ἢ θ', ὁπλοτέρους καὶ προτέρους ἀδελφοὺς δηλοῖ· εἰ δὲ ἐν τῷ ὡροσκόπῳ, πρωτότοκον ἢ μονογενῆ. ἐὰν ὁ κύριος τοῦ γ' εὑρεθῇ ἐν καλῷ τόπῳ ἢ ὑψώματι, ποιεῖ ὑπὸ φίλων εὐωχίαις τέρπεσθαι καὶ ζωὴν ἢ τέχνην ἀνενδεᾶ.

Εἰ δὲ ὁ Ἀναβιβάζων ἐν τῷ περὶ ἀδελφῶν τύχῃ καὶ Ζεὺς καὶ Ἀφροδίτη καὶ Ἥλιος μετὰ Σελήνης ἐκεῖ ὦσιν ἢ ἐπιθεωρῶσιν, ἐπὶ ἀδελφῷ λυπηθήσεται ἢ ἀποβαλὼν ἢ σεσινωμένον σχών. ἐὰν ὁ Καταβιβάζων ἐν τῷ περὶ ἀδελφῶν τύχῃ καὶ Ζεὺς καὶ Ἀφροδίτη ἐκεῖ ὦσιν ἢ ἐπιθεωρῶσιν, κάκιστον τὸ σχῆμα τοῖς γονεῦσιν. εἰ δὲ Κρόνος καὶ Ἄρης ἐκεῖ τύχωσι, θραύεται αὐτῶν ἡ κακία, ὁ δὲ πατὴρ πάντως σινοῦται.

Ἐν δὲ τῷ θεῷ[1] ἡμέρας ὁ Κρόνος τυχὼν μύστας, ἀρχιμάγους, φιλοσόφους, θεῶν τεράστια προφοβουμένους· τινὰς δὲ καὶ ἀσχολίαις περιβάλλει· νυκτὸς δὲ ἐγκατόχους, ἀποφθεγγομένους, φιλοσόφους.

Ἐν δὲ τῷ θεῷ ἡμέρας τυχὼν ὁ Ζεὺς χρηματιζομένους τὰ μέλλοντα. τινὲς δὲ καὶ ἱερῶνται καὶ τεράστιά τινα ποιοῦσι· νυκτὸς δὲ ἀβεβαίους τοῖς ὀνείροις καὶ καταψευδομένους θεῶν, φιλοχρύσους.

Ἐν δὲ τῷ θεῷ ἡμέρας ἢ νυκτὸς Ἄρης τυχὼν ἀτιμωρήτους, σοφιστάς, παρὰ θεοῖς φοβερούς, κἂν ματαίως ὀμνύωσι, σωτηρίας τόπον ἔχοντας. γίνονται δὲ καὶ φοβεροὶ δαίμοσιν.

Ἐν δὲ τῇ θεᾷ τυχὼν ὁ Ἥλιος θεοσεβεῖς, θεολήπτους, ἐν ἱεροῖς δουλείας ἀδόξους ἢ δουλικὰς κεκτημένους.

1 παρὰ PV : περὶ A. 2 ἀγαθῷ V. εἰ PA. 4 εἰ δὲ ἐν P : ἐν δὲ AV. μονογενεῖν P. 5 γ' AV : τώπου sic P. 5-6 ὑπὸ φίλων εὐωχίαις P : ἐν εὐωχίᾳ AV. 6 ἢ AV : καὶ P. 10 ἐπὶ ἀδελφῶν τύχῃς P. ἢ ἐπιθεωρῶσιν om. P. 11 καὶ om. AV. 12 θραύεται AV : φρανεύεται vel θρανεύεται P. 13-14 ἐν δὲ τῷ — φιλοσόφους om. V. 14 θεοτεράστια P. Leg τερασταίοις? cf. infra p. 165, 5. προσφοβουμένους V : προσφωβουμένους P. Leg. προφοιβωμένους? cf. p. 137, 1. τινι V. καὶ om. V. ἀσχολίᾳ V. 15 παραβάλλει P. 16-18 ἐν δὲ τῷ θεῷ — φιλοχρύσους om. V. 16 χρωματιζωμένους P. 17 ποιοῦσι scripsi : ποιήσει P : ποιήσαντες AV. ἀβεβαίοις codd.; cf. p. 165, 7. 18 καταψευδομένοις codd.; cf. ibid. An φιλοχρήσμους? cf. p. 165, 8. θεὸν AV : θεῷ vel θεῶν P. 20 παρὰ θεοὺς AV. An παρὰ θεῶν? sed cf. p. 165, 10. ματαίως corr. ex p. 165, 10; τὲ ὡς P : τέως AV. 22-23 Haec ad deam recte referuntur, cf. Firm. Mat., III, 5, 15 (p. 132, 17) : « In templis ignobilia officia <aut> servile ministerium ».

[1] Haec et sequentia non ad tertium locum, i. e. deam, sed exceptis nonnullis (p. 147, 22) ad nonum, i. e deum, pertinent, et paucis mutatis in capitulo « Τόπος ἔννατος » repetuntur p. 165, v. 1 ss. Errore Rhetorii, ut videtur, hic inserta sunt. Quae fons eius de planetis in tertio loco constitutis praebebat, servavit fere Firmicus Maternus, III. 2, 7 ; 3, 5; 4, 7 etc.

friends or from friends. If the lord of the 3rd is found in a fruitful sign testified by a benefic, he will have many brothers. But if the lord of the 3rd is found in the 2nd, or the 1st, or the 10th, or the 9th, it indicates younger and older brothers; but if in the ascendant, a firstborn or only child. If the lord of the 3rd is found in a good place or in its exaltation, it causes one to be delighted by feasts from friends and to have a life or craft free from want.

But if the North Node chances to be in the house concerning brothers, and Zeus and Aphrodite and the Sun together with the Moon are there or aspect it, he will be grieved on account of a brother, either having lost him or having one who is maimed. If the South Node chances to be in the house concerning brothers, and Zeus and Aphrodite are there or aspect it, the configuration is most harmful for the parents. But if Saturn and Mars chance to be there, their malice is broken, yet the father is injured in any case.

Saturn occurring in the place of the god by day produces initiates, arch-mages, philosophers, and some who are seized with awe at divine portents, while others he plunges into occupations; by night, those who are divinely possessed, those who utter oracles, philosophers.

Zeus occurring in the place of the god by day produces those who receive oracles concerning the future. Some are also consecrated to sacred offices and perform certain portentous deeds; by night, those who are unreliable in their dreams and who falsely claim divine inspiration, and who are lovers of gold.

Ares occurring in the place of the god by day or by night produces those who act without fear of punishment, sophists, those who are feared among the gods, and even if they swear falsely, they have a place of safety. They also become objects of fear to daemons.

When the Sun is found in the house of the goddess, it produces those who are devout, divinely inspired, holding inglorious or servile positions in sacred temples.

1 para PV : per A. 2 agathῷ n. εἰ RA. 4 if not in P : if in AV. monogeneῖνn5 c' If : τοπου sic P. 5-6 ὑπὸ φιλον εὐοχίαις P : ἐν εὐωχιᾳ AV. 6th AV : nka P. 10 on brothers of luck P. the inspection om. P. 11 and om. A.n12 is broken A': it is blocked vel thraneiat R. 13-14 in addition to the philosopher. V. 14 theoterastia P. Leg terastiois cf. infra p. 165, 5. אפרופומון V : פרופומוון P. Leg. beneficiaries cf. p. 137, 1. tini V. and om. V.nàscholiaq n. 15 contrasts R. 16-18 in δέ τῷ philochrysous om. V.

16 χρωματιζωμένους 1. 17 ποιοῦσι scripsi : ποιήσει P : ποιήσαντες AV. ἀβε- βαίοις codd. ; cf. p. 165, 7. 18 καταψευδομένοις codd. cf. ibid. An φιλοχρήσμους cf. p. 165, 8. Θεόν A' : θεῷ vel θεών P. 20 παρά θεούς AV. An παρά θεῶν sed cf. p. 165, 10. ματαίως corr. ex p. 165, 10; τὲ ὡς P : τέως Av. 22-23 These passages are correctly referred to the goddess, cf. Firm. Mat., III, 5, 15 (p. 132, 17): "In templis igno- bilia officia aut> servile ministerium".

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[1] These passages and those that follow pertain not to the third place, i.e. the goddess, but, with a few exceptions (p. 147, 22), to the ninth, i.e. the god, and are repeated with minor changes in the chapter "Τόπος ἔννατος" at p. 165, v. 1 ff. They appear to have been inserted here by an error of Rhetorius. What his source provided concerning the planets placed in the third house was preserved almost entirely by Firmicus Maternus, III. 2, 7; 3, 5; 4, 7 etc.

Ἐν δὲ τῷ θεῷ ἡ τῇ θεᾷ παρ' αἵρεσιν οὖσα ἡ Ἀφροδίτη δαίμοσι προσπλεκομένους ἀποτελεῖ ἢ καὶ ἐν ἱεροῖς ῥακοδύτας, ἀπὸ θεοῦ φθεγγομένους, φιλοσόφους. ταῦτα δὲ γίνεται μάλιστα Ἀφροδίτης ἐπιθεωρηθείσης ὑπὸ Κρόνου· νυκτὸς δὲ ἡ Ἀφροδίτη κατὰ αἵρεσιν ἐν τοῖς τόποις τούτοις εὐχρηματίστους, τεραστίους, θεοσεβεῖς, ἱερατεύοντας. τινὲς δὲ καὶ ἐν ἱεροῖς τάξεις ἢ δωρεὰς ἴσχουσι. Κρόνου δὲ ἢ Ἄρεως συμπαρόντων αὐτῇ ἢ τετραγώνων ἢ διαμέτρων κρίσεις ποιεῖ ἕνεκα γυναικῶν καὶ μάχας καὶ δυστυχίας καὶ ἀχαριστίας, μάλιστα δὲ ἐπὶ τῶν τροπικῶν ζῳδίων· ταῦτα γὰρ τὰ ζῴδια τῶν πλείσταις συνερχομένων. ἐὰν δὲ ὁ τοῦ Διὸς ταύτῃ συμπαρῇ ἢ τρίγωνος ἢ τετράγωνος· ἢ διάμετρος, ποιεῖ ἐπαφροδίτους, ἐπιτευκτικούς, κυρίους τῶν τῆς γυναικὸς ἀγαθῶν. τινὲς δὲ φροντισταὶ γίνονται γυναικῶν καὶ ἐν μεγιστᾶσιν ἀναστρέφονται ἕνεκα θηλυκῶν προφάσεων, ὧν χάριν καὶ προκόπτουσιν.

Ἐν δὲ τῷ θεῷ ἑῷος τυχὼν ὁ Ἑρμῆς θύτας, ἱερομάντεις, οἰωνιστάς, ἰατρούς, ἀστρολόγους, θεολήπτους· ἀφ' ὧν καὶ τὸν βίον ἔχουσιν. ἐναντιόθετος Ἄρει ἀσεβεῖς ποιεῖ, ἱεροσύλους· ἑσπέριος δὲ τυχὼν ἱερεῖς, μάγους, ἰατρούς, τεχνικούς, ἃ οὐκ ἔμαθον ἐπινοοῦντας.

Ἐν δὲ τῇ θεᾷ ἡ Σελήνη νυκτὸς οὖσα ξενιτευτὰς ἐνδόξους, κτητικούς· τινὲς δὲ καὶ γυναικῶν πράγματα πιστεύονται καὶ θεοσεβεῖς γίνονται. ἡμέρας δὲ ξενιτευτὰς ἀδόξους, τὸν βίον ἐν πλάναις καὶ κινδύνοις ἔχοντας· τινὲς δὲ καὶ ἐν ἱεροῖς ἀδόξους ἢ δουλικὰς ἔχουσι πράξεις· ἡ θεῷ προσπλόκους ἢ ἐξαγορεύοντας, καὶ μάλιστα ὅταν ὑπὸ κακοποιῶν Ἀφροδίτη ὁραθῇ.

Τόπος τέταρτος.

Ὁ τέταρτος τόπος καλεῖται ὑπόγειον κέντρον καὶ ἡ τοῦ γήρως ἡλικία. σημαίνει δὲ τὸν περὶ γονέων λόγον καὶ περὶ ἐγγείων καὶ κρυπτῶν πραγμάτων[1] καὶ οἴκου ἐν ᾧ τις ἐγεννήθη, καὶ περὶ θεμελίων

1 ss. Haec rursus ad locum IX pertinent. 1 οὖσα PV: σινοῦσα A. 1-2 δαίμοσι προσπλεκομένους] cf v. 22: δαιμονοπλόκους vel δαιμονιοπλήκτους p. 165, 15. 2 ῥακωδίτας P. τοῦ θεοῦ AV. 3 γίνεται P: signum Arietis AV. 4 5 τῷ τόπῳ τούτῳ AV. 5 εὐχρηματιστὰς P (i. e. prophetae? cf. p. 147, 16). εὐσεβεῖς V. 8 τροπῶν V. 9 συνεχομένων AV: cf. p. 165, 22 πολυγάμων. 10 ἢ suppl. 12 φροντίστους P. ἀνατρέφονται V: ἀνατρέφωνται P: cf. p. 166, 3, 11. 24. 13 οὗ χάρ. P. καὶ om. V. 16 ἐναντιόθετον P: ἐναντιόθεος AV. 17 μάγους ἱερεῖς P. 18 Imo ἐν τῷ θεῷ, cf. infra p. 166, 7 ss. νυκτὸς om. P. 21-22 θεοπροσπλοκους V: θεωάποπλωκ' sic P: θεοαποπλόκους A: cf. supra ad v. 2 et infra p. 166, 6. 22 ὅτε V. ἀπὸ P. 24 P, f. 101; A, f. 10; V, f. 32. τέταρτος τόπος A: τόπος δ' V. 26 παρὰ ἐγγείων A: ἐγγύων P. 27 οἴκου κ. τ. λ., cf. p. 150, v. 12-13.

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[1] Haec sine ullo dubio ex Antiochi Introductione Rhetorius hausit: cf. *Catal.*, VIII, 3, p. 117, 5: Τὸ δὲ δ', ὅ ἐστιν ὑπόγειον κέντρον, καλεῖσθαι φησιν οἰκίαν καὶ ἑστίαν· κειμηλίων [lege θεμελίων] τε καὶ εὐγενείας καὶ ἐγγαίων καὶ τῶν τοιούτων

When Venus is present with the god or goddess contrary to sect, she produces those who are entangled with daemons, or those who put on rags in temples, those who speak from a god, philosophers. These things occur especially when Venus is beheld by Saturn; but at night Venus, according to sect in these places, produces those who prosper through oracles, those who perform wonders, the pious, those who serve in priestly offices. Some also obtain positions or gifts in temples. But when Saturn or Mars is present with her or in square or opposition, she produces judgments on account of women, and quarrels, misfortunes, and ingratitude, especially in the tropical signs; for these signs belong to those who associate with the greatest number. But if Jupiter is present with her in trine, square, or opposition, it produces those who are charming, successful, masters of their wives' goods. Some become devoted attendants of women and move among great men on account of feminine pretexts, through which they also advance.

When Hermes, in the house of the god, happens to be a morning star, he produces sacrificers, sacred diviners, augurs, physicians, astrologers, those possessed by the gods; from these pursuits they also derive their livelihood. In opposition to Mars he produces the impious, temple-robbers; but when he happens to be an evening star, he produces priests, magicians, physicians, craftsmen who devise things they have not learned.

When the Moon is in the house of the goddess at night, it produces those who travel abroad with distinction, those who acquire wealth; some are also entrusted with the affairs of women and become pious. By day it produces those who travel abroad without distinction, having their livelihood amid wanderings and dangers; some also hold obscure or servile functions in temples, or those who are entangled with a god or make public confessions, especially when Venus is beheld by malefic planets.

Fourth Place.

The fourth place is called the subterranean angle and the age of old age. It signifies the matter concerning parents and concerning landed and hidden affairs, and the house in which one was born, and concerning foundations

1 ss. These again pertain to place IX. 1 οὖσα Pγ: σινοῦσα A. 1-2 δαίμοσι προσπλεκομένους] cf v. : δαιμονοπλόκους vel δαιμονιοπλήκτους μ. 165, 15. Ξράκωδίτας Γ. τοῦ Θεοῦ Αν. 3 γίνεται P : signum Arietis AV. 45 τῷ τόπῳ τούτῳ A. 5 εὐχρηματιστὰς P (i. e. prophetae? cf. p. 147. 16), εὐσεβεῖς ν. « τροπὼν Γ΄. Η συνεχομένων A V : ef. p. 165, 22 πολυγάμων. 10 ή suppl. 12 φρον τίστους I. ἀνατρέφονται γ : ἀνατρέφωνται P: el. p. 166, 3, 11, 24. 13 οὖ χάρ. Γ.

καί om. V. 11; ἐναντιώθετον P : ἐναντιόθεος A΄. 17 μάγους ἱερεῖς Γ'. 13 Imo ἐν τῷ θεῷ», cf. infra P. 166, 7 88. νυκτός om. P. 21-22 Θεοπροσπλοκους : θεωάποπλωκ sic P : θεοαποπλόκους A : ef, supra ad v. 2 et infra p. 166, 6. 12 στε Γ. ἀπό P. 24 P, f. 101; A. f. 10; V. f. 32. τέταρτος τόπος A : τόπος δ' F. 26 παρὰ ἐγγείων A : Εγγύων P. 27 οἴκου κ. τ. λ., cf. p. 150. ν. 12-13.

• This Rhetorius has drawn without any doubt from the Introduction of Antiochus: cf. Catal., VIII, 3. p. 117, 5: The fourth, which is the subterranean angle, he says is called house and hearth; of treasures (read: foundations and nobility and landed properties and such things

καὶ τῶν μετὰ θάνατον [1]. ἐπὶ δὲ τῶν καταρχῶν σημαίνει τὴν τοῦ μαθηματικοῦ πρᾶξιν κατὰ τὴν τῶν ἀστέρων ἐπιθεωρίαν· ἢ γὰρ κέρδος καὶ ἐπαίνους παρέξουσι Ζεὺς Ἀφροδίτη ἢ Ζημίας καὶ καταγνώσεις Κρόνος Ἄρης τῷ μαθηματικῷ.

Ἀγαθὸν οὖν τὸ γῆρας διὰ Διὸς ἢ Ἀφροδίτης ἐν τῷ δ' ὄντων καὶ ὁ θάνατος· Ἄρης δὲ καὶ Κρόνος ἐκεῖ τυγχάνοντες οὐ μόνον κακοθανασίαν τῷ τεχθέντι ἀλλὰ καὶ σῖνος ἢ πάθος διδόασιν. πάντως δὲ τὰ γονικὰ φθείρουσι. Ἀφροδίτη δὲ ἐκεῖ κακογάμους ποιεῖ, ἀλλὰ τὸ γῆρας ἄμοχθον. ἡ δὲ Σελήνη ὑπὸ Κρόνου ἢ Ἄρεως ὁρωμένη, κρυπτῶν τόπων πόνους ποιεῖ ἢ χάριν τινῶν πραγμάτων κρυπτῶν· συνοχὰς γὰρ καὶ δεσμοὺς ἐπάγει· θάπτουσι δὲ γυναῖκα καὶ τέκνα οἱ τοιοῦτοι. ὑπὸ δὲ ἀγαθῶν ὁρωμένη ἀπὸ κρυπτῶν ἔργων ὠφέλειαν φέρει. εἰ δ' ἡ Σελήνη ἐν οἴκῳ Ἄρεως ἢ ὑπὸ κακοποιοῦ ὁρωμένη, ἔκπτωσιν καὶ μείωσιν τῶν πατρικῶν σημαίνει, εἰ μὴ ἄρα ἢ οἴκῳ ἢ ὑψώματι Διός.

Ὁ δὲ Κρόνος ἐκεῖ ὢν κατὰ αἵρεσιν οἴκῳ Διὸς ἢ ὑψώματι θησαυροῦ εὑρετὰς δηλοῖ καὶ μάλιστα στηρίζων, τῶν δὲ γονικῶν ἀποβολάς· πάντως δὲ κρυπτὰ δώσει καὶ θάψει τέκνα. ὁ Ζεὺς ἐκεῖ ὢν ὠφέλειαν ποιεῖ ἐξ ἀπορρήτων πραγμάτων ἢ κληρονομιῶν ἢ θησαυρῶν εὑρέσεως· ἐὰν δὲ τοιοῦτος ἢ ἐν τῇ μέσῃ ἡλικίᾳ, ἔκπτωσιν δηλοῖ καὶ περὶ τὸ γῆρας αὔξησιν· καὶ ἀνατολὴν τύχης καὶ εὐθανασίαν δηλοῖ. Ἀφροδίτη ἐκεῖ οὖσα μαρτυρουμένη ὑπὸ Κρόνου ἢ Ἄρεως· γυναικὸς θάνατον ὄψεται. εἰ δ' ἐν τροπικῷ εἴη, οὐ μίαν θάψει, ἀλλὰ πολλάς. ἐὰν δὲ μόνη εὑρεθῇ στηρίζουσα, οὐ μόνον μοιχοὺς ἀλλὰ καὶ μαλακοὺς ποιεῖ. Ἑρμῆς δὲ ἐκεῖ ὢν μετὰ Ἀφροδίτης βλάπτει τὸν περὶ ἀδελφῶν λόγον καὶ τέκνων, φρονίμους δὲ ποιεῖ καὶ διαβολὰς καὶ κατηγορίας, μάλιστα δ' ὑπὸ Ἄρεως θεωρούμενος καὶ ἐν ἀνοικείοις ζῳδίοις παρών· ἀλλὰ καὶ φαρμακίδα γυναῖκα δώσει. ἐν δὲ Διὸς οἴκῳ ἢ ὑψώματι ἀλλοτρίων τέκνων πατὴρ γίνεται καὶ τεκνοποιεῖται ὑπό τινος σεσινωμένου. Σελήνη ἐκεῖ οὖσα τὴν μητέρα ἀγενεστέραν λέγει· εἰ δὲ ὁ οἰκοδεσπότης αὐτῆς ἀποκλίνει,

1-2 μαθητικοῦ P. 3 κατὰ γνώσεως P. 4 μαθητκ' P. 5 ἀγαθὸς A. 7 πάντες V. 9 ἢ om. AV. κρυπτὸν τύπον A. 10 κρυπτῶν πραγμάτων (sine τινῶν) P. 13 κακοποιῶν P. 15 οἶκον P. 16 δηλοῖ om. P. δὲ om. PV. γονέων V. 16-17 πάντος P. 17 κρυπτὰς P. 18 εὑρήσεις ἢ θησαυρῶν V. ἐὰν corr.: ἐν codd. 19 τοιοῦτον ἐν P : om. AV : corr. καὶ περὶ τὸ P : τὸ δὲ AV. 20 ἀθανασίαν AV. 21 ἢ om. AV. γυναικῶν codd., sed cf. v. 22. θανάτους AV. 21-22 cf. p. 148, 9-10. 22 θάψει e corr. P. εἰ PA. μόνους V. 23 δὲ om. P. 24 τῶν V. 27 ἢ PA : καὶ V.

εἶναι σημαντικόν. Cf. Firmic. Matern., II, 19, 5 : Hic locus ostendit nobis parentes, patrimonium, substantiam [οὐσίαν pro οἰκίαν ?], fundamenta, mobilia [lege nobilia = εὐγενείας vel immobilia = ἐγγαίων ?] et quicquid ad latentes et repositas patrimonii pertinet facultates; cf. Paul. Alexandr., L, 3.

[1] De inferis in imo caelo collocatis, cf. *Les enfers selon l'Axiochos* in *Comptes-rendus Acad. Inscr.*, d. 13 Aug. 1920.

and of things after death. In the context of beginnings (inceptions), it signifies the practice of the astrologer according to the observation of the stars; for Zeus and Aphrodite will bring gain and praises, while Kronos and Ares will bring losses and condemnations to the astrologer.

Old age is therefore good when Zeus or Aphrodite are in the fourth house, and so is death; but Ares and Kronos found there bring not only a bad death to the native but also injury or affliction. They destroy ancestral property entirely. Aphrodite there makes for bad marriages, but old age without toil. The Moon, when beheld by Kronos or Ares, brings labors in hidden places or on account of certain secret matters; for it brings confinement and bonds; and such persons bury their wife and children. But when beheld by benefics, it brings benefit from hidden works. If the Moon is in the house of Ares or beheld by a malefic, it signifies the fall and diminution of paternal goods, unless it is in the house or exaltation of Zeus.

Kronos, being there according to sect in the house or exaltation of Zeus, indicates finders of treasures, especially when stationary, and the loss of paternal goods; but in any case it will grant hidden things and bury children. Zeus, being there, brings benefit from secret matters or inheritances or the finding of treasures; but if he is such in middle age, it signifies a fall, and toward old age an increase; and it indicates a rise of fortune and a good death. Aphrodite, being there and testified by Kronos or Ares, will see the death of a woman. If she is in a tropical sign, he will bury not one but many women; but if she is found stationary alone, she produces not only adulterers but also effeminate men. Hermes, being there with Aphrodite, harms the matter concerning brothers and children, but makes them prudent, and brings slanders and accusations, especially when beheld by Ares and when present in alien zodiac signs; and he will also give a sorceress for a wife. In the house or exaltation of Zeus, the native becomes the father of another's children and begets children by a woman who has been injured. The Moon, being there, indicates that the mother is of low birth; and if her house-lord is declining,

1-2 μαθητικού R. : κατὰ γνώσεως R. 4 μαθητκ R. Ὁ ἀγαθός A. 7 πάντες N. 9 † om. AV. κρυπτόν τύπον A. 10 κρυπτῶν πραγμάτων (sine τινῶν) 1. 13 κακοποιών R. 15 οίκον R. 16 δηλοί om. R. δέ om. pr. γονέων V.16-17 πάν τος R. 17 κρυπτάς R. 18 εὑρήσεις ἢ θησαυρών V. ἐὰν corr.: ἐν could. 14 τοιοῦ τον ev P : om. AV : corr. καὶ περὶ τὸ R : τὸ δὲ Av. 20 ἀθανασίαν AN.21 A om. AV. γυναικῶν codd., sed cf. v. 22. θανάτους AN. 21-22 cf. p. 148, 9-10. 92 θάψει e corr. p. εἰ PA. μόνους V. 23 δε om. P. 24 τῶν V. 27 ή PA : καί V.

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being significant. Cf. Firmic. Matern, II, 19, 5: Hic locus ostendit nobis parentes, patrimonium, substantiam [ovoíav pro oixiav?], fundamenta, mobilia [lege nobilía = εὐγενείας vel immobilia = ἐγγαίων?] et quicquid ad latentes et repositas patrimonii pertinet facultates; cf. Paul. Alexandr, I., 3.

1. On the underworld placed in the lowest heaven, cf. Les enfers selon l'Ariochos in Comptes-rendus Acad. Inser., d. 13 Aug. 1920.

πάντως δούλην ποιεῖ καὶ κακοθάνατον· τὰ δ' αὐτὰ νόησον καὶ ἐπὶ πατρὸς ἀπὸ τοῦ Ἡλίου.

Κρόνος μετὰ Ἡλίου ἐκεῖ ὢν τοῦ Ἡλίου ἐκλείποντος ἐπὶ τῆς γεννητικῆς ἡμέρας· ἐν αἰχμαλωσίαις καὶ συνοχαῖς γίνεται. εἰ δὲ ἐπιθεωρήσουσιν Ἑρμῆς καὶ Ἀφροδίτη, εὐνοῦχος γίνεται. τὰ αὐτὰ δὲ γίνεται καὶ ἐπὶ τῶν λοιπῶν κέντρων. Ἄρης παρ' αἵρεσιν ἐν ἀλλοτρίῳ ζῳδίῳ θηριόπληκτον ποιεῖ. ὁ τοῦ δ' οἰκοδεσπότης ἐναντιούμενος τῷ τόπῳ ἢ ἐν τῷ ϛ' ἢ η' ἢ ιβ'· ἐπὶ ξένης τελευτήσει. Κρόνος καὶ Ἄρης καὶ Ἀφροδίτη ἐκεῖ τὰς γυναῖκας αὐτῶν φθείρουσιν ἀπὸ ὠμοτοκίας ἢ μανίας. Ἀφροδίτη ἐκεῖ ἐν τροπικοῖς μάλιστα Καρκίνῳ Αἰγοκέρωτι· πόρνας γαμοῦσι καὶ διὰ τοῦτο δανείοις περιπίπτουσι. Ἀναβιβάζων ἐκεῖ μετὰ Διὸς ἢ Ἀφροδίτης Σελήνης καὶ Ἡλίου ‹ὁρώντων›· ὁ οἶκος ἐν ᾧ γεννᾶται εὐτυχήσει. Ἥλιος μετὰ Κρόνου ἐκεῖ· ἄτεκνος γίνεται καὶ ἡ οἰκία, ἔνθα ἐγεννήθη, ἐρημοῦται ἢ ἀλλοτριοῦται τοῦ δεσπότου. Ἥλιος ἐκεῖ μετὰ Ἀναβιβάζοντος· ὁ πατὴρ μέγας ἔσται. εἰ δὲ συμπαρῇ Κρόνος καὶ Ἄρης, ἐρημοῦται ὁ οἶκος ἐν ᾧ ἐγεννήθη καὶ ὁ πατὴρ τελευτᾷ ἢ ἔκπτωσιν τῶν ὑπαρχόντων ἕξει, καὶ τὸ γεννώμενον ὀλιγοχρόνιον ἔσται ἢ ἐπὶ γυναικὶ καὶ τέκνοις ἀκαταστατήσει. εἰ δὲ Σελήνη καὶ Ἀφροδίτη τύχοιεν ἐν τῷ Ἀναβιβάζοντι, ἀστρολόγος ἔσται καὶ ἀπ' αὐτῆς τῆς ἐπιστήμης περίκτησις ἔσται αὐτῷ. εἰ δὲ Κρόνος καὶ Ἄρης καὶ Ἑρμῆς ἐκεῖ ὦσι χωρὶς Διὸς ἢ Ἀφροδίτης, κακοπαθήσει καὶ πάθος ἕξει καὶ σῖνος καὶ τομὰς καὶ κακοθανατήσει, καὶ ἡ οἰκία ἐν ᾗ ἐγεννήθη ἐκριζοῦται. ἐὰν δὲ τύχῃ ὁ Ἥλιος μετ' αὐτῶν, ὁ πατὴρ ταχέως τελευτᾷ. ἐὰν δὲ Σελήνη συνῇ Κρόνῳ Ἄρει Ἑρμεῖ, τὸ γεννηθὲν καὶ ἡ μητὴρ ταχέως τελευτῶσι. Καταβιβάζων ἐκεῖ τυχὼν μετὰ Διὸς ἢ Ἀφροδίτης· ἀβλαβὴς ἔσται ὁ τεχθείς. εἰ δὲ Ἥλιος ἢ Σελήνη ἐκεῖ ὦσιν, ἄμφω οἱ γονεῖς κακοθανατοῦσιν ἢ τυφλοῦνται ἢ κρημνίζονται.

Ἐν δὲ ἡμέρᾳ ὁ Κρόνου ἐκεῖ ὢν σωρευτὰς χρημάτων καὶ χρυσοφύλακας ποιεῖ, νυκτὸς δὲ γονικῶν ἀπώλειαν καὶ πατρὸς κίνδυνον καὶ νόσους τῷ τεχθέντι καὶ ἄδοξον τὴν νεότητα. μαρτυρήσας δὲ τῇ Σελήνῃ κατὰ διάμετρον ἢ τετράγωνον ἢ συμπαρουσίαν ἀτεκνίας ποιεῖ, ἀλλοτρίων δὲ τέκνων πατέρας ἢ ἐπιτρόπους. περὶ δὲ τὰ ἐντὸς καὶ στόμαχον μακρονοσίας ποιεῖ καὶ μητρὶ χηρείαν καὶ ‹ἐκ› γυναικείων ὄχλησιν.

1 πάντος P. 3-4 γεννητικῆς P. 4 γίνονται A. 4-5 ἐπιθεωρήσει V : ἐπιθεωρίσει P. 5 καὶ om. A. δὲ γίνονται AV. 6 ἐν om. P. 7 θυριόπληκτον P. οἰκοδεσπότου A. 9 μανίας P : μαγίας A : μαγείας V : cf. p. 151, 12. 10 εἰκῇ A. τροπικῷ codd. 12 ὁρώντων suppl. 13-14 ἐνήθη sic P : cf. v. 16. 14 ἄλλο τοιοῦτον V. 17 ἔκπτωσιν P : ἐκ AV. 19 τύχοιεν scripsi : τύχοι AV : τύχωσιν P. 20 περικτίσεις P. αὐτοῦ A. Κρόνος et καὶ (alter.) om. AV. 21 ἢ om. AV. 23 ἐὰν V : εἰ PA. 24 καὶ Ἑρμ. P. τάχυ A. 25 τελευτᾷ AV. ἢ om. AV. 26 ἢ om. AV. 26-31 ἐκεῖ — τετράγωνον om. V. 28-33 cf. Firmic. Mat., III. 2. 8-9. 30 δὲ om P. 31 συμπαρουσία AV. 32 πατέρες AV. καὶ AV : ἢ P. στόμαχον AV : στόμαχα P. Fuit στοιάχου? Aliqua hic desunt post ἐντός, cf. Firm., p. 99, 14 et 17. 33 ἐκ suppl. : cf. Firmic. « ex mulieribus », γυναικίων P : γυναικείων AV.

makes her altogether a slave and subject to an evil death; and understand the same also concerning the father from the Sun.

Saturn being there together with the Sun, the Sun being in eclipse on the day of birth: the native falls into captivity and imprisonment. But if Hermes and Aphrodite cast their gaze upon it, the native becomes a eunuch. The same things happen also at the remaining angles. Mars contrary to sect in a foreign zodiac sign makes the native struck by a wild beast, when the lord of the fourth house opposes the place or is in the seventh, eighth, or twelfth: the native will die in a foreign land. Saturn, Mars, and Aphrodite there corrupt their wives through miscarriage or madness. Aphrodite there, especially in the tropical signs Cancer and Capricorn: they marry harlots and on account of this fall into debts. The Ascending Node there together with Zeus or Aphrodite, with the Moon and the Sun looking on: the house in which the native is born will prosper. The Sun together with Saturn there: the native becomes childless and the household where he was born is left desolate or passes into the hands of strangers. The Sun there together with the Ascending Node: the father will be great. But if Saturn and Mars are present together, the house in which the native was born is left desolate and the father dies or will suffer a loss of his possessions, and the child born will be short-lived or will be unstable with regard to wife and children. But if the Moon and Aphrodite happen to be at the Ascending Node, the native will be an astrologer and from that very knowledge there will be acquisition for him.But if Saturn, Mars, and Hermes are there without Zeus or Aphrodite, the native will suffer hardship and will have affliction and bodily injury and mutilations and will die an evil death, and the household in which he was born will be uprooted. And if the Sun happens to be with them, the father dies quickly; and if the Moon is joined with Saturn, Mars, and Hermes, the newborn and the mother die quickly. The Descending Node happening to be there together with Zeus or Aphrodite: the child born will be unharmed. But if the Sun or Moon are there, both parents die an evil death or are blinded or hurled down a precipice.

When Saturn is there by day, it makes accumulators of wealth and guardians of gold, but by night it brings destruction of ancestral property, danger to the father, diseases for the native, and an inglorious youth. When it bears witness to the Moon by opposition, square, or conjunction, it causes childlessness, or makes men fathers or guardians of others' children. It causes chronic diseases of the internal organs and stomach, widowhood for the mother, and trouble from women.

1 πάντος P. 3-4 γενητικής P. 4 γίνονται λ. 4-5 ἐπιθεωρήσει Γ: ἐπιθεωρίσει P. 5 και om. A. δὲ γίνονται V. 6 ἐν om. P. Ἀθυριόπληκτων P. οἰκοδεσπότου A. 9 μανίας P : μαγίας A : μαγείας '' : cf. p. 151, 12. 10 εἰκη A. τροπικῷ codd. 12 δρώντων suppl. 13-14 ἐνήθη sic P : cf. v. 16. 14 ἄλλο τοιοῦτον N. 17 ἐκπτωσιν P: ἐκ AV. 19 τύχοιεν scripsi: τύχοι Αν τύχωσιν P. 20 περικτίσεις P. αὐτοῦ λ. Κρόνος et καί (alter.) om. Αν. 21 ἢ om. AV. 23 ἐάν V : εἰ PA. 24 καὶ Ἑρμ. P. τάχυ A. 25 τελευτᾷ A. ἢ om. AV. 26 ἢ om. AV. 26–31 ἐκεῖ τετράγωνον om. V. 28-33 cf. Firmic. Mat., III. 2. 8-9. 30 δὲ om. P. 31 συμπαρουσία Αν. 32 πατέρες AN. καὶ Αν ἢ P. στόμαχον A' : στόμαχα P. Fuit στομάχου — Aliqua hic desunt — μοῦι ἐντός, cf. Firmn., p. 99, 14 et 17. 33 ἐκ συμμέ. : cf. Firmic. «er mulieribu», γυναικίων P' : γυναικείων AΓ.

Ο δὲ Διὸς ἐκεῖ κατὰ αἵρεσιν μεγάλους ἡγεμόνας, γνωστοὺς ἄρχουσι δημόσια πράγματα πράσσοντας, εὐσεβοῦντας, ἐν θεοῖς ἑαυτοὺς ἐμπιστεύοντας καὶ ὑπὸ θεῶν ὁδηγουμένους, περὶ τῶν μελλόντων <προνοοῦντας>. τινὲς δὲ καὶ τάξεις ἐν ἱεροῖς ἔχουσι καὶ εὑρεμάτων καταξιοῦν-
5 ται· διὸ καὶ τὸ γῆρας καλῶς διάξουσι. παραιρέτης δὲ ὧν μετρίους ποιεῖ, τοῖς δὲ κατὰ πρόβασιν χρόνοις εὐτυχεστέρους καὶ ἐνδοξοτέρους.

Ὁ δὲ Ἄρεως ἐκεῖ νυκτὸς ὢν στρατηλάτας, ἐπιμόχθους, ἐρημοβάτας, θηρίων ἡγεμόνας, πεζούς, ἀγγέλους βασιλικούς. ἡμέρας δέ πτωματικούς, νοσεροὺς καὶ τομῆς σιδήρου διὰ νόσον πειρωμένους καὶ ἀδικου-
10 μένους ὑπὸ γυναικῶν καὶ ἀχαριστουμένους. ἐὰν δὲ καὶ τῷ Ἡλίῳ μαρτυρῶν ᾖ Κρόνος ἢ συμπαρὼν ἢ τετράγωνος ἢ διάμετρος, πολυκινδύνους ἀποτελεῖ, ἔτι δὲ καὶ μανιώδεις καὶ ἐπιλήπτους, ἐάνπερ οἰκοδεσποτήσῃ τοῦ κλήρου τῆς τύχης ἢ τοῦ ὡροσκόπου ἢ τοῦ δαίμονος.

Ὁ δὲ Ἡλίου ἐκεῖ ὢν τὸν τικτόμενον φθείρει μετὰ τῶν γονέων ἢ τὸν
15 βίον αὐτοῦ ** κατὰ τὴν τῶν μαρτυρούντων αὐτῷ ἀστέρων διάκρισιν.

Ἐὰν δὲ Ἀφροδίτη ἐκεῖ ᾖ ἐπὶ τῆς προβάσεως τῶν ἐτῶν εὐτυχοῦντας ἀποτελεῖ καὶ μεγάλων φίλους καὶ ἐπαφροδίτους, ἐπὶ δὲ τῆς νεότητος εὐσχήμονας μὲν τῷ βίῳ, ἀνενδεεῖς δὲ καὶ ἐμπαθεῖς. ἐν δὲ τροπικῷ ἢ δισώμῳ χηρείας ἀποτελεῖ καὶ βλάβας καὶ μάχας ἕνεκα γυναικῶν. ἐν δὲ
20 τοῖς στερεοῖς εὐνοηθήσονται ὑπὸ γυναικῶν ὠφελούμενοι, χωρὶς τοῦ τὴν Ἀφροδίτην Ὑδροχόῳ ὑπὸ Σελήνης ἐναντιοῦσθαι, οὗ γὰρ ἀσπέρμους καὶ στειρώδεις καὶ δυσγάμους ἢ παιδεράστας ἀποτελεῖ.

Ἐκεῖ δὲ ὁ τοῦ Ἑρμοῦ ἑῷος τυχὼν μυστηρίων ἀπορρήτων ἀναδείκνυσι μετόχους. ἐπὰν δὲ Κρόνος ἢ Ἄρης ἐν ἰδίῳ σχήματι αὐτὸν
25 θεωρήσωσι, κρίσεων ἢ συνοχῆς ἢ καταδίκης μετέχοντας ποιοῦσιν. ἐσπέριος δὲ χρυσίου τορευτὰς ἢ καὶ εὑρετὰς ἢ τῶν ἀποκρύφων μύστας ἢ ἀριθμῶν <ἐπιστήμονας> ἢ παλαίστρας ἡγεμόνας ποιήσει.

Σελήνη δὲ ἐκεῖ καθ' αἵρεσιν μητέρα ἔνδοξον τελεῖ καὶ τῷ γεννηθέντι αὐξήσει τὸν βίον. παρ' αἵρεσιν δὲ μητέρας μὲν ἀγενεῖς, εὐπόρους δὲ

1-6 cf. Firmic. Mat., III, 3, 6-7. 2 ἑαυτοῖς P. 3-4 προνοοῦντας suppl.; cf. Firmic. « futura praenoscunt ». 4 τάξεις AV : κατάρξεις P. ἱερεῖς P. ἰσχουσι AV. 5 καλῶς P : καλὸν AV. παραιρέτης PV : παραρέπει A. 7-13 cf. Firmic. Mat., III, 4, 9-11. 8 βασιλ' (sic) AV. Leg. apud Firm., p. 116, 22 « cursores » pro « eversores »; cf. ibid., p. 106, 28. 9 τουή P. 11 ἢ ante διάμ. om. A. 12 οἰκοδεσποτήσῃ V : οἰκοδεσπότης' A : οἰκοδεσποτίσει P. 14-15 cf. Firmic. Mat., III, 5, 17. 14 τικτόμενον AV : τικώντα μόνον P. 15 Lacunam sign.; cf. Firmic. τὴν om. P. 16-22 cf. Firmic. Mat., III, 6, 9. 16 εἰ VP. 17 φύλλους P. ἀφροδήτους P. 19 χηρείας V : χρείας AP : « viduitates » Firm. 21 Ὑδροχόῳ] est enim ὀλιγογόνος; cf. Maximum, 108, 22 Ludw.: Maneth., I, 106 [Kroll ad Firm.]. ἢ ὑπὸ P. 21-22 οὗ γὰρ ἀσπέρμους P : ἀσπέρμους γὰρ V : ἀσπέρμους A. 23-27 cf. Firmic. Mat., III, 7, 7. 23 ὁ om. A. 24 αὐτὸν V : αὐτοῦ PA. 25 ἢ καταδίκης ἢ συνόχης AV : « custodias carceris, damnationes » Firm. 26 Leg. σωρευτάς? cf. p. 154, 5; sed Firmicus habet « aurifices ». καὶ om. P. μύστας corr.: κτίστας codd ; cf. Vett. Val., p. 405 Kroll. s. v. 27 ἐπιστήμονας suppl.: « calculo instructo » Firmic. 28-p. 152, 4 cf. Firmic. Mat., III. 13, 7. 28 τελεῖ AV : δειλοῖ P (pro δηλοῖ) : « faciet » Firm.

And Zeus being there according to sect makes great leaders, known to rulers, conducting public affairs, pious, entrusting themselves to the gods and guided by the gods, foreseeing future events. Some also hold positions in sacred places and are deemed worthy of discoveries; wherefore they will also pass old age well. Being in a subordinate position he makes them moderate, but in the times of advancement more fortunate and more distinguished.

And Ares being there at night makes military commanders, those who labor hard, wanderers in the wilderness, leaders of wild beasts, infantry, royal messengers. But by day he makes those prone to falls, sickly and those who undergo cutting by iron on account of disease, and those who are wronged by women and treated with ingratitude. But if also Saturn witnesses together with the Sun or is present with it or in square or opposition, he brings about great dangers, and furthermore madness and epilepsy, provided he is lord of the Lot of Fortune or of the Ascendant or of the Lot of the Daimon.

And he who is in the house of the Sun being there destroys the native along with his parents, or his livelihood ** according to the distinction of the stars witnessing him. But if Venus is there or in the advancement of the years, he makes them fortunate and friends of great men and charming, and in youth respectable in livelihood, but without want and passionate. But in a tropical or bicorporeal sign he brings about widowhood and injuries and quarrels on account of women. But in the fixed signs they will be well regarded and benefited by women, except when Venus in Aquarius is opposed by the Moon, for it makes them seedless and barren and ill-suited for marriage or pederasts.

There, Hermes being morning star makes participants in secret mysteries. But when Kronos or Ares behold him in their own configuration, they make men partakers of trials or imprisonment or condemnation. As evening star, he will make engravers of gold, or discoverers, or initiates into hidden things, or those skilled in numbers, or leaders of the wrestling school.

The Moon there, according to sect, renders the mother illustrious and increases the livelihood of the native. Contrary to sect, however, it makes mothers of low birth, yet prosperous

1-6 cf. Firmic. Mat., 111, 3, 6-7. 2 ἑαυτοῖς P. 3-4 προνοοῦντας suppl.; cf. Firmic. « futura praenoscunt ». 4 τάξεις AV : κατάρξεις P. ἱερεῖς P. ἰσχουσι Αν. 5 καλῶς P : καλόν AV. παραιρέτης PV : παραρέπει A. 7-13 cf. Firmic. Mat., III, 4, 9-11. 8 βασιλ' (sic) AV. Leg. apud Firm., p. 116, 22« cursores » pro « eversores »; cf. ibid., p. 106, 28. H τομή P. 11 ή ante διάμ. om. A. 12 οἰκοδεσποτήσῃ A' : οἰκοδεσπότης' A : οἰκοδεσποτίσει P. 14-15 cf. Firmic. Mat., III, 5, 17. 14 τικτόμενον AV : τικώντα μόνον P. 15 Lacunam sign. ; cf. Firmic. την om. P. 16-22 cf. Firmic. Mat., III, 6, 9. 16 El VP. 17 φύλλους P. ἀφροδήτους P. 19 χηρείας '' : χρείας AP : « viduitates » Firm. 21 Υδροχόψ] est enim ὀλιγογόνος; cf. Maximum, 105, 22 Ludw.: Maneth., I, 106 [Kroll ad Firm.). ἢ ὑπὸ P. 21-22 οὐ γὰρ ἀσπέρμους P : ἀσπέρμους γάρ V : ἀσπέρμους A. 23-27 cf. Firmic. Mal., III, 7, 7. 23 6 om. A. 94 αὐτὸν V : αὐτοῦ PA. 25 ή καταδίκης ἢ συνοχης AV: custodias carceris, damnationes» Firm. 26 Leg. σωρευτάς ? cf. p. 154, 5; sed Firmicus habet aurifices». και om. P. μύστας corr.: κτίστας codd ; cf. Vett. Val., p. 405 Kroll, s. v. 27 émiotήμovaς suppl.:«calculo instructo » Firmic. 28-p. 152,4 cf. Firmic. Mat., III. 13, 7. 28 tedeî AV: deiloî P (pro brjkoî) : « faciet » Firm.

ποιεῖ· καὶ ἐν δόσεσι καὶ λήψεσι γίνονται, ἐάνπερ ὁ Ἥλιος μὴ ωροσκοπῇ. εἰ δὲ Ἥλιος ωροσκοπεῖ, δόξης καὶ προεδρίας καὶ δυναστείας ἢ βασιλείας ἀξιοῦνται, τοῦ Κρόνου ἢ Ἄρεως ἡμέρας τε καὶ νυκτὸς τοῦ Ἡλίου ἤτοι τοῦ ὡροσκόπου ἀπόντος.

Τόπος πέμπτος.

Ὁ πέμπτος τόπος ἀπὸ ωροσκόπου καλεῖται Ἀγαθὴ Τύχη καὶ ἐπιπόρευσις. ἔστι δὲ τόπος Ἀφροδίτης· χαίρει γὰρ ἐκεῖ. ὅταν οὖν Ζεὺς ἢ Ἀφροδίτη ἐκεῖ τύχωσι οἰκοδεσποτοῦντες ἢ τοῦ κλήρου τῆς τύχης ἢ τοῦ ὡροσκόπου, ὁ γεννώμενος ἄρχει διὰ λαοῦ· μάλιστα δὲ ἡ Ἀφροδίτη ** ἰδιοπροσωποῦσα ἔξαυγος. ὁ γὰρ τοιοῦτος κυριεύσει χώρας καὶ ἐπαφρόδιτος ἔσται καὶ εὐσχήμων καὶ τιμὰς ἕξει πρὸς ὅλων, εἴπερ μὴ θεωρεῖται ὑπὸ κακοποιοῦ. ὁ δὲ Ζεὺς καὶ ἀγαθὸν σύμβουλον πρὸς τοῖς εἰρημένοις ποιεῖ. ὁ δὲ Ἄρης ἐκεῖ τύραννον, στρατηγόν. ὁ δὲ κύριος τοῦ ὡροσκόπου ἢ ὁ κύριος τῆς τύχης ἐκεῖ ἰδιοπροσωποῦντες ποιοῦσι κυρίους ζωῆς καὶ θανάτου. ὁ δὲ Κρόνος ἐκεῖ πολυκτήμονας, ἐγγείων ἄρχοντας, θεμελίων κτίστας ἢ χωρων ἢ πόλεων. ὁ δὲ Ἥλιος ἐκεῖ ἰδιοπροσωπῶν βασιλέων φίλους καὶ ἱερῶν θείων ἄρχοντας· ὁ δὲ Ἑρμῆς πολυπείρους καὶ γραμματεῖς ποιεῖ, προκόπτοντας διὰ λόγων καὶ πίστιν χρημάτων ἔχοντας, μάλιστα δὲ εἴ ἐστιν ἔξαυγος καὶ ἰδιοπροσωπεῖ μὴ ὁρώντος Ἄρεως ἢ Κρόνου. ἡ δὲ Σελήνη ἐκεῖ καλῶς κειμένη εὐτυχεῖς ποιεῖ, μάλιστα οἰκοδεσποτοῦσα τοῦ κλήρου τῆς τύχης ἢ τοῦ ὡροσκόπου καὶ ἰδιοπροσωποῦσα καὶ τοῖς ἀριθμοῖς προστιθεῖσα. ἀλλ' οἱ μὲν ἀγαθοὶ συμπαρόντες αὐτῇ τὰ ἀγαθὰ δώσουσιν, οἱ δὲ κακοποιοὶ θραύσουσιν.

Ἐὰν δὲ ὁ οἰκοδεσπότης τοῦ ιβ' ἐν τῷ ε' ἢ η' ᾖ, ἢ ὁ κύριος τοῦ ε' ἐν τῷ ιβ', ἔσται πατρυιὸς παίδων ἀλλοτρίων τροφεύς· ἐὰν δὲ ὁ κύριος τοῦ ε' ἢ ὁ κύριος τοῦ κλήρου των τέκνων ἐν τῷ η' ᾖ, ἀτέκνους ποιεῖ ἢ τέκνα θάπτοντας. ἐὰν δὲ ὁ κύριος τοῦ γαμοστόλου ἐν τῷ ε' ᾖ ἢ τοῦ κλήρου τοῦ γάμου, εὔγαμον ἄνδρα ποιεῖ καὶ χήραν λήψεται ἔχουσαν υἱόν.

1 μὴ ὁ ἥλιος V. 2 εἰ — ὡροσκόπει om. P. 3 τοῦ δὲ AP. 4 ἤτοι τοῦ ὡροσκόπου ἀπόντος P : ἤτοι ωροσκ(οποῦντος) ἢ ἀπόντος AV. 5 ss. **P**, f. 103 ; **A**, f. 11 ; **V**, f. 33. 5 πέμπτος τόπος **A** : om. P. 6 ὁ om. P. ἀπὸ ὡροσκ. om. AV. 7 γὰρ ex δὲ m. 1 corr. A. 7-23 = Vett. Val., II. p. 66, 9-28. 8 τύχ' A : τύχη PV. οἰκοδεσπότ' V. 9 τοῦ ὡροσκόπου] τὴν ὥραν λαχόντες Val. γενόμενος P. ἢ om. AV. 10 Lacunam signavi ; deest μέγιστα χαρίζεται (Val.) vel simile quid. 11 εὐκτήμων Val. ὅλων] ὄχλων ? cf. p. 153, 20 et Val., 66, 10. 12 ἀγαθὰ (vel -θῷ) σύμβολον P. 14 ὁ κύριος suppl. 15 κυριον P. 15-16 πολυκτήμονας ἐγγαίων καὶ τετραπόδων δεσπότας Val. 17 θείων delendum ? 18 πολυσπείρους A. 19 καὶ ante χρημ. add. P. ἔξαυστος V. ἰδιοπροσωπῶν P. μὴ] καὶ V. 21 οἰκοδεσποτοῦσα PV : εὐτυχοῦσα V. 22 τῶν ἀριθμῶν A. προστιθεῖσα V : προσθετικὰ P : προστίθεται A. 23 θραύσουσιν] οὐκ ἰσχύουσι βλάπτειν Valens. 24 ἢ η' ᾖ, ἢ corr. : ἢ η' ἢ P : ᾖ ἢ ᾖ καὶ V. 25 πατριὸς codd. 27 ἐὰν P : εἰ AV. γαμοστόλου, i. e. loci VII

it produces; and they engage in giving and receiving, provided the Sun is not on the ascendant. But if the Sun is on the ascendant, they are deemed worthy of glory, precedence, and power or kingship, when Saturn or Mars is absent by day and night from the Sun or from the ascendant.

The Fifth Type.

The fifth place from the ascendant is called Good Fortune and progression. It is the place of Aphrodite; for she rejoices there. When therefore Zeus or Aphrodite happen to be ruling there, or ruling the lot of fortune or the ascendant, the native rules over the people; especially Aphrodite** when in her own person and in full light. For such a person will hold dominion over a region and will be charming and well-mannered and will receive honors from all, provided he is not beheld by a malefic. Zeus in addition to the aforementioned also makes one a good counselor; Mars there makes a tyrant, a general. The lord of the ascendant or the lord of fortune, when in their own person there, make lords of life and death. Saturn there makes men of great possessions, rulers of lands, founders of estates or regions or cities. The Sun there, when in his own person, makes friends of kings and rulers of holy shrines; Hermes makes men of wide experience and scribes, advancing through eloquence and entrusted with the custody of funds, especially if he is in full light and in his own person while Mars or Saturn does not look on; the Moon well-placed there makes men fortunate, especially when ruling the lot of fortune or the ascendant and being in her own person and adding to the numbers — but the benefics present with her will bestow good things, while the malefics will shatter them.

But if the lord of the 12th house is in the 5th or 8th, or the lord of the ascendant is in the 12th, he will be a stepfather and nurturer of another's children; but if the lord of the 5th or the lord of the lot of children is in the 8th, it makes them childless or burying their children. But if the lord of the marriage-arranger is in the 5th, or the lord of the lot of marriage, it makes a man fortunate in marriage, and he will take a widow who has a son.

1 not the sun Y. " ascendant – horoscope omit. p. 3 but of AP. { that is, of the ascendant being absent P: that is, of the horoscope) or being absent A. 5 ss. P, Γ. 103. A, 1. 11, ν. 1. 33. The fifth place λ: om. P. 6 the om. P. from the ascendant omit. A. 7 for ex but m. 1 corr. A. 7-23 = Vett. Val, II. p. 66, 9-28. fortune A: fortune Γ. house-lord ν. Of the ascendant] those who obtained the hour Val. born m. not omit AV. 10 Lacuna signaled; missing greatest gifts (Val.) or something similar. 11 wealthy Val. of all] of crowds? cf. p. 153. 20 if Val., 66. 10. 12 good things (or -θώ) symbol P. 14 the lord suppl. 15 lord P. 15-16 possessors of much property, masters of land and four-footed animals Val. 17 divine to be deleted? 18 prolific in sowing A. 19 and before wealth add. F. exhausted ν own persons P. not and ν. 21 ruling PV: fortunate N. of the numbers A. adding Γ': additive μ': is added A. 23 they will break] they are not able to harm Valens. 24 or η or, or corr.: or η' the P: or the ῃ and ν. stepfather coll. 27 if μ': if Αν of place VII matrimo-

Εἰ δὲ Ἀναβιβάζων ἐκεῖ μετὰ Διός, Ἀφροδίτης, Ἑρμοῦ ἢ ἐπιθεωρούντων τὸν τόπον, εὔτεκνος ἔσται καὶ ὀνομαστὰ ἕξει τέκνα. ἐὰν δὲ Ἄρης ἢ Κρόνος τὸν τόπον ἴδωσι, τὰ πρῶτα τέκνα ἀπολέσει ἢ ἐν ἐνιαυτῷ βιοθανατήσει. ἐὰν δὲ Ἥλιος ἐκεῖ τύχῃ ἢ ἐπιθεωρήσῃ, τῶν μὲν κακῶν ἀπαλλαγήσεται, τέκνα δὲ αὐτοῦ σινωθήσεται. ἐὰν δὲ Καταβιβάζων ἐκεῖ ἢ μετὰ Κρόνου Ἄρεως Ἑρμοῦ, τὰ πρῶτα τέκνα ἀπολέσει καὶ ἀπὸ γυναικῶν εὐτυχήσει. ἐὰν δὲ μετὰ Διὸς Ἀφροδίτης ἢ ἐπιθεωρούντων, ὁ υἱὸς αὐτοῦ ξενιτεύσας οὐχ' ὑποστρέψει.

Κρόνος δέ ** ἐγγίσας βραδυτέρας τὰς βασιλείας καὶ τὰς ἡγεμονίας δίδωσιν. ἐάνπερ ὁ Ἥλιος ὡροσκοπῇ, ἐκδεχόμενος [δὲ] καὶ τὴν συναφὴν τῆς Σελήνης αὐξιφωτούσης, μετὰ ἀγαθοῦ τὰς ἀρχὰς δίδωσιν. ἐὰν δὲ μὴ ὡροσκοπῇ Ἥλιος, Κρόνος δέ ἐστιν ἐκεῖ, προβαινόντων τῶν χρόνων τὰ τέλεια κτωμένους ἀποτελεῖ. ἐπὶ δὲ νεότητος ἀνώμαλός ἐστι καὶ μειοῖ τὰ ὑπάρχοντα νεοῖς. νυκτὸς δὲ βραδυτέρους ταῖς ἐπιβολαῖς καὶ ἀργοτέρους ταῖς πράξεσι ποιεῖ. τινὰς δὲ καὶ ἐκπίπτοντας ἐκ τῶν περικτηθέντων.

Ζεὺς δὲ ἐκεῖ ἡμέρας καὶ νυκτὸς ἰσχυρός ἐστιν· γενήσονται γὰρ ἐπ' ἀγαθῷ τὸ κράτος ἔχοντες.

Ὁ δὲ Ἄρης νυκτὸς ἐκεῖ πολλῶν ἀγαθῶν ὑπάρξεις ποιήσει, ἐνδόξους τε <καὶ ὑπὸ ὄχλων τιμωμένους> καὶ γνωστοὺς ἄρχουσιν· ἐὰν δὲ ἐν ἰδίῳ οἴκῳ ἢ μοίρᾳ ἢ δεκανῷ συμπαρούσης Σελήνης, μεγάλους δυνάστας, φοβεροὺς ἐπὶ στρατοπέδου. τῆς δὲ Σελήνης ἀπούσης, ἐὰν ὁ τῆς Ἀφροδίτης παρῇ ἢ τρίγωνος αὐτοῦ ἢ ἑξάγωνος, εὐδαίμονας ποιεῖ καὶ προσεκτικοὺς ἐν ταῖς πράξεσι καὶ ἐπαφροδίτους. ἡμέρας δὲ ἐκεῖ ξενιτείας ποιεῖ βλαβερὰς καὶ ἐπικινδύνους· πλὴν Ζεὺς ἢ Ἀφροδίτη ἰδόντες ὠφελοῦσιν ἐν ξενιτείαις καὶ ταχεῖαι ἔσονται ὑπονοστήσεις.

Ἡλίου δὲ ὄντος ἐκεῖ μετριώτεροί εἰσιν πρὸς τὰς εὐδαιμονίας καὶ ἄτεκνοι ἢ δυστυχεῖς ἐπὶ τέκνοις.

1 Ζεὺς (signo astr.) ἐκεῖ μετὰ Ἀφροδ. AV. 1-2 ἢ ἐπιθεωρούντων corr. : ἢ (ἢ P) ἐπιθεωροῦντες codd. 2-3 εὔτεκνος — τὸν τόπον om. V. 2 ἄτεκνος A. 3 ἀπολοῦνται P. ἐν ἐνιαυτῷ corr : ἐν αὐτῷ codd.; cf. Ptolem., *Tetr.*, Περὶ ἀτρόφων (III, 2), p. 124, ed. 1553. 4 δὲ om. P. 5 τέκνα AV : τέκνον P. 7 εὐτυχήσει om. A et spatio relicto V. ἐπιθεωροῦντες (-ταις P) codd. : corr. 8 οὐχὶ προστρέψῃ sic P. 9-16 cf. Firmic Mat. III, 2, 10. Aliqua desunt de Saturni positione. 10 δὲ del. 11 τὰς ἀρχὰς scripsi : καὶ ἀρχὰς P : καὶ ἄρχοντας AV. δὲ om. AV. 13 ss. Ordo sententiarum turbatus; cf. Firmic., p. 100, 2 ss. 13 ἀνώμαλλως ἔσται P. 14 βραδυτέρας AV. 15 καὶ om. V. 15-16 περικτισθέντων P. 17-18 cf. Firmic. Mat., III, 3, 8. Multa de Iove desunt. 17 Ζεὺς PA : Ἄρης signo astr. V. ἐκεῖ om. AV. 19-26 cf. Firmic. III, 4, 12-14. 19 νυκτὸς] signum non noctis sed Veneris P. 20 καὶ et τιμωμένους suppl ; cf. Firm. « honores a populo decerni » et supra p. 152, 11 adn.; infra p. 168, 7. δὲ ἐν om. V. 23 αὐτοῦ om. AV. 26 ἐν ξενιτείαις AV : αἱ ξενιτεῖαι P. 27-28 cf. Firmic. Mat., III, 5. 18 (p. 133, 10). Multa de Sole desunt. 27 εἰσιν om. AV.

But if the Ascending Node is there with Zeus, Aphrodite, Hermes, or with them looking upon the place, he will have good children and will have renowned offspring. But if Ares or Kronos look upon the place, he will lose his first children, or they will die violently within a year. But if the Sun happens to be there or looks upon it, he will be freed from evils, but his children will be harmed. But if the Descending Node is there with Kronos, Ares, Hermes, he will lose his first children and will prosper through women. But if with Zeus, Aphrodite, or with them looking upon it, his son, having gone abroad, will not return.

Kronos, when approaching, gives kingdoms and leaderships more slowly. If the Sun is on the horoscope, receiving also the conjunction of the Moon while it is waxing, it gives rulerships with good fortune. But if the Sun is not on the horoscope and Kronos is there, as the years advance it brings to completion those who acquire perfect things, but in youth it is irregular and diminishes the possessions of the young, and by night makes them slower in their undertakings and more sluggish in their actions. And some it even causes to fall away from what they have acquired.

things acquired.

Zeus there is powerful by day and by night; for they will come to hold power for good.

Ares there by night will produce the beginnings of many good things, making men distinguished and honored by crowds, and known to rulers. But if he is in his own house or degree or decan with the Moon present, they become great potentates, formidable in the field of battle. But if the Moon is absent, and the lord of Aphrodite is present, or his trine or sextile, he makes them fortunate and attentive in their actions and charming. But by day there he produces foreign travels that are harmful and dangerous; yet Zeus or Aphrodite looking on are of benefit in foreign travels, and the returns will be swift.

When the Sun is there, they are more moderate in their fortunes and either childless or unfortunate with regard to children.

1 Zeus (astr. sign) there with Aphrod. A. V-2 or of those looking on corr. : as (or m) those looking on codl. 2-3 blessed with children - that place om. V. 2 childless A. 3 they will perish Γ'. in a year corr : in it codd. cf. Ptolem., Tetr., On the Stunted (III, 2), p. 124, el. 1553. 4 but om. P. 5 children AV : child P. 7 will be fortunate om. A and with space left Γ. those looking on (-tais P) codd. : corr. 8 not you will turn sic P. 9-16 cf. Firmic. Mat. III, 2, 10. Some things are missing about Saturn's position. 10 but del. 11 the offices I wrote : and offices P: and rulers AV. but om. A. 13 ss. Order of sentences disturbed; cf. Firmic., p. 100, 2 ss. 13 irregularly it will be P. 14 slower Av. 15 and om. V. 15-16 of those built around P. 17-18 cf. Firmic. Mat., III, 3, 8. Many things about Jupiter are missing. 17 Zeus PA: Ares astr. sign V. there om. AV. 19-26 cf. Firmic. III, 4, 12-14. 19 of night] sign not of night but of Venus P. 20 and if of those being honored suppl; cf. Firm, "honors are decreed by the people" and above p. 152, 11 note; below p. 148, T. but in om. V. 23 of him om. AV. 26 in foreign lands AV: the foreign lands 1. 27-28 cf. Firmic. Mat., III, 5. 18 (p. 133, 10). Many things about the Sun are missing. 27 they are om. AΓ.

Ἀφροδίτη δὲ ἐκεῖ ἀγωνιστὰς ἀγαθούς, πλουσίων ἄθλων νικητάς, δυναστικούς, ἐν πᾶσι τύχην ἔχοντας, τὰ μέλλοντα προθεσπίζοντας, γνωστοὺς ἄρχουσιν, ὑπὸ γυναικῶν σωματοποιουμένους ἢ ἀπὸ ἀφροσίων ἔργων προβιβαζομένους καὶ κατὰ πρόβασιν τῶν ἐτῶν κτωμένους.

Ἐπὶ δὲ τοῦ ε' ἑῷος τυχὼν ὁ Ἑρμῆς χρυσοῦ σωρευτὰς καὶ ἀγαθῶν 5 ἐφευρετὰς ἢ ἀλλοτρίων χρημάτων ἡγεμόνας ποιεῖ καὶ πολυχρονίους καὶ εὐτέκνους. ἑσπέριος δὲ οὐ τηρητὴς οὐδὲ φύλαξ ‹χρημάτων› γενήσεται, ἀλλὰ σκορπιστὴς τῶν ἐν ἀποκρύφῳ κειμένων. ποιεῖ δὲ πραγματικοὺς ἢ διδασκάλους ἢ γεωμέτρας ἢ ἀριθμητικῶν ἢ παλαιστρικῶν ἡγεμόνας. ἐκδεχόμενος δὲ καὶ τὴν συναφὴν αὐξιφωτούσης Σελήνης 10 λευκαῖς ἐπισπιλώσει τὸν γεννώμενον, ἢ πάθος ἕξει. μειουμένης δέ, ἀσχήμονα τὰ σίνη ποιεῖ ἢ καὶ τὰς φρένας βλάπτει.

Σελήνη δὲ ἐκεῖ νυκτὸς πολυχαριεστάτη γενήσεται. ποιεῖ γὰρ ἡγεμόνας, εὐδαίμονας, ἐπιδόξους, προέδρους, ἐκ γονέων ἀγαθὰ ἔχοντας, εἴπερ μὴ μαρτυρεῖται ὑπὸ Κρόνου ἢ Ἄρεως. ἡμέρας δὲ ξενιτείας ἀποτε- 15 λεῖ, γονέων ἀλλοτριώσεις ἢ ὀρφανίας, κατὰ δὲ πρόβασιν εὐδαιμονίσει.

Τόπος ἕκτος.

Ὁ δὲ ἕκτος τόπος καλεῖται φαῦλον ἀπόκλιμα καὶ πρόδυσις καὶ προκαταφορὰ καὶ μετακόσμιος [1] καὶ Κακὴ Τύχη. σημαίνει δὲ περὶ σίνους καὶ δούλων καὶ ἐχθρῶν καὶ τετραπόδων, ἔσθ' ὅτε δὲ καὶ περὶ πράξεως 20 διὰ τὸ εἶναι δεξιὸν τρίγωνον τοῦ μεσουρανήματος, ἀλλὰ καὶ τοῦ περὶ

1-4 cf. Firmic. Mat., III, 6, 10-11. 3 Leg. χρηματοποιουμένους? « patrimonia maxima conferantur » Firm. 4 τῶν AV : δὲ P. 5-12 cf. Firmic. Mat., III. 7, 8-10. Haec infra in undecimo loco repetuntur. 5 δὲ om. P. ἑσπέριος ἢ ἑῷος ἀνατολικὸς in loco XI. ἀγαθοῦ P. 6 ἢ ἡμιθέων τρόπων ἐπέχοντας supplendum ex loco XI, cf. Firmic. « qui divinis moribus esse videantur ». 7 τηρητὴς AV : τι ῥῆτον sic P. χρημάτων suppl. ex loco XI : « pecunias servare » Firm. 8 Post κειμένων] γενήσεται add. P. 8-9 γραμματικοὺς PV ; sed cf. loc. XI et Firmic. « negotiosos ». 9 διδασκαλικοὺς V. Post διδασκάλους] ἢ ἐπὶ λογιστηρίων θεωρουμένους in loco XI ; cf. Firmic., p. 158, 27. 10 καὶ om. AV. 11 Plura in loco XI servantur. λευκαῖς σπηλωσ' P, cf. locum XI : ἐπισπιλώσει V : post spatium ἐπισπηλωσ' A. γενόμενον P. 13 ss. plenius in loco XI servantur. 13-16 Desunt in Firmico folio avulso (189, 9). sed infra in loco XI repetuntur. 13 πολυχαριέστατος PV. cf. loc. XI. 14 ἀγαθῶν ἔχοντα P. 15 ὑπὲρ P. 16 πρόσβασιν codd.; cf. p. 151, 16; 153, 12 et loc. XI. εὐδαίμον(ας) V : εὐδαιμον(ίαν) A. 17 **P**, f. 104; **V**, f. 34; **A**, f. 11'. Ἕκτος τόπος A: τόπος ϛ' P. 18 ὁ δὲ om. P. ἕκτος P: ϛ' AV. ἀπόκλιμα om. V. 19 μετάκοσμιον P. περὶ σίνους AV : περισσίνης P. 20 πράξειν V. 21 δεξιὸν om. P τὸ μεσουράνημα AV.

[1] Μετακόσμιος dicitur, quia primus locus est hemisphaerii mortis, cf. *Revue de Philologie*, 1918, p. 74. Vide etiam infra ad locum IX, p. 163 n.

Venus there produces good competitors, victors of rich prizes, those of high station, fortunate in all things, who foretell the future, known to rulers, those who are advanced through women or promoted through licentious deeds and who acquire things through the progression of the years.

But in the 5th place, Hermes there at matutine position makes accumulators of gold and 5 discoverers of good things, or leaders over others' wealth, and long-lived and blessed with good children. But when vespertine, he will not be a keeper or guardian of wealth, but a squanderer of things stored in secret; he makes men of affairs, or teachers, or geometers, or leaders of arithmeticians or wrestlers. But when receiving also the conjunction of a waxing Moon, 10 he will mark the native with white spots, or he will have an affliction. When the Moon is waning, he makes the injuries unseemly or even harms the mind.

The Moon there by night will be most gracious. For it produces leaders, prosperous, distinguished, prominent men, those who receive good things from their parents, provided it is not witnessed by Saturn or Mars. By day it brings about 15 foreign travel, estrangement from parents or orphanhood, but through the progression of years it will bring prosperity.

The Sixth Place.

The sixth place is called the bad decline and setting and precipitous descent and the region beyond the world, and Bad Fortune; it signifies matters concerning injury, slaves, enemies, and four-footed animals, and sometimes also concerning action, 20 because it forms a right-hand trine to the Midheaven, as well as to the

1-4 cf. Firmic. Mat., III, 6, 10-11. * Read χρηματοποιουμένους? « patrimonia maxima conferantur » Firm. 4 τῶν AV : δέ P. 5-12 cf. Firmic. Mat., III. 7, 8-10. These are repeated below in the eleventh place. 5 δέ om. P. ἑσπέριος ἢ ἑῷος ἀνατολικός in loco XI. ἀγαθοῦ P. 6 ἢ ἡμιθέων τρόπων ἐπέχοντας to be supplied from place XI, cf. Firmic. « qui divinis moribus esse videantur ». 7 τηρητής AV : τι ῥῆτον sic P. χρημάτων suppl. from place XI: « pecunias servare » Firm. & Post κειμένων] γενήσεται add. P. 8-9 γραμματικούς PV; but cf. loc. XI and Firmic. « negotiosos ». 9 διδασκαλικούς Γ. Post διδασκάλους] ἡ ἐπὶ λογιστηρίων θεωρουμένους in loco XI: cf. Firmic., p. 158, 27. 10 καί om. V. 11 More preserved in place XI. λευκαῖς σπηλωσ' P, cf. place XI: ἐπισπιλώσει V: after space ἐπισπηλωσ' A. γενόμενον P. 13 ss. more fully preserved in place XI. 13-16 Absent in Firmicus on a torn folio (189, 9), but repeated below in place XI. 13 πολυχαριέστατος PV. cf. loc. XI. 14 ἀγαθῶν ἔχοντα P. 15 ὑπέρ P. 16 πρόσβασιν codd.; cf. p. 151, 16: 133, 12 and loc. XI. Εὐδαίμον(ας) V: εὐδαίμον(ίαν) A. 17 P. f. 104; Ψ, Γ. 34; Δ, τ. 11'. Sixth place A: place τ' P. 18 ὁ δέ om. P. ἕκτος P: T' AV. ἀπόκλιμα om. V.19 μετακόσμιον P. περὶ σίνους A': περισσίνης P. 20 πράξεων Γ'. 21 δεξιόν om.' τὸ μεσουράνημα A'.

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1 Called "Metakosmios" because it is the first place of the hemisphere of death; cf. Revue de Philologie, 1918, p. 74. See also below at the passage IX, p. 163 n.

ποδῶν τόπου καὶ τῶν παθῶν τῶν περὶ τοὺς πόδας. οἱ οὖν κακοποιοὶ ἐκεῖ ποιοῦσι πάθη ἢ σίνη περὶ τοὺς πόδας καὶ ἀποβολὰς χρημάτων.

Ἥλιος δὲ ἐκεῖ· καταδυναστευθήσεται παρ' ὑπερεχόντων καὶ ἐν ὑποταγῇ ἔσται, ὅθεν δοῦλον τὸν πατέρα ποιεῖ ἢ ἀγενῆ ἢ σεσινωμένον, πάντως δὲ ἀλλόφυλον, μάλιστα δὲ εἰ καὶ ὁ οἰκοδεσπότης τοῦ Ἡλίου ἐκεῖ εἴη ἢ ὁ κλῆρος τοῦ πατρὸς ἢ τὸ δωδεκατημόριον τοῦ Ἡλίου ἢ οἱ τριγωνοκράτορες τοῦ Ἡλίου. ταῦτα γὰρ τὰ σχήματα δεικνύουσιν ἀγενεῖς ἢ σεσινωμένους ἢ ἐκπτώτους τοὺς γονεῖς ἢ ξένους. τὰ δ' αὐτὰ νόει καὶ ἀπὸ τῆς Σελήνης περὶ τῆς μητρὸς καὶ <ἀπὸ> τοῦ οἰκοδεσπότου καὶ τοῦ δωδεκατημορίου. μάλιστα καὶ ἐὰν ἐν τῷ Καταβιβάζοντι τύχωσιν οἱ φωστῆρες, ὑβρισμένους τοὺς γονεῖς προλέγε· καὶ ἐὰν ὁ Κρόνος ἐπιπαρῇ τῷ τόπῳ, πλανήτην καὶ ζημιώδη ποιεῖ τὸν γεννώμενον καταλιπόντα τὰ ἑαυτοῦ μετὰ λύπης. Ζεὺς δὲ ἐκεῖ· ἐν δημοσίοις πράγμασι ζημιωθήσεται. Ἀφροδίτη δέ· διὰ γυναῖκα <ἢ> εἰς γυναῖκα ζημιωθήσεται καὶ κρίσεις ἕξει πρὸς τὸ γένος· μίγνυται δὲ δούλαις ἢ μισθίαις ἢ σεσινωμέναις· ἔσονται δὲ καὶ ἀναφρόδιτοι καὶ ἀχάρεις. Ἄρης δὲ ἐκεῖ σῖνος περὶ τοὺς πόδας ποιεῖ, κακίζει δὲ καὶ τὸν περὶ δούλων λόγον· καὶ ἐχθρῶν ἐπαναστάσεις καὶ ἐπὶ ξένης κινδύνους καὶ σῖνος δίδωσιν οὗ ἐστὶ τὸ ζῴδιον οἰκεῖον ἔνθα ὁ Ἄρης. ὁ δὲ Ἑρμῆς ἐκεῖ κακοβούλους, κλέπτας, ἀλλοτρίων ἐπιθυμητάς, κακολόγους, δυσεπιτεύκτους· καὶ κακὰς φήμας κτήσονται. Ἥλιος δὲ καὶ Σελήνη συνοδεύοντες ἐκεῖ μανικούς, ἐπιλήπτους, φρενοβλαβεῖς. Κρόνος δὲ ἐκεῖ ἐξ ὑγρῶν καὶ ψυγμῶν καὶ μελαίνης χολῆς ποιεῖ τὸ σῖνος ἢ πάθος, ἔσθ' ὅτε δὲ καὶ παρέσεις, ποδάγρας, χειράγρας, χειρῶν ἕλκη πρὸς τὴν τοῦ ζῳδίου φύσιν, μάλιστα νυκτός. ὁ δὲ Ἄρης ἐκεῖ ποιεῖ τομάς, καύσεις, θηριοδήκτους, βίας, πληγάς, λῃστῶν <ἐφόδους>, εἴπερ εἴη ἑῷος ἀνατολικός. εἰ δὲ ὕπαυγος, κρυπτὰ πάθη τῶν σπλάγχνων ἢ αἱμορροίας πρὸς τὸ ζῴδιον καὶ μᾶλλον ἡμέρας.

1 Post τοὺς πόδας] καὶ ἀποβολὰς χρημάτων add. P, cf. v. 2. 2 πάθος AV. 3 ss. cf. Vett. Val., II, 10, p. 65, 23 ss.; Paul. Alex., M, 3. 4 τὸν om. AV. ποιήσει V. 5 πάντως corr.: πάντα codd. καὶ εἰ V. τοῦ om. AV. 6 ἐκεῖ ἢ ἢ καὶ (καὶ om. V) AV. 7 σχήματα AV: κτήματα P. 8 ἢ ἀγενεῖς V. ξένης A, 9 ἀπὸ suppl. 9-10 τὸν οἰκοδεσπότην καὶ τὸ δωδεκατημόριον PA. 11 ἠμβρισμένους P. προσλεγ' A. 12 γενόμενον P. 12-13 καταλιπόντα AV: κατὰ λοιπὸν P. 14-20 cf. Vett. Val., p. 65, 26-66, 3 14 διὰ γυναῖκα A et Val.: διὰ γυναικῶν PV. ἢ suppl εἰς γυναῖκα om. V; cf. p. 141, 2. 15 γένος AV: γενόμενον P. μιγνύνται A. μισθίαις A: μοιχείας sic P: om. V. 16 ἀνεπαφρόδιτοι corr. Kroll ad Val. ἄχαρις codd. 17 ἐγχθρῶν P. 18 ξένοις κινδύνοις P. 18-19 Fort. κατὰ τὸ μέλος ὅ ἐστι τοῦ ζῳδίου οἰκεῖον, cf. Val., p. 66, 1. οἰκεῖον AV: οἰκίῳ P. 21 δὲ καὶ om. AV. 22 ψυχρῶν AV. 23 ποιεῖ τὸ scripsi: ποιεῖται codd. ἢ corr.: καὶ codd. 24 χειράγρας A: πυράγρας P: om. V. τοῦ om. P. 25 et 27 secundum signi naturam; cf. cap. ξα'. 25 An θηριοδηγμούς? 26 ἐφόδους suppl., cf. p. 129, 2 et cap. ξα' s. fine. εἰ δὲ om. V. 27 Post αἱμορροίας] ἢ AV: verbum deest?

of the place of the feet and of the afflictions concerning the feet. The malefics there cause afflictions or injuries to the feet and losses of money.

The Sun there: the native will be dominated by those in authority and will be in subjection, whence it makes the father a slave, or of low birth, or maimed, and in every case of foreign stock — especially if the house-lord of the Sun is also there, or the Lot of the Father, or the dodecatemory of the Sun, or the triplicity rulers of the Sun. For these configurations indicate parents who are of low birth, or maimed, or fallen from their station, or foreigners; and the same is to be understood from the Moon with respect to the mother, and from the house-lord and the dodecatemory. Especially if the luminaries happen to be at the Descending Node, declare the parents to be dishonored; and if Saturn is present in that place, it makes the native a wanderer and prone to loss, who abandons his own possessions with grief. Jupiter there: he will suffer loss in public affairs. Venus there: through a woman or on account of a woman he will suffer loss, and he will have lawsuits with his kin; he mingles with slave-women, or hired women, or maimed women; and such persons will be devoid of love and without charm. Mars there causes injury to the feet, and it also mars the matter concerning slaves; and it brings uprisings of enemies, and dangers in foreign lands, and injury in the sign that is the domicile of Mars.Mercury there makes the natives malicious, thieves, covetous of others' possessions, slanderers, hard to succeed with; and they will acquire an evil reputation. The Sun and Moon travelling together there make the natives mad, epileptic, and of disordered mind. Saturn there causes the injury or affliction from moist and cold conditions and from black bile, and sometimes also paralyses, gout, arthritis, and ulcers of the hands — according to the nature of the sign — especially by night. Mars there causes cuts, burns, bites from wild beasts, acts of violence, blows, and raids by bandits, provided he is a morning star in the east. But if he is under the rays, he causes hidden afflictions of the internal organs or hemorrhages, in accordance with the sign, and more so by day.

1 Post τοὺς πόδας] καὶ ἀποβολάς χρημάτων add. P, cf. v. 2. 2 πάθος An. 3 ss. cf. Vett. Val., II, 10, p. 65, 23 ss. Paul. Alex., M, 3. 4 τόν om. AV. ποιήσει cf. Vett. Val., II, 10, p. 65, 23 ss. Paul. Alex., M, 3. 4 τῶν om. AV. ποιήσει V. 5 πάντως corr. : πάντα codd. καὶ εἰ V. του om. A. 6 ἐκεῖ ᾗ ἢ καὶ καί om. V) AV. 7 σχήματα An : κτήματα P. 8 ἢ ἀγενεῖς V. Ξένης A, 9 ἀπό suppl. 9-10 τὸν οἰκοδεσπότην καὶ τὸ δωδεκατημόριον PA. 11 ἠμβρισμένους P. προσλεγ' A. 12 γενόμενον P. 12-13 καταλιπόντα AV : κατά λοιπόν P. 14-20 cf. Vett. Val., p. 65, 26-66, 3 14 διὰ γυναῖκα A et Val. : διά γυναικών PV. ή suppl. εἰς γυναῖκα om. V; cf. p. 141, 9. 15 γένος AV : γενόμενον P. μιγνύνται A. μισθίαις A : μοιχείας sic P: om. V. 16 ανεπαφρόδιτοι corr. Kroll ad Val. ἄχαρις codd. 17 ἐγχθρῶν P. 18 ξένοις κινδύνοις P. 18-19 Fort. κατὰ τὸ μέλος ὁ ἐστι τοῦ Ζῳδίου οἰκεῖον, cf. Val., p. 66, 1. οἰκεῖον An : οἰκίψ P. 21 de καὶ om. AV. 22 ψυχρών A. 23 ποιεῖ τό scripsi : ποιεῖται codd. ή corr. : καὶ codd. 24 χειράγρας A : πυράγρας P : om. V. τοῦ om. P. et 27 according to the nature of the sign; cf. ch. ia'. 27 An θηριοδηγούς ? 26 ἐφόδους suppl., cf. p. 129, 2 et ch. ξα' s. fine. ei dẽ om. V.27 Post αἱμορροίας] † AV: word missing?

Ζεὺς οἰκοδεσποτήσας τοῦ ϛ', βλαπτόμενος ὑπὸ Κρόνου ἢ Ἄρεως ἑστῶς ἐν τῷ ϛ' κακῶς ἢ τῷ ιβ' ποιεῖ ἠπατικοὺς καὶ ἀπὸ οἴνου βλάβας. Ἀφροδίτη δὲ οἰκοδεσποτοῦσα τοῦ ϛ' κακῶς κειμένη καὶ ὑπὸ Ἄρεως ἢ Κρόνου θεωρουμένη γυναικομανεῖς ποιήσει· ἐὰν δὲ ἐν ἀρσενικῷ ζῳδίῳ ᾖ, παιδεράστας, καὶ διὰ τοῦτο πολλὰ κακὰ πείσονται· πάθος δὲ ἕξουσι καὶ περὶ τὸν πνεύμονα. Ἑρμῆς δὲ οἰκοδεσποτήσας τοῦ ϛ' ὑπὸ Κρόνου ἢ Ἄρεως θεωρούμενος σινώσει τὰς ἀκοὰς ἢ τὴν λαλίαν ἢ τὸν λαιμόν. Ἥλιος Ἄρης Σελήνη κακοσχημάτιστοι κείμενοι ἐκεῖ τὴν ὅρασιν κακοῦσιν. ἡ δὲ Σελήνη καὶ σπληνικοὺς ποιεῖ. Σελήνη μεστὴ πρὸς Ἄρεα φερομένη χωλούς, κυλλούς. Ἥλιος· ἐκεῖ οἴκῳ Ἀφροδίτης κακώσει διὰ γυναῖκα.

Ὁ τοῦ δ' οἰκοδεσπότης ἐπιπαρὼν τῷ ϛ' ἢ ὁ τοῦ η' ἢ ὁ τοῦ θ' πλανήτας καὶ ἐπὶ ξένης θνήσκοντας. ὁ κύριος τοῦ ζ' ἐν τῷ ϛ' ἢ ὁ κλῆρος τοῦ γάμου ἢ ὁ κύριος τοῦ κλήρου τοῦ γάμου, μίγνυσι δούλαις, σεσινωμέναις, οἰκτραῖς. Κρόνος Ἄρης Ἀφροδίτη συμπαρόντες ἐκεῖ γαμετὰς φθείρουσι κακῶς. ὁ κύριος τοῦ γ' ἐν τῷ ϛ' ποιεῖ κάκωσιν ὑπὸ φίλων ἢ ἀδελφῶν ἢ σίνει τοὺς ἀδελφούς. τὸ δωδεκατημόριον τῆς Σελήνης ἐν τῷ ϛ' σινοῖ τὸ γεννώμενον καὶ τὴν μητέρα αὐτοῦ ἀγενῆ λέγει· το δ' αὐτὸ καὶ τὸ τοῦ Ἡλίου ποιεῖ ἐπὶ τοῦ πατρός.

Ἀναβιβάζων ἐν τῷ ϛ' μετὰ Ἄρεως καὶ Κρόνου ὢν ἢ ἐπιθεωρούμενος πρὸς αὐτῶν· κρημνισθήσεται ἐν ὕδατι ἢ ἐν φρέατι ἢ σινοῦται οστοῦν αὐτοῦ. Ζεὺς Ἥλιος Σελήνη ἐκεῖ, εἰ θεωρήσουσι Κρόνον ἢ Ἄρεα ἐκεῖ ὄντας, ἀπαλλάσσουσι τῶν κακῶν τούτων, πλὴν συντηρείτω ἑαυτὸν ἕως ἐτῶν κϛ' καὶ ἕως ἐτῶν λε', καὶ τότε ἔσται ἄφοβος. Καταβιβάζων ἐν τῷ ϛ'· κακοπαθήσει ἐν νεότητι. Ζεὺς δὲ καὶ Ἀφροδίτη ἐκεῖ· πάθος κρυπτὸν ἕξει. εἰ δὲ Κρόνος καὶ Ἄρης, ἀπαλλαγήσεται κακῶν, πλὴν σινοῦται αὐτῷ μέλος τοῦ σώματος.

Νυκτὸς δὲ Κρόνος ἐκεῖ ἔκλειψιν τῶν πατρικῶν ποιήσει, καὶ χάριν δούλων κινδύνους καὶ ἐπιβουλάς. τινὲς δὲ καὶ σινοῦνται. ἡμέρας δὲ μετριάζεται τὰ κακά. ἐὰν δὲ καὶ πρὸς τὴν Σελήνην τετράγωνος· ἡ > ἢ

1 ss. Similia in cap. ξα' traduntur. 1 οἰκοδεσποτήσει P. 2 κακῶς om. AV. ἠπατικοὺς corr. : ὑπατικοὺς P : ὑποτακτικοὺς AV. Leg. καὶ οἰνοβλαβεῖς sicut in cap. ξα'? 3 δὲ om. AV. κακῶς P : καλῶς AV. ἢ om AV. 5 ᾖ] εἴη P. παιδεράστας AV : εὐεράστας P. πίσσονται κακὰ sic P. πάθη AV. 7 ἢ om. AV. Cf. cap. ξα' : κωφοὺς ἢ ἀλάλους ἢ βράγχους κ. τ. λ. 9 ss. Similia in cap. ξα'. 9 ποιεῖ om. P. 10 Ante κυλλούς] τυφλοὺς expunct. P. 12 ἐπιπαρὼν τῷ (τοῦ P) ϛ' οἰκοδεσπότ(η) codd., corr. ὁ ante τοῦ θ' om. AV. 13 ξένοις P. 14 μίγνυσι AV : μὴ P ; cf. 157, 13. 18 αὐτοῦ om. P. 19 λέγει V : λέγ' A : λέγεται P. 20 καὶ P : om. AV. 21 τὸ ὀστοῦν AV : cf. p. 129, 5. 23 ὄντας V : ὄντα P : ὄντος A. ἑαυτὸν AV, ἑαυταῖς P. 25 κακοπαθῆ V. 27 αὐτῷ P. 28-p. 157, 3 cf Firmic. Mat., III, 2, 26 et supra p. 129, 18 ss. 28 δὲ AV : καὶ P. ἐκεῖ ἐκληττον τὸν πατρικὸν sic P : « patrimonium dissipat » Firm. 29 ἀποβολὰς codd. : corr. : cf. p. 129, 19; 157, 6. 30 ἢ suppl.

Zeus, being lord of the sixth house, harmed by Saturn or Mars, standing badly in the sixth or the twelfth house, produces liver ailments and harm from wine. Aphrodite, being lord of the sixth house, placed badly and beheld by Mars or Saturn, will produce those mad with lust for women; but if she is in a masculine sign, pederasts, and on account of this they will suffer many evils; and they will have an affliction also of the lung. Hermes, being lord of the sixth house, beheld by Saturn or Mars, will harm the hearing, or the speech, or the throat. The Sun, Mars, and Moon placed in evil configuration there harm the eyesight. The Moon also produces those with diseases of the spleen. The Moon, when full and moving toward Ares, produces the lame and the crippled. The Sun: there in the house of Aphrodite it will bring harm through a woman.

The lord of the fourth house being present with the sixth, or the lord of the eighth, or the lord of the ninth, produces wanderers and those who die in foreign lands. The lord of the seventh in the sixth house, or the lot of marriage, or the lord of the lot of marriage, causes union with slave women, maimed women, and wretched women. Saturn, Mars, and Aphrodite being present together there corrupt wives evilly. The lord of the third in the sixth house produces harm from friends or brothers, or it harms the brothers. The twelfth-part of the Moon in the sixth house harms the native and declares his mother to be of low birth; the same thing the twelfth-part of the Sun also does in the case of the father.

The Ascending Node in the 8th [house] with Ares and Kronos, or being observed by them: he will be cast down into water or into a well, or a bone of his will be injured. If Zeus, the Sun, and the Moon are there and will aspect Kronos or Ares when they are there, they release him from these evils; but let him take care of himself until the age of 26 and until the age of 35, and then he will be free from fear. The Descending Node in the 8th [house]: he will suffer hardship in youth. If Zeus and Aphrodite are there, he will have a hidden affliction. But if Kronos and Ares, he will be freed from evils, yet a limb of his body will be injured.

At night Kronos there will bring about the loss of the father's estate, and dangers and plots on account of slaves. Some also suffer bodily injury. By day the evils are moderated. But if also square to the Moon — or — or 30

1 ss. Similar things are set forth in chapter 61. 1 οἰκοδεσποτήσει P. 2 κακῶς om. An. ἠπατικούς corr. : ὑπατικούς P : ὑποτακτικούς An. Read καὶ οἰνοβλαβεῖς as in ch. 63. 3 de om. AV. κακῶς P : καλῶς AN. ἡ σω An. 5 ἡ] εἴη P. παι- 3 de om. AV. κακῶς P : καλῶς AN. ἡ σω An. 5 ἡ] εἴη P. παθη AV. 7 ἢ om. AV. δεράστας A΄ : εὐεράστας Γ. πίσσονται κακά sic P. 9 ss. Similar things in chapter 61. Cf. ch. 63: κωφοὺς ἢ ἐλάλους ἢ βράγχους κ. τ. λ. 12 ἐπιπαρών τῷ (τοῦ P) 6 ποιεῖ om. P. 10 before κυλλούς: τυφλούς deleted P. 13 ξένοις P. 14 μίγνυσι 8th [house] lord) codd., corr. ὁ before τοῦ θ' om. A. An: μή P; cf. 157, 13. 18 αὐτοῦ om. P. 19 λέγει A΄ : λέγ' A : λέγεται P. 20 καὶ P: om. AV. 21 τὸ ὀστοῦν AV: cf. p. 129, 5. 23 ὄντας A΄ : ὄντα P : ὄντος A. ἑαυτὸν A΄, ἑαυταῖς Γ΄. 2 κακοπαθῇ. Τι αὐτῷ P. 28–l. 157. 3 cf. Firmic. Mat. III, 2, 26 and above p. 129, 18 ss. 25 δὲ A΄ : καὶ P. ἐκεῖ ἐκληπτον τὸν πατρικῶν sic: "patrimonium dissipat" Firm. 2. ἀποβολάς codd. : corr.: cf. p. 129, 19; 157, 4. 30 8 suppl.

διαμέτρος, ἀστασίας καὶ φθίσεις ποιεῖ, εἰ μὴ ὁ Ζεὺς μαρτυρήσει ἢ τῇ Σελήνῃ ἢ τῷ Κρόνῳ καὶ ἐκ μέρους ὠφελήσει. ποιεῖ δὲ καὶ νοσηματώδεις.

Ζεὺς ἐν τῷ ♐' μάχας καὶ κρίσεις πρὸς ὑπερέχοντας ποιεῖ· καὶ κακὸς
5 γίνεται ὁ Ζεὺς ἀεὶ ἐν τῷ ♐' καὶ ιβ' μάλιστα νυκτός.

Ἄρης ἐν τῷ ♐' πάθη καὶ σίνη ποιεῖ καὶ κινδύνους καὶ ἐπιβουλὰς ἕνεκα δούλων ἢ κατακρίτων ἢ συνεχομένων μάλιστα ἡμέρας. ἐπίκεντρος δὲ Ἄρης ὢν καθόλου ἡμέρας ὀλέθριος γίνεται.

Ἐν δὲ τῷ ♐' <Ἥλιος> πατέρα κακοθάνατον ἢ κατάδικον ποιεῖ καὶ
10 σινοῖ καὶ τὰ ὑπάρχοντα φθείρει, ἐάνπερ μηδεὶς ἀστὴρ ᾖ ἐπὶ τοῦ ι', εἰ δ' εὑρεθῇ τις ἐν τῷ δεκάτῳ, ἀπὸ γονέων εὐδαίμονας ποιοῦσιν.

Ἀφροδίτη ἡμέρας καὶ νυκτὸς ἀγενεστέραις ἢ χήραις ἢ σεσινωμέναις μίγνυσι καὶ οὐκ εὐνοουμένους ὑπὸ γυναικῶν ποιεῖ, ἐάνπερ μηδεὶς ᾖ ἐν τῷ ι'. ἐὰν δὲ ᾖ γυναικὸς τὸ θεμάτιον, δυστοκίαι ἢ ἐμβρυοτομίαι ἔσονται.
15 ἐὰν δέ τις ἐπὶ τοῦ ι' ἀστὴρ ᾖ, μάλιστα νυκτὸς καὶ τῆς αἱρέσεως, ἐπαφροδίτους καὶ ἐπιχαρίτους ἀποτελεῖ καὶ εὐτυχεῖς διὰ γυναικῶν καὶ εὐεπιτεύκτους· ἀχρόνους δὲ καὶ ἐκβολίμους ποιεῖ προσκλίνασα τοῖς κέντροις τῶν κακοποιῶν τὰ κέντρα ἐχόντων καὶ Σελήνην διακρατούντων.

Ἑρμῆς δὲ ἐν τῷ ♐' ἡμέρας ἀπὸ λόγου ἢ ῥητορείας ἢ ἐμπορίας ἢ
20 παρὰ θεῶν τινὰς προσόδους καὶ τύχας ἔχοντας, μάλιστα δ' εἴπερ ἐν τῷ ι' τύχῃ τις ἀστήρ· νυκτὸς δὲ ἐπὶ τοῦ ♐' Ἑρμῆς ἕως τυχὼν ἑρμηνέας, ἁλιεῖς, ἱξευτάς, γλυφεῖς ποιεῖ, ἐάνπερ τις ᾖ ἐπὶ τοῦ ι' ἀστήρ· εἰ δὲ μηδείς, κακόφρονας ποιεῖ, ἀργούς, δυσεπιβόλους, τυφώδεις· ἑσπέριος δὲ συνετούς, νοήμονας, κριτικούς, ἐπὶ λογιστηρίων ἢ τραπεζῶν ἢ ἀπο-
25 θηκῶν ἢ γραμμάτων ἢ ἐμπορικῶν τασσομένους, ἀφ' ὧν καὶ εὐδαιμονοῦσιν. ἐὰν δὲ καὶ τὴν συναφὴν τῆς Σελήνης ἐπισχῇ, πόλεως γραμματεῖς ἢ καθηγητὰς βασιλέων ἢ διοικητὰς ποιεῖ, μάλιστα ἐάν τις ᾖ ἀστὴρ ἐν τῷ ι'.

<Σελήνη δὲ ἐν τῷ ♐'> ***.

1 ἢ om. V. 2 μέρου P. δὲ om. AV. 4-5 Plura habet Firmicus. III, 3, 22: cf. supra p. 130, 1 ss. 4 καὶ om. AV. 6-8 Cum Firmico, III, 4, 34 conspirant; cf. p. 130, 5 ss. 7 συνεχομένης P. 8 ὢν om. AV. καθολ' AV : καθ' ὅλης sic P. 9 Post ♐' signum Solis deest. Cf. Firmic. Mat., III. 5, 19 (p. 133, 27 ss.). 10 ἐπὶ] Leg. ἐν? sed cf. vv. 15, 22. 11 δεκάτῳ P : ι' AV. 12-18 cf. Firmic. Mat., III, 6, 12. 14 δὲ om. P 15 Ante νυκτὸς] signum erasum P. 16-17 ἐπιτεύκτους P. 17 ἐμβολίμους V. 19-28 cf. Firmic. Mat., III, 7, 11-13, 19 δὲ om. P. καὶ ἐμπορίας ἢ ῥητορείας V. 20 παρὰ θεῶν corr. : κατὰ θεὸν (θεῶν e corr. P) codd. : « ex deorum reditibus faciet fortunam » Firmicus. πρώσωδον sic P. 21 ἑρμηνείας A : « interpretes » Firmicus. 22 ἐάνπερ τις A : εἴπερ τις V : ᾖ πεμπτῆς sic P. τοῦ P : τῷ AV. 23 δυσεπιβωλικὸς P : δυσβούλους legit Firm. 28 ι' cum signo finis capituli A : ιβ' P. 29 De Luna in sexto loco nil traditur. Quae praebebat Firmicus, nunc desunt folio avulso, sed quae in Rhetorio desiderantur non ad sextum sed ad duodecimum locum pertinuisse videntur, sicut ea quae de Saturno, Iove, Marte supra dicuntur. cf. p. 131, 15.

diameter, produces instability and decline, unless Zeus bears witness either to the Moon or to Saturn and assists in part. It also produces those prone to illness.

Zeus in the twelfth produces battles and conflicts with those in authority; and Zeus is always malefic in the twelfth and especially the eleventh, particularly by night.

Mars in the twelfth produces afflictions and injuries and dangers and plots on account of slaves or condemned persons or those imprisoned, especially by day. And Mars when angular is altogether destructive by day.

The Sun in the twelfth makes the father die badly or be condemned, and causes harm and destroys one's possessions, provided no star is on the tenth; but if some star is found in the tenth, they make one prosperous through parents.

Venus by day and by night joins one with women of low birth or widows or disfigured women, and makes one ill-regarded by women, provided no star is in the tenth. But if the chart belongs to a woman, there will be difficult childbirths or embryotomies. If however some star is on the tenth, especially by night and of the sect, it renders one charming and graceful and fortunate through women and successful in undertakings; but it makes children short-lived and abortive when it inclines toward the angles of the malefics that hold the angles and dominate the Moon.

Hermes in the twelfth by day makes some people have revenues and fortunes from speech or rhetoric or commerce or from the gods, especially if some star happens to be in the tenth; but Hermes by night on the twelfth, when morning-rising, produces interpreters, fishermen, fowlers, engravers, provided some star is on the fifth; but if none, it makes people malicious, idle, inept at undertaking things, conceited; but when evening-setting, it produces those who are intelligent, perceptive, discerning, employed in counting-houses or banks or storehouses or in literary matters or commerce, from which they also prosper. And if it also intercepts the application of the Moon, it makes city secretaries or tutors of kings or administrators, especially if some star is in the tenth.

⟨The Moon in the sixth⟩ ***

1 ňom. V. 2 μέρου P. δὲ om. A. 4-5 Plura habet Firmicus. III, 3, 22: cf. supra p. 130, 1 ss. 4 καὶ om. AΓ. 6-8 Cum Firmico, III, 4, 34 conspirant; cf. p. 130, 5 ss. 7 συνεχομένης P. 8 ὧν om. A. καθολ AV : καθ' όλης sic P. 9 Post signum Solis deest. Cf. Firmic. Mat., III. 5, 19 (p. 133, 27 ss.). 10 ἐπὶ] 10 ἐπὶ] Leg. Ev? sed cf. vv. 15, 22. 11 dekárụ P : 1' AV. 12-18 cf. Firmic. Mat., III, 6, 12. 14 de om. P 15 Ante νυκτός] signum erasum P. 16-17 ἐπιτεύκτους P. 17 ἐμβολίμους V. 19-28 cf. Firmic. Mat., III, 7, 11-13. 19 δὲ om. P. καὶ ἐμπορίας ἢ ῥητορείας V. 20 παρὰ θεῶν corr. : κατά Θεόν (θεών e corr. f) codd. : « ex deorum reditibus faciet fortunam » Firmicus. πρώσωδον sic F. 21 ἑρμηνείας A : « interpretes » Firmicus. 22 ἐάνπερ τις A : εἴπερ τις V' : ἢ πεμπτης sic P. τοῦ P : τῷ AV. 23 δυσεπιβωλικός P : δυσβούλους legit Firm. 28 1' cum signo finis capituli A : ιβ' P. 29 De Luna in sexto loco nil traditur. Quae praebebat Firmicus, nunc desunt folio avulso, sed quae in Rhetorium desiderantur non ad sextum sed ad duodecimum locum pertinuisse videntur, sicut ea quae de Saturno, Iove, Marte supra dicuntur. cf. p. 131, 15.

Τόπος ἑβδομος.

Ὁ ἕβδομος τόπος καλεῖται κέντρον δυτικόν, σημαίνει δὲ τὸ γῆρας καὶ τὸν γάμον, ἔσθ' ὅτε δὲ καὶ τὸν περὶ κληρονομίας λόγον καὶ περὶ σίνους. μάλιστα δὲ σημαίνει τὸν περὶ τῶν δακτύλων λόγον ἢ τῆς κύστεως ἢ τῶν ποδῶν. ποιεῖ δὲ καὶ ξενιτείας. 5

Ὁ οὖν Ζεὺς παρὼν ἐκεῖ καλὸν τὸ γῆρας καὶ ἄμοχθον ποιεῖ καὶ εὑρήματα ἢ κληρονομίας ἐπὶ ξένης καὶ πράξεις, τὴν δὲ νεότητα μοχθηροτέραν, δυσγάμους δὲ μάλιστα ἐν τροπικῷ ζῳδίῳ καὶ δυστέκνους ἢ ἀτέκνους. εἰ δὲ Ἀφροδίτη ἐκεῖ τύχῃ, ἐπίχαριν καὶ ἐν τῷ γήρᾳ νεωτερίζοντα καὶ εὔγηρων καὶ πολύκοινον καὶ ἄστατον περὶ γάμου ποιεῖ. εἰ δὲ 10 Ἀφροδίτη δυτικὴ ἐκεῖ, δίχα τῆς τῶν κακοποιῶν θεωρίας, σώφρονας· καὶ ταπεινουμένη δὲ τὸ αὐτὸ ποιεῖ, τὴν δὲ νεότητα ἄστατον, καὶ δούλαις ἢ πόρναις μίγνυσι. Ἑρμῆς δὲ ἐν τῷ Ζ' πλουσίους, πεπαιδευμένους, φρονίμους, τὰς δὲ τούτων γυναῖκας περιέργους ἢ θηριοψύχους ἢ φιλοφαρμάκους. ὁ δὲ Κρόνος ἐκεῖ οὐ μόνον κακογάμους ἢ χήρας, ἀλλὰ 15 καὶ πάθη ποιεῖ περὶ τοὺς δακτύλους ἢ αἱμορροίας ἢ ῥεύματα περὶ τοὺς πόδας. πάντως δὲ σινοῖ τὸ σῶμα καὶ κακοτεκνίαν ποιεῖ μάλιστα παρ' αἵρεσιν· εἰ δὲ κατὰ αἵρεσιν ἐν ἰδίῳ οἴκῳ ἢ ὑψώματι, πολυχρονίους ποιεῖ καὶ περὶ τὸ γῆρας πλουσίους, τὴν δὲ νεότητα προλυπεῖ. Ἄρης δὲ ἐκεῖ ὢν δυσγαμίας <ποιεῖ καὶ μοιχαλίδι ζεύγνυσι. σινοῖ δὲ τοὺς 20 ὀφθαλμοὺς ἢ τοὺς δακτύλους ἢ τοὺς πόδας καὶ τρομώδεις ποιεῖ. πάντως δὲ τὰ γονικὰ διαφθείρει, μάλιστα δὲ παρ' αἵρεσιν καὶ ἀλλοτρίοις οἴκοις, καὶ τὸ γῆρας κακοῖ· εἰ δὲ κατὰ αἵρεσιν ἐν ἰδίῳ οἴκῳ ἢ ὑψώματι, τὸ κακὸν μέτριον γίνεται. Σελήνη δὲ ἐκεῖ φιλόξενον, ἐν δὲ θηλυκῷ ζῳδίῳ ὑπὸ Ἡλίου καὶ Ἀφροδίτης θεωρουμένη κατὰ συμπαρουσίαν 25 ἢ διάμετρον, πάντως μαλακοὺς καὶ πρὸς δύο ἀδελφὰς μίξεις. εἰ δὲ γυναικὸς εἴη τὸ θεμάτιον, Σελήνη ἐν ἀρσενικῷ ζῳδίῳ Ἡλίου καὶ

1 **P**, f. 105'; **A**, f 12'; **V**, f. 34'. τόπος ἕβδομος V : rasura ante τόπος A : τόπος ζ' (alia manu) P. 2 ὁ ζ' AV : εὔδομος P. 4 τῶν περὶ δακτύλων P. λόγον corr., cf. p. 148, 26 : τόπον AV : τόπων P. 6-7 εὑρέματα A. 7 ξένοις P. 9 ἐπίχαριν V : ἐπιχάρεις P : ἐπίχαρις A. γῆρα (sic) A : γήρει P : βίῳ V. νεωτερίζων A. Cf. Paul. Alex., M, 3 : νεωτερίζοντας ποιήσει. 10 πολύκινον P. γάμους V. ποιεῖ om. P. 11 ἐκεῖ PA : τύχῃ V. 14 θηραψύχους AV : χειριὸ ψύχους sic P : corr.; cf. Paul. Alex., *l. c.* : φρονίμους πλὴν πάθεσι ψυχικοῖς περιτρεπομένους. 15 φιλομάρκους AV. 16-17 cf. Vett. Val., p. 65, 12. 16 Post ῥευμ.]περὶ AV : παρὰ P. 17 σινῇ P. κακοτεκνία P; cf. p. 159, v. 2. 18 εἰ δὲ κατὰ αἵρεσιν om. V. 18-19 cf. Paul. Alex., M, 2, v. 18 ss. 19 πρὸς λυπῇ sic. P. 20 ποιεῖ suppl. μηχαλήδη P. σίνη P. 22 δὲ καὶ τὰ AV. παρ' αἵρ. καὶ ἀλλοτρ. om. AV. 23 κακοῖ sic AP : κακὸν V. οἴκῳ V : τόπῳ AP. 24 θηλυκοῖς P. 25 ζῳδίοις AV. Ante Ἀφροδίτη] Ἑρμῆς signis astr. P. συμπαρουσία P. 26 ἢ διάμετρον A : κατὰ διάμετρον P : om. V. 26 μίξει P : μίξιν AV; corr., cf. infra 159, 10. 27 ἐν om. P.

The Seventh Place.

The seventh place is called the western angle; it signifies old age and marriage, and sometimes also the matter concerning inheritance and bodily harm. It especially signifies the matter concerning the fingers, or the bladder, or the feet. It also produces periods of living abroad.

Zeus being present there makes old age fine and effortless, bringing discoveries or inheritances in foreign lands and activities, but makes youth more burdensome, and especially ill-suited for marriage in a tropical sign, and unfortunate with children or childless. But if Aphrodite happens to be there, she makes one charming and youthful in spirit even in old age, blessed with good old age, very sociable, and unstable in marriage. But if Aphrodite is western there, apart from the aspect of the malefics, she makes people temperate; and when in humiliation she does the same, but makes youth unstable, and brings unions with slave women or prostitutes. Hermes in the 7th makes people wealthy, educated, and prudent, but makes their wives meddlesome, or beast-souled, or fond of drugs. Saturn there makes not only bad marriages or widowhood, but also causes afflictions of the fingers, or hemorrhoids, or fluxes of the feet. He damages the body entirely and causes malicious craft, especially contrary to sect; but if according to sect in his own house or exaltation, he makes people long-lived and wealthy in old age, though he brings grief in youth. Mars being there causes bad marriages and joins one with an adulteress. He damages the eyes, or the fingers, or the feet, and causes trembling.He destroys ancestral property entirely, especially contrary to sect and in alien houses, and makes old age miserable; but if according to sect in his own house or exaltation, the evil becomes moderate. The Moon there makes one hospitable, but in a feminine sign, when observed by the Sun and Aphrodite by conjunction or opposition, it makes people entirely effeminate and brings unions with two sisters. But if it be the chart of a woman, with the Moon in a masculine sign observed by the Sun and

1 P, Γ. 105'; Δ, 1 12'; V, 1. 3. τόπος έβδομος V : rasura ante τόπος A : τόπος Z' (alia manu) P. 2 6 ζ' Αν : εύδομος P. 4 τῶν περὶ δακτύλων F. λόγον corr., rf. p. 145, 26 : τόπον Αν : τόπων P. 6-7 εύρέματα A. 7 ξένοις P. · ἐπίχαριν Γ : ἐπιχάρεις P : ἐπίχαρις A. γήρα (sic) A : γήρει P : βίῳ Γ'. νεωτερίζων A. Cf. Paul. Alex., M, : νεωτερίζοντας ποιήσει. 10 πολύκινον P. γάμους . ποιεῖ om. P. 11 ἐκεῖ PA : τύχη ν. 14 θηραψύχους A' : χειριό ψύχους sic P: corr. cf. Paul. Alex., l. c. : φρονίμους πλὴν πάθεσι ψυχικοῖς περιτρεπομένους. 15 φιλομάρ κους Αν. 16-17 cf. Vett. Val., p. 65, 12. 16 Post ρεύμ.] περί A' : παρά P. 17 σινῆ P. κακοτεχνία P; cf. p. 159, τ. 2. 18 εἰ δὲ κατὰ αἵρεσιν om. V. 18-19 cf. Paul. Alex.. M, 2, ν. 18 ss. 19 προς λυπή sic. P. 20 ποιεῖ suppl.μηχαλήδη F. σίνη P. 22 δέ καί τά Αν. παρ' αίρ. καὶ ἀλλοτρ. om. A.23 κακοῦ sic: AP: κακόν 1. οἴκῳ Γ: τόπῳ AP. 24 θηλυκοῖς P. 25 ζωδίοις A.Ante Ἀφροδίτη] Ἑρμῆς signis astr. P. συμπαρουσία P. 26 ἡ διάμετρον A : κατά διάμετρον P : om. V. 26 μίξει Γ : μίξιν Al; corr., et infra 159, 10. 27 ἐν om. F.

Ἀφροδίτης ὁρώντων ἐξ ἀρσενικῶν ζῳδίων, πάντως τριβάδας ποιεῖ. Ἥλιος δὲ ἐκεῖ κακογαμίαν καὶ δυστεκνίαν καὶ εὐπορίαν καὶ πλοῦτον.

Ὁ κύριος τοῦ ζ' ἐν τῷ ιβ' ἢ ὁ τοῦ ιβ' ἐν τῷ ζ' δυσγαμίαν ἢ δουλογαμίαν ποιεῖ. ὁ κύριος τοῦ ζ' θεωρούμενος ὑπὸ τοῦ κυρίου τοῦ η' χήρους ποιεῖ ἢ διαζευγνυμένους, ἀλλ' ἐν μὲν στερεῷ ἅπαξ, ἐν δὲ δισώμῳ δίς, ἐν δὲ τροπικῷ πολλάκις. ὁ κύριος τοῦ ζ' μεσουρανῶν, ὁ δὲ κύριος τοῦ ιβ' ἐν τῷ δ' ἢ δουλογάμους ἢ ἀγοραστὰς τῶν ἰδίων γυναικῶν. ὁ κύριος τοῦ ζ' ἐν τῷ θ' ξένην ἢ θεοσεβῆ γυναῖκα δίδωσιν. ὁ κύριος τοῦ ζ' ὕπαυγος ὢν ἢ ἐν τῷ δ' ἢ ὑπὸ κακοποιῶν βαλλόμενος πρὸς πόρνας ἢ δούλας τὰς μίξεις ποιεῖ.

Ὁ Ἀναβιβάζων ἐν τῷ ζ' μετὰ Κρόνου Ἀφροδίτης Ἑρμοῦ τὴν γυναῖκα τούτου δίγαμον ποιεῖ. εἰ δὲ Ἀφροδίτη καὶ Ἄρης ἐκεῖ τύχωσι ἢ ἐπιθεωρήσουσι, γραῦν γαμήσει πλουσίαν ἢ σεσινωμένην τὴν ὅρασιν. Ζεὺς Ἀφροδίτη Ἑρμῆς ἐκεῖ· εὐγενίδα γαμήσει καὶ ἀπὸ γυναικείας φιλίας εὐτυχήσει, γυναῖκα δὲ θάψει. Καταβιβάζων ἐκεῖ γυναῖκα προαναιρεῖ ἢ σινοῖ. Κρόνος Ἄρης ἐκεῖ ὄντες ἢ ὁρῶντες γυναῖκα δώσουσι πρακτικὴν ἢ εὐτελῆ ἢ χήραν. Ἀφροδίτη δὲ ἐκεῖ οὖσα ἢ ὁρῶσα νέαν γυναῖκα δίδωσι. Ζεὺς δὲ ἅμα αὐτῇ ἐκεῖ ὢν ἢ ἐπιθεωρῶν· εἰς γυναῖκας ἀκαταστατήσει. Ἥλιος Ἑρμῆς ἐκεῖ ὄντες ἢ ἐπιθεωροῦντες· ξένην γαμήσει γυναῖκα <ἢ> γλαυκήν.

Κρόνος ἡμέρας ἐκεῖ ὀψιτύχους, μακρογήρως, θησαυροφύλακας ποιεῖ. ἀλλ' ἢ ἕδρας ἢ κρυπτῶν τόπων σίνη ἔξουσι. νυκτὸς δὲ χείρων· ποιεῖ γὰρ ἐπινόσους, ῥευματιζομένους, πυρωτικοῖς πάθεσιν ἐνεχομένους.

Ζεὺς ἐκεῖ ἡμέρας μακροβίους, σπανοτέκνους ποιεῖ· πλουσίους περὶ τὰ ἔσχατα. νυκτὸς δὲ μετρίους τῷ βίῳ καὶ περὶ τὴν μέσην ἡλικίαν εὐτυχοῦντας.

Ἄρης ἡμέρας ἐκεῖ ἐπιμόχθους ποιεῖ, ἀνοσίους, βιαίους, φονεῖς, βασανιστάς, προδότας· τινὰς δὲ καὶ ὀλιγοχρονίους, μάλιστα ἐὰν τὴν Σελήνην κεκεντρωμένην βλέψῃ. καθόλου δὲ ὁ Ἄρης ἡμέρας ἢ νυκτὸς ἐκεῖ βιοθανάτους ποιεῖ· μάλιστα δὲ ἐν ἀλλοτρίοις τόποις <σινοῖ· γίνονται γὰρ> ἐν πόνοις καὶ τομαῖς ἢ πτώσεσι. νυκτὸς <δὲ> λύπας καὶ

1 ποιεῖ corr. : ποιοῦ A : ποιοῦσι PV. 2 εὐπορίας V. καὶ πλοῦτον AV : πλούτ(ου) P. 6 δὲ AV : τῷ P. 8 θ'] ἑνάτ(ῳ) P. 13 γραίαν P. πλουσίαν ἢ om. V. 14 εὐγενίδαν P. 18 αὐτῆς P : αὐτοῖς AV. Fort. aliquid deest. 19 ἀκαταστατοῖς sic P. 20 ἢ suppl. 21-23 cf. Firmic. Mat., III, 2, 14; Paul. Alex., M. 2, v. 17 ss. 21 Pro signo diei signum Solis PV. ὀξυτύχους P. μακρογήρους AV. 22 ἀλλ' ἢ om. V. Pro signo noctis] ὁ P. χειρῶν P. 23 πορρωτ(ι)κ(οῖς) P. Leg. ὑδρωπικοῖς? 24-26 cf. Firmic. Mat., III, 3, 15; Paul. Alex., M, 3, v. 1 ss. 24 σπανοτόκους P; sed σπανοτέκνους habet Paulus. περὶ AV : παρὰ P; cf. v. 25; p. 160, 23. 25 ἡλικίαν e corr. P. 27-p. 160, 5 cf. Firmic. Mat., III, 4, 17-20 (usque ad p. 120, 12). 27 φωνῆς P. 29 ἡ Σελήνη κεκεντρωμένη P. κεκρυπτομένην V. 30-31 σινοῖ· γίνονται γὰρ suppl.; cf. Firmic., p. 119, 24. 31 ἐμπόν(ους) δὲ P. πτύσεσι A. νυκτὸς om. P. δὲ suppl.

When Aphrodite is observed from masculine signs, it invariably produces tribades. The Sun in that place brings unhappy marriage, difficulty with children, and prosperity and wealth.

The lord of the 7th in the 12th, or the lord of the 12th in the 7th, produces an ill-fated marriage or a marriage with a slave. The lord of the 7th, when aspected by the lord of the 8th, produces widows or divorcees — but in a fixed sign once, in a bicorporeal sign twice, and in a cardinal sign many times. The lord of the 7th culminating, while the lord of the 12th is in the 4th, produces those who marry slaves or who purchase their own wives. The lord of the 7th in the 9th gives a foreign or pious wife. The lord of the 7th being under the rays, or in the 4th, or struck by malefics, produces unions with prostitutes or slave women.

The Ascending Node in the 7th together with Saturn, Venus, and Mercury makes the man's wife twice-married; but if Venus and Mars happen to be there or cast their aspect, he will marry a wealthy old woman or one with impaired vision. Jupiter, Venus, Mercury there: he will marry a noblewoman and will prosper through female friendship, but he will bury his wife. The Descending Node there destroys the wife beforehand or harms her. Saturn and Mars being there or looking on will give a capable or humble or widowed wife. Venus being there or looking on gives a young wife. Jupiter being there together with her or casting his aspect: he will be unstable in his relations with women. The Sun and Mercury being there or casting their aspect: he will marry a foreign wife / > gray-eyed.

Saturn by day in that place produces those who attain success late, who are long-lived, and who become guardians of treasures, but they will suffer afflictions of the seat or of hidden places. By night, however, it acts more harmfully, producing those who are sickly, subject to fluxes, and beset by feverish conditions.

Zeus there during the day makes people long-lived, with few children; wealthy toward the end of life. But by night, moderate in livelihood and fortunate around middle age.

Ares there during the day makes people laborious, impious, violent, murderers, torturers, traitors; and some also short-lived, especially if he aspects the Moon when it is at a pivot point. In general, Ares by day or by night there makes people die by violence; especially in foreign places he does harm; for they come to be in toils and cuttings or falls. By night, griefs and

1 who corr. : ποιοῦ A : ποιοῦσι V.12 euporias C. καὶπλουτον AV : plou-nt(ou) P. 6 δὲ A' ? τῷ R. 80'] ἐνατ(ψ) R. 13 graian R. plousian ἢ om. V.n14 eugenidan P. 18 αὐτῆς P: αὐτοῖς AV. Fort. aliquid deest.19 ἀκαταστατοῖς sicnP. 20 suppl. 21-23 cf. Firmic. Matt., III, 2, 14; Paul. Alex., M.2,v. 17 ff. 21 Pronsigno diei signum Solis PV. oxytychus P. long-lived AV. 22 else or om. V.nPro signo noctis] ó P. Chiron P. 23 porrot(i)k(oῖs) F. Leg. hydropikos n24-26 cf. Firmic. Matt., III, 3, 15; Paul. Alex., M, 3, n. 1 ss. 24 short interest P? sednspanokennos habet Paulus. about AV : but P? cf. v. 25? p. 160, 23. 25 age encorr. F. 27-p.160,5 cf. Firmic. Mat., III, 4, 17-20 (usque ad p. 120, 12). 27 voice n29 or Moon centered P. kecryptomeni N. 30-31 P. sinos kaisingar suppl. cf. Firmic., p. 119, 24. 31 ἐπονος) de R. ptysesï A. nyctos om.;
R. δὲ suppl.

ταραχὰς ποιεῖ ἐν πᾶσιν οἷα διαπράττεται· ἔτι δὲ καύσεις ἢ τομὰς σιδήρου ἢ κρυπτῶν πόνους ποιεῖ κατὰ τὸν ἐπιβάλλοντα αὐτῷ χρόνον. καὶ πράξεις δὲ παρέχει τὰς ἀπὸ σιδήρου ἢ πυρὸς ἢ στρατείας ἢ βίας τινὸς τῆς ἐπὶ βασάνοις ἢ ἐνοχαῖς ἢ καὶ ἀναιρέσεσι ἀνθρώπων γινομένης.

Ἥλιος δὲ ἐν τῷ ζ' πάθους καὶ σινῶν αἴτιος γίνεται κατὰ τὴν τοῦ συμπαρόντος ἢ μαρτυροῦντος ἀστέρος φύσιν.

Ἀφροδίτη δὲ ἐκεῖ ἡμέρας ἢ νυκτὸς ἐπὶ τῆς προβάσεως τῶν ἐτῶν, νεωτερίζοντας ποιεῖ καὶ βραδυγάμους καὶ εὐδιαβλήτους. ἐν μὲν τοῖς τροπικοῖς ἢ ἰχθυϊκοῖς ἢ λατρώδεσι ζῳδίοις, κακουμένη μάλιστα ὑπὸ Ἄρεως, ἀσελγεῖς ποιεῖ καὶ ἐμπαθεῖς. ἐπὶ δὲ γυναικός, ἐὰν ὑπὸ Κρόνου κακωθῇ, αἰσχρὰς ποιεῖ καὶ πόρνας, μάλιστα δὲ περὶ τὸν Αἰγόκερων.

Ἡμέρας δὲ ὁ Ἑρμῆς ἐκεῖ οὐκ ἀγαθὸς Ἀφροδίτης αὐτὸν μεσαζούσης. πάθεσι γὰρ κατακρίνει τοὺς γεννωμένους οὐκ ἀγνώστοις, οἷον ἀσελγεῖς, πορνοβόσκους καὶ τὰ τοιαῦτα· ἐναντιωθέντος δὲ Ἄρεως ἢ καθυπερτερήσαντος ὀλιγοχρονίους, φθισικούς, φυγάδας, καταδίκους ποιεῖ. νυκτὸς δὲ Ἑρμῆς ἐκεῖ γυναικῶν πλουσίων προϊσταμένους καὶ ἐξ ἀφροδισίων εὐτυχοῦντας καὶ ἀριθμῶν ἢ μουσικῆς ἢ γραμμάτων σκολιῶν εὑρετάς.

Σελήνη ἡμέρας ἐκεῖ ξενιτείας καὶ κινδύνους ἢ ἀπὸ ὑγρῶν τόπων ἢ ληστῶν ἢ ὑπὸ δούλων κακουμένους ἢ νοσηματώδεις, μάλιστα εἰ καὶ κακοποιῷ συνάπτει. τότε γὰρ ἀπαραίτητα τὰ κακὰ γίνεται. Σελήνη νυκτὸς τόπων μεταβολάς καὶ ξενιτείας ποιεῖ καὶ αὐξοβίους περὶ τὴν τοῦ χρόνου πρόβασιν.

1 οἷα A : οἷς V : ἢ P διαπράττονται AV : « dolores · et · aestus faciet ex omnibus actibus » Firm. καύσεις P. 2 κρυπτὸν P. αὐτῷ A : αὐτοῖς P : om. V. 3 δὲ om. P. παρέχει τὰς scripsi : παρέχων τὰς V : παρέχοντας A : παρέχωντ' P. ἢ (ante πυρὸς) P : καὶ AV. 4 ἀναιρέσει A : ἀναιρέσεις V : ἀναίρεσι P. 4-5 γινομένη P. 6-7 Multo plura habet Firmicus, III, 5, 20. 6 τὴν om. P. 8-12 cf. Firm., III, 6, 14-15 ; Paul. Alex., M. 3. v 4 8 βάσεως P. 9 νεωτερίζοντας ex Paulo corr. : cf. supra p. 158, 9 : νεωτέρους ζῶντας A : νεωτέρων ζώντας V : νεοτέροις (vel -ρους) ζῶντας P. ἐνδιαβλήτους V. 10 ἰχθυκοῖς P : ἰχνικοῖς AV : « squamosis » Firm. λαυπρώδεσι A. Cf. *Catal.*, I. p. 166, 24. κρατουμένη P. 12 αἰσχρὰς i. e. αἰσχροποιούς, cf. infra cap. ξ̄ : « mulieres inpure et inpudice cum mulieribus coibunt » Firm. 13-19 cf. Firm. Mat., III, 7, 14-15. 13 αὐτῶν P. μεσαζουσης vix sanum. 14 γινομένους AP. ἀγνώστοις AV : ἀγνῶσθεις sic P. An οὐκ ἀγωνιστοῖς? Sed multa hic desunt. cf. Firm., p. 160, 23. 15 ἐναντιωθέντα AV. δὲ om. P. 15-16 καθυπερτερήσαντα AV. 17 Ἑρμῆς om. AV. προϊσταμένους] « procuratores » Firm 18 πραγμάτων V ; sed cf. Firmic. « notarum aut difficilium litterarum » et Lexx. s. v. σκολιογραφέω. 20 ss. Deest in Firmico (p. 189, 8). 20 Pro signo diei signum Solis AV. 21 κακομένους P. 22 γίνονται A 23 τόπῳ A. περὶ AV : παρὰ P. 24 πρόσβασιν A.

causes disturbances in all things such as it brings about; furthermore, it causes burnings or cuttings by iron or hidden sufferings during the period assigned to it. It also brings about actions arising from iron or fire or military service or some form of violence occurring in connection with tortures or accusations or even the killing of men.

The Sun in the 7th becomes the cause of suffering and harm according to the nature of the star present with it or bearing witness to it.

Aphrodite there, by day or by night, in the progression of the years, makes people rebellious, slow to marry, and easily slandered. In the tropical, piscine, or servile signs, afflicted especially by Mars, she makes them licentious and passionate. In the case of a woman, if she is afflicted by Saturn, she makes them shameful and promiscuous, especially around Capricorn.

By day, Mercury there is not good when Aphrodite is in the midst of him. For he condemns those born to sufferings that are not unknown, such as licentiousness, prostitution, and the like; but when Mars opposes or overcomes him, he makes them short-lived, consumptive, fugitives, and condemned. By night, Mercury there makes men who oversee wealthy women and who prosper through amorous affairs, and discoverers of numbers or music or obscure writings.

The Moon by day there makes people subject to foreign travel and dangers, whether from watery places or from bandits, or harmed by slaves, or sickly — especially if it also makes contact with a malefic, for then the evils become inescapable. The Moon by night brings about changes of place and foreign travel and causes growth of livelihood around the progression of time.

1 oia A : ois N : or Pnnibus aclibus Firm. διαπράττονται AV : « dolores et aestus faciet ex omkaύση 1. 2 κρυπτόν P. αὐτῷ λ : αὐτοῖς P : om. V. 3 is man. p. παρέχει τάς scripsi : παρέχων τάς Γ' : παρέχοντας A : παρέχωντ' P. ή (ante πυρός, P : καί A. 4 ἀναιρέσει A : ἀναιρέσεις Γ : αναίρεσι !. 4-5 γινομένη P. 6-7 Firmicus has much more. III, 5, 10. 6' την om. Γ'. 11-12 cf. Firm., III, 6. 14-15: Paul. Alex., M. 3. v. 4 3 βάσεως P. 9 νεωτερίζοντας corrected from Paul.: cf. supra p. 158, 9: νεωτέρους ζώντας A : νεωτέρων ζώντας " : νεοτέροις (vel -ρους, ζώντας β'. ἐνδιαβλήτους Γ. 10 ἰχθυκοῖς " : ἰχνικοῖς A' : « squamosis » Firm. λαμπρώδεσι A. 1:1. Catal., 1. p. 165. 24. κρατουμένη Γ. 19 αἰσχράς i.e. αἰσχροποιούς, cf. infra cap. ET ' : « mulieres inpure et inpudice cum mulierihus coibunt » Firm. 13-19 cf. Firm. Mat., III, 7, 14-15. 13 αὐτον Γ'. μεσαίου σης hardly sound. 14 γινομένους AP. ἀγνώστοις A' : ἀγνωσθεις sic P. Perhaps οὐκ ἀγωνιστοῖς? but nothing is missing here. cf. Firm. p. 160. 23. 15 ἐναντιωθέντα A. δε om. P. 15-16 καθυπερτερήσαντα Av. 17 Ἑρμῆς om. A. προϊσταμένους με « procuratores » Firm. 18 πραγμάτων ; but cf. Firmic. « notarum aut diffici lium litterarum » and Lexx. s. v. σκολιογραφέω. 20 ss. Missing in Firmicus (p. 189. 1). 20 In place of the sign of the day, the sign of the Sun A V. 21 κακομένους P. * γίνονται 23 τόπῳ λ. περί A' : παρά Γ'. 24 πρόσβασιν A.

Τόπος ὄγδοος.

Ὁ ὄγδοος τόπος καλεῖται ἀργὸς καὶ ἐπικαταφορὰ τοῦ ὡροσκόπου καὶ ἐπικατάδυσις καὶ ἀμαύρωσις. ἔστι δὲ τὸ ζῴδιον ἀποστρόφον τοῦ ὡροσκόπου· διὰ τοῦτο καὶ τὸν περὶ θανάτου λόγον σημαίνει τὸν ἀπόστροφον τῆς ζωῆς.

Ἐὰν οὖν ἐκεῖ τύχῃ καὶ ὁ κλῆρος τῆς τύχης καὶ ὁ κύριος αὐτοῦ καὶ ὁ κύριος τοῦ ὡροσκόπου, δυσπραγίας καὶ ἀνωμαλίας ποιεῖ. ἐὰν δὲ καὶ κακοποιοὶ ὦσιν οὗτοι, χεῖρον τὸ κακόν· ἀτυχεῖς γὰρ ποιεῖ. εἰ δὲ καὶ ὕπαυγοι, ὀλιγοχρονίους. Ἑρμῆς κύριος ὢν τοῦ δαίμονος, ἐπιπαρὼν τῷ η' ἀνοήτους καὶ ἀγραμμάτους καὶ νωχελεῖς. Ἑρμῆς κύριος ὢν τοῦ η' ἢ τοῦ ιβ' ἢ τοῦ ϟ' παρὼν τῷ η' ὕπαυγος μετὰ Κρόνου καὶ Ἄρεως κωφοὺς καὶ ἀλάλους. Σελήνη νυκτὸς ἐκεῖ τοῖς ἀριθμοῖς καὶ τῷ φωτὶ προστιθεῖσα, μάλιστα Διὸς <ὄντος> ἐν τῷ ια', ἀπὸ νεκρικῶν πραγμάτων καὶ κληρονομιῶν ὠφελήσει. ὁ δεσπότης τοῦ δ' ἐν τῷ η' ἐπὶ ξένης ἀναιρεῖ. τὰ δ' αὐτὰ ποιεῖ καὶ ὁ κύριος τοῦ η' ἀποκλίνας. Ἀφροδίτη ἐν τῷ η' κακοβίους καὶ αἰσχροὺς ποιεῖ. ὁ κύριος τοῦ η' ἐν τῷ ι' ἢ ια' ἢ ε' ἀπὸ νεκρικῶν πραγμάτων πλουτίζει, μάλιστα οἴκῳ ἢ ὑψώματι ἰδίῳ καὶ ἔξαυγος καὶ προσθετικὸς τοῖς ἀριθμοῖς. εἰ δὲ ὕπαυγος, ποιεῖ μὲν τὴν κληρονομίαν, ἀλλ' εὐθέως σκορπίζει. ὁ κύριος τοῦ γ' ἐν τῷ η' ἀδελφοὺς προαναιρεῖ. ὁ κύριος τοῦ ε' ἐκεῖ ὢν ἀτεκνίαν ποιεῖ· ὁ κύριος τοῦ ιβ' ἢ τοῦ ϟ' ἐκεῖ ὢν ἐχθρῶν καὶ δούλων θανάτους.

Ὁ Ἄρης ἐκεῖ σινοῖ τὴν ὄψιν, μάλιστα εἰ ὁ Ἥλιος ὡροσκοπεῖ ἢ ἡ Σελήνη. Κρόνος Ἄρης ἐκεῖ ἄνευ Διὸς Ἀφροδίτης ἐκπτώτους ποιοῦσι. Ζεὺς ἐκεῖ ἐν ἰδίῳ οἴκῳ ἢ ὑψώματι προσθετικὸς τοῖς ἀριθμοῖς ἀπὸ νεκρικῶν πραγμάτων ὠφελεῖ καὶ μάλιστα ἐκτὸς Κρόνου καὶ Ἄρεως. Ἑρμῆς καὶ Ἄρης ἐκεῖ πλαστογράφους.

1 **P**, f. 107; **A**, f. 13ᵛ; **V**, f. 35ᵛ. Τόπος ὄγδοος V : τόπος η' P : rasura ante τόπος A. 2 ὁ om. P. ὄγδοος] sic P : η' m. 2 in rasura A. ἀργὸς (γὸς in ras.) A. 3-4 ἐπικατάδυσις — ὡροσκόπου om. V. 3 ἀμαυρώσεις A. τὸ om. A. 6 καὶ (ante ὁ κλῆρος) om. AV. τῆς om. V. καὶ ὁ κύριος αὐτοῦ om. V 7 ἐὰν V : εἰ AP. 9 ss cf. Vett, Val., II, 8, p. 64, 12 ss. 9 κυρ(ίου) ὄντος AV. 10 η' m. 2 in ras. A. 10-11 ἀνοήτους — παρὼν τῷ η' om. AV. 11-12 cf. Vett. Val., p. 64, 17-18. 12-13 cf. Paul. Alex., M, 4, v. 8-12; Firm. Mat., II, 19, 9 (p. 63, 24 ss.); Vett. Val., p. 64, 17. 12 ἐκεῖ om. V. 13 προστιθεῖσα V et Paulus: προστεθοικοὶ (= προσθετική) P : προστίθεται A. 14 ὀφέληται P. δ' evanidum P. η' AP : κ' V. ξένοις P. 15 αὐτὰ δὲ AV. η' A : κ' V : dubium in P. 16 ι A : ιω V : δ' P. 17-19 ἀπὸ νεκρικῶν — ἐν τῷ η' om. P. 18 προσθετικὴ A : προσθετικ' ut vid. V. καὶ τοῖς V. Fuitne < τῷ φωτὶ > καὶ τ. ἀ.? cf. v 12. 20 ἀτεκνίας V. 22 ἢ ἡ V : ἢ AP. 23 ποιεῖ P. 24-25 cf. Paul. Alex, M, 4, v. 4 ss. 24 προσθετικὸς scripsi : προσθεταὶ A : προθέτει P : πρ cum ligatura V. 25 ὀφεληθὴ sic P. ἐκτὸς AP : ἐκ τοῦ V. Ἄρεως AV : Διὸς P (sign. astr.).

The Eighth Place.

The eighth place is called idle, and a decline of the ascendant, and a setting, and a dimming. It is the sign averse to the ascendant; for this reason it also signifies the account of death, which is averse to life.

If therefore the Lot of Fortune and its lord and the lord of the ascendant happen to be there, it produces misfortune and irregularity. And if these are also malefics, the evil is worse; for it makes men unfortunate. And if they are also under the rays, short-lived. Hermes, being lord of the daimon and present at the 8th, makes men foolish, illiterate, and sluggish. Hermes, being lord of the 8th or the 12th or the 3rd, being present at the 8th under the rays together with Kronos and Ares, makes men deaf and mute. The Moon at night there increasing in number and in light, especially with Zeus being in the 11th, will bring benefit from funerary matters and inheritances. The lord of the 4th in the 8th kills in a foreign land. The same effect is also produced by the lord of the 8th declining. Aphrodite in the 8th makes men of wretched life and shameful. The lord of the 8th in the 1st or 11th or 5th enriches from funerary matters, especially in its own house or exaltation and being visible and increasing in number. But if it is under the rays, it does bring the inheritance, but immediately scatters it. The lord of the 3rd in the 8th destroys brothers beforehand. The lord of the 5th being there produces childlessness. The lord of the 12th or the 1st being there brings deaths of enemies and slaves.

Ares there harms the sight, especially if the Sun is on the horoscope or the Moon. Saturn and Ares there, without Zeus and Aphrodite, cause downfalls. Zeus there in his own house or exaltation adds to the numbers and benefits from funerary matters, especially outside of Saturn and Ares. Hermes and Ares there make forgers.

1 P, f. 107; A, f. 13: V, f. 35%. Eighth place V : place η' P: erasure before place A. 2 6 om. Γ. eighth] sic P : η' m. 2 in erasure A. ἀργός (γός in ras.) A. 3-4 epicatadysis - horoscope om. V. 3 αμαυρώσεις A. το om. A. 6 καὶ (before the lot) om. A. τῆς om. V. καὶ ὁ κύριος αὐτοῦ om. V 7 ἐὰν V : εἰ AP. 9 ss cf. Vett. Val., II, 8, p. 64, 12 ss. 9 κυρίου) ὄντος AV. 10 η' m. 2 in ras. A. 10-11 foolish...present at η' om. A. 11-12 cf. Vett. Val., p. 64, 17-18. present at η' om. A. 11-12 cf. Vett. Val., p. 64, 17-18. 12-13 cf. Paul. Alex., M. 4, v. 8-12; Firm. Mat., II, 19, 9 (p. 63, 21 ss.); Vett. Val., p. 64, 17. 12 ἐκεῖ om. V. 13 προστιθεῖσα V and Paulus: προστεθοικοί (= -προσθετική) P: προστίθεται A. 14 ὀφέληται P. δ' evanidum P. η' AP : κ' V. ξένοις P. 15 αὐτὰ δὲ ΑΓ. η' A : κ/ V : dubium in P. 16 1 A :ων: δ' P. 17-19 from funerary matters...in η' om. P. 18 προσθετική A: προσθετικ' ut vid. V. καὶ τοῖς in η' om. P. 18 προσθετική A: προσθετικ' ut vid. V. καὶ τοῖς V. Was it <ἡ πρώτη> καὶ τ. δ.? cf. v 12. 20 ατεκνίας V. 22 ή ή V : ή AP. 23 ποιεῖ P. 24-25 cf. Paul. Alex., M, 4, v. 4-33. 24 προσθετικός scripsi : προσθεταί A : προθέτει : πρ cum ligatura V. 25 ὀφεληθή sic P. ἐκτός AP : ἐκ τοῦ V.Ares AV : Zeus P (astr. sign).

Κρόνος[1] δεσπότης τοῦ η' ὁρων αὐτὸν ἐξ ὕδατος ἀναιρεῖ ἢ ἐπὶ ξένης μάλιστα ἐν ὑγρῷ ζῳδίῳ ἢ ἀλλοτρίῳ κεκακωμένος· εἰ δὲ ἐν χερσαίῳ ὁ Κρόνος, ἐν ὄρεσιν ἀναιρεῖ. ἁπλῶς δὲ ἑκάστου ζῳδίου τοῦ η' ζήτει τὸν οἰκοδεσπότην ἐν ποίῳ ἐστὶ ζῳδίῳ· τοιοῦτος γὰρ γίνεται καὶ ὁ θάνατος. Ἥλιος δεσπότης τοῦ η' ἐν ἀλλοτρίῳ ζῳδίῳ κεκακώμενος, ἐὰν καὶ αὐτὸς ὁ η' κακωθῇ τόπος, ἀπὸ ὕψους ἀναιρεῖ πρὸς τὴν φύσιν τοῦ ζῳδίου. Ἄρης κύριος τοῦ η' κακωθέντος τοῦ τόπου βιοθανάτους ποιεῖ, ἔσθ' ὅτε δὲ καὶ κυνηγούς. μαρτυρούμενος δὲ ὑπὸ Ἡλίου ὁ Ἄρης ἀπὸ βασιλέων ἢ ὄχλων τὴν βιοθανασίαν ποιεῖ. Ἀφροδίτη δεσπότης τοῦ η' κεκακωμένη καὶ τοῦ η' κακωθέντος ἀπὸ οἴνου πολλοῦ ἢ φαρμακείας γυναικῶν τὴν βιοθανασίαν ποιεῖ. Ἑρμῆς δὲ οἰκοδεσπότης τοῦ η' κεκακωμένος καὶ αὐτὸς καὶ ὁ η' ἀπὸ δούλων ἢ διὰ γραμμάτων τὸν θάνατον ποιεῖ. Ζεὺς οἰκοδεσπότης τοῦ η' κεκακωμένος σὺν τῷ τόπῳ ἀπὸ βασιλέων ἢ μεγιστάνων ποιεῖ τὸν θάνατον, καὶ εἰ μὲν <ἐν> ἰδίοις οἴκοις ἢ τριγώνῳ ἢ ὑψώματι ἐν τῇ ἰδίᾳ χώρᾳ, εἰ δὲ ἐν ἀλλοτρίοις, ἐπὶ ξένης. εἰ δὲ ὁ Ἀναβιβάζων τύχῃ ἐν τῷ η' μετὰ Ἡλίου Ἄρεως Ἑρμοῦ Κρόνου ἢ ἐπιθεωροῦσι τὸν τόπον, κακοθανασίαν ποιεῖ ἢ ὀλιγοχρονιότητα. εἰ δὲ Ζεὺς καὶ Ἀφροδίτη ἐν τῷ η' μόνοι, εὐθανασίαν καὶ εὐτυχίαν μεγάλην. εἰ δὲ ὁ Καταβιβάζων τύχῃ ἐν τῷ η' καὶ Ζεύς, Κρόνος, Ἀφροδίτη καὶ Ἄρης ἐκεῖ, βιαιοθανάτους ποιοῦσι.

Ὁ δὲ Κρόνος ἡμέρας ἐκεῖ προβαινόντων τῶν χρόνων κτωμένους ἀποτελεῖ, ὥστε καὶ ἑτέροις ἐπαρκεῖν· τινὰς δὲ ἐκ θανάτου κτωμένους. νυκτὸς δὲ ἐκεῖ ὢν ἐκπτώτους, φθινώδεις, κακοθανάτους ποιεῖ.

Ζεὺς δὲ ἡμέρας καὶ νυκτὸς ἐκεῖ προβαινόντων τῶν χρόνων περίκτησιν ἀποτελεῖ καὶ κληρονομίαν.

1 cf. Paul. Alex., M. 4, v. 24. ξένοις cod. 1-3 ἢ ἐπὶ ξένης — ἀναιρεῖ om. AV. 2 κεκακωμένος scripsi : καὶ κακομένους cod. 4 ζωδίω ἐστὶ V. τοιοῦτος γὰρ V : καὶ τοιοῦτος P : τοιοῦτος A. καὶ om. AP. 5-7 ἐν ἀλλοτρίῳ ζῳδίῳ — κύριος τοῦ η' om. P. 5 κακώμενος A : κεκακομένος V. 7 βιοθανάτους AP : βιογράφους V. 7-9 ἔσθ' ὅτε καὶ — βιοθανασίαν ποιεῖ om. V. 9 ὄχλου A. κεκακωμένους A. 11-12 Ἑρμῆς οἰκοδεσπότης — θάνατον ποιεῖ ante Ἀφροδίτη — ποιεῖ transp. AV. 11 δὲ om. AV. η' τόπος V. 14 ἐν suppl. τριγόνις sic P. 15 ὑψώμασι codd. : corr. 16-19 τύχῃ ἐν τῷ — Καταβιβάζων om. V. 16 Leg. ἐπιθεωρῶσιν? scil. quatuor planetae. 17 κακοθανασίας ποιήσει P. 18 μόνη P. ἀθανασίαν AV : ἀθθανασίαν P : corr. ex Critodemo : cf. supra p. 149, 20. δὲ om. P. 20 βιαιωθάνατ' P : βιαιοθάνατα A. 21-23 cf. Firmic. Mat., III. 2. 16-17. 22 ἑτέρων V. 24-25 Diversa praebet Firmic., III, 3. 16.

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[1] Quae sequuntur usque ad v. 20 fere iisdem sed interdum pluribus verbis infra in cap. οζ', Καθολικὰ βιαιοθανάτων σχήματα, repetuntur, ubi fons proditur Critodemus, p. 199, 15; cf. supra p. 117.

Saturn as lord of the 8th destroys him by water or in a foreign land, especially when afflicted in a watery sign or in an alien one; but if Saturn is in an earthy sign, he destroys in the mountains. In general, for each sign on the 8th, seek the house-lord and in what sign it is situated; for such also becomes the manner of death. The Sun as lord of the 8th, afflicted in a foreign sign, if the 8th place itself is also afflicted, destroys from a height, according to the nature of the sign. Mars, lord of the 8th, when the place is afflicted, produces violent deaths, and sometimes also through hunting; but when Mars is testified by the Sun, it produces violent death at the hands of kings or mobs. Venus as lord of the 8th, afflicted, and the 8th being afflicted, produces violent death through much wine or poisoning by women. Hermes as house-lord of the 8th, afflicted both himself and the 8th, brings death through slaves or by means of documents. Zeus as house-lord of the 8th, afflicted together with the place, brings death at the hands of kings or great men; and if in his own houses or triplicity or exaltation, in his own region; but if in alien signs, in a foreign land. If the Ascending Node happens to be in the 8th together with the Sun, Mars, Hermes, or Saturn, or they behold the place, it produces a bad death or short life.But if Zeus and Venus are in the 8th alone, they produce a good death and great good fortune. But if the Descending Node happens to be in the 8th and Zeus, Saturn, Venus, and Mars are there, they produce violent deaths.

Saturn, when by day in that position, as the times advance, brings about acquisition, so that one can also assist others; but some acquire through death. When by night in that position, it brings about downfall, consumption, and evil death.

Jupiter, when by day or by night in that position, as the times advance, brings about the acquisition of wealth and inheritance. 23

1 cf. Paul. Alex., M. 4, v. 24. Ξένοις cod. 1-3 the one abroad — destroys om. A.V.
2 κεκακωμένος scripsi : καὶ κακομένους τοῦ. 4 in the zodiac sign it is V. for such V :
καὶ τοιοῦτος P : τοιοῦτος A. καὶ om. AP. 5-7 in a foreign zodiac sign [illegible] the lord of the
n' om. P. O κακώμενος A: κεκακομένος Γ. 7 βιοθάνατους AP: βιογράφους Γ.
7-9 ἐσθ' ὅτε καὶ βιοθανασίαν ποιεῖ om. V. 9 ὄχλου A. κεκακωμένους A.
11-12 Ἑρμῆς οἰκοδεσπότης [illegible] θάνατον ποιεῖ ante Ἀφροδίτη – [illegible]εῖ transp. AV.
11 δὲ om. AV. η' τόπος V. 14 ἐν suppl. τριγόνις sic P. 1, ὑψώμασι codd. : corr. 16-19 τύχη ἐν τῷ — Καταβιβάζων om. V. 16 Leg. ἐπιθεωρώσιν? scil. quatuor planetae. 17 κακοθανασίας ποιήσει F. 18 μόνη P. ἀθανασίαν Αν : ἀθιανασίαν P : corr. ex Critodemo; cf. supra p. 149, 20. δε om. P. 2) βιαιωθάνατ' P: βιαιοθάνατα A. 21-23 cf. Firmic. Mat., III, 2. 16-17. 2 ἑτέρων T. 24-25 Diversa praebet Firmic., III, 3. 16.

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1 What follows up to v. 20 is repeated in nearly the same but sometimes more words below in ch. οζ', General Patterns of Violent Death, where the source is identified as Critodemus, p. 199, 15; cf. above p. 117.

Ἄρης δὲ ἐν τῷ η' ἡμέρας ἐνδείας καὶ ταραχὰς καὶ κινδύνους ποιεῖ.
Ἥλιος ἐν τῷ η' πατρὸς προτελευτὴν ποιεῖ, τινὰς δὲ καὶ φρενητικούς. οἱ δὲ συμπαρόντες αὐτῷ ἀστέρες ἢ μαρτυροῦντες δηλοῦσι τὸ ποιόν. Σελήνην δὲ διαμετρῶν ὁ Ἥλιος τοῦ συνδέσμου μὴ λυθέντος σινοῖ τὸν τεχθέντα.

Ἀφροδίτη ἡμέρας ἐπὶ τοῦ η' βραδυγάμους, καὶ ἀγενεστέραις ἢ χήραις ἢ παισὶ μίγνυσι, καὶ γονορροϊκοὺς ἢ σπαστικοὺς ἢ ἀποπληκτικοὺς γενομένους ἀναιρεῖ. νυκτὸς δὲ εὐκτήμονας καὶ πλουσίους ἀποτελεῖ καὶ ἐκ γυναικῶν θανάτου εὐτυχοῦντας· καὶ τοὺς θανάτους ὀξεῖς καὶ ἀβαρεῖς καὶ ἀπόνους ποιεῖ.

Ἑρμῆς ἐν τῷ η' ἡμέρας ἑσπέριος δυσεπιτεύκτους, ἀπράκτους, νωχελεῖς, ἐπιμόχθους. νυκτὸς δὲ ἑσπέριος κληρονόμους ἀλλοτρίων, ἀξίους εὑρεμάτων, εὐτυχεῖς, παθητικοὺς δὲ καὶ εὐκόλως νοσοῦντας. ἑῷος δὲ ἐν τῷ η' αὐξητὰς χρημάτων καὶ πράξεων μεγάλων ἀντεχομένους ποιεῖ, τινὰς δὲ καὶ φροντίδων ἢ πίστεων ἢ οἰκονομιῶν ἢ γραμματείων μεθέξοντας ἢ καὶ ἀλλοτρίων κληρονόμους.

Τόπος ἔννατος.

Ὁ ἔννατος τόπος καλεῖται θεός· ἔστι δὲ ὁ τόπος Ἡλίου. σημαίνει δὲ τὰ περὶ θεῶν πάντα καὶ βασιλέων καὶ ξένων καὶ ὀνείρων καὶ θρησκείας. ἔστι δὲ τὸ ζῴδιον ἀστρονομικὸν καὶ μετακόσμιον [1]. ἐν τούτῳ τῷ τόπῳ οἱ ἀγαθοὶ ὄντες ἐπὶ ξένης τὰς εὐτυχίας ποιοῦσι καὶ περὶ τὴν θρησκείαν εὐσεβεῖς καὶ δικαίους, μάλιστα εἰ καὶ ὁ κύριος τοῦ τόπου καλῶς κεῖται καὶ ἐν ἰδίῳ οἴκῳ ἢ ὑψώματι καὶ ἀθεώρητος ὑπὸ κακοποιῶν. καὶ ὁ μὲν Ἑρμῆς ἐπιπαρὼν τῷ θ' οἴκῳ ἰδίῳ ἢ ὑψώματι ἢ ἑῷος ἀνατολικός, εἰ ἀθεώρητος ὑπὸ κακοποιῶν τύχῃ, ἐν χρηματισμῷ γίνονται οἱ τοιοῦτοι,

1 Multo plura servavit Firmic. III, 4, 22 ss. ἐνδείας A (cf. Firm., p 121, 2): ἐνοδείας V : ἐν βίας P. 2-5 cf. Firmic., III, 5, 29-30. 3 μαρτυροῦσι A. ποῖον AV. 4 σύνδ' μὴ λυθέντα A. μὴ om. V. σινὴ P. 6-10 cf. Firm., III, 6, 16. 7 παισὶ] αἰσχραῖς legit Firm. σπαθηκοὺς P. 8 ἀναιρεῖν P. ἀποτελῶν P. 9 ὀξὺς καὶ βαρὺς P. 11-16 cf. Firm., III, 7, 16-17. 11 ἡμέρας om. V. ἀπράκτους om. AV. 12 ἀξίους εὑρεμ.] cf. p. 151, 4. 13-14 εὐτυχεῖς — χρημάτων omis. P. 15 δὲ om. V. 16 κληρονομίαν P. γραμματειῶν codd.; corr. : « instrumentorum » Firm. Nil de Luna in VIII nec hic nec apud Firm. (p. 189, 9). 17 P, f. 108ᵛ; A, f. 14ᵛ; V, f. 36ᵛ; cf. Vett. Val., II, 7, p. 63, 15 ss., Kroll. 18 Ὁ rasura τόπος A. ἔνατος P : θ' V et in ras. m. 2 A. θεός in ras. m. 2 A. ὁ om. V. 19 θεῶν in ras. m. 2 A. 22 καλὸς P. 23 ἀθεώριστος P. 23-25 καὶ ὁ μὲν — κακοποιῶν om. V. 24 θ' in ras. m. 2 A. ἢ om. P. 25 τύχης V. χρηματισμοῖς Val. γίνεται V.

[1] Μετακόσμιοι dicuntur loci Lunae (p. 144, 17) et Solis, quia haec astra animas ex hoc mundo egredientes recipiunt. Ἀστρονομικός autem appellatur hic locus, quia cetera astra Sol regit secundum Chaldaeos (cf. p. 164, 3, ἀστρονόμους). — Vide etiam supra p. 154, n.

Mars in the 8th [place] by day causes want, disturbances, and dangers.

The Sun in the 8th causes the death of the father before his time, and renders some delirious.

The stars present with it or bearing witness reveal the quality of the effect.

The Sun in opposition to the Moon, when the bond has not been dissolved, harms the native.

Venus by day in the 8th makes men late to marry, and joins them with women of lower birth, or widows, or servant girls, and destroys those who become afflicted with gonorrhea, convulsions, or apoplexy. By night it brings about prosperity and wealth, and good fortune through women in matters of death; and it makes deaths swift, light, and painless.

Hermes in the 8th by day as an evening star makes men hard to succeed, ineffective, sluggish, and laborious. By night as an evening star it makes them heirs to others' property, worthy of discoveries, fortunate, but also prone to passion and easily falling ill. As a morning star in the 8th it makes men accumulators of wealth and engaged in great undertakings, and some will share in responsibilities, trusts, management of affairs, or written contracts, or will also be heirs to others' property.

The Ninth Place.

The ninth place is called God; it is the place of the Sun, and signifies all matters concerning gods, kings, foreigners, dreams, and religion. The zodiac sign is astronomical and of the realm beyond the world. The benefic planets in this place bring good fortune in foreign lands and make men pious and just in matters of religion, especially if the lord of the place is also well situated, in its own house or exaltation, and unaspected by malefics. And Hermes, when present in the 9th house in its own domicile or exaltation, or as a morning star rising in the east, if it happens to be unaspected by malefics, such persons come to be engaged in business,

1 Firmic. III, 4, 22 ff. preserved much more. ἐνδείας A (cf. Firm., p. 121, 2) : ἐνοδείας V : ἐν βίας P. 2-5 cf. Firmic., III, 5, 29-30. 3 μαρτυρούσι A. ποῖον Av. 4 σύνδ' μὴ λυθέντα A. μὴ om. V. σινή P. 6-10 cf. Firm., III, 6, 16. 7 παισὶ] αἰσχραῖς legit Firm. σπαθηκούς P. 8 ἀναιρεῖν P. ἀποτελῶν P. 9 ὀξὺς καὶ βαρύς P. 11-16 cf. Firm., III, 7, 16-17. 11 ἡμέρας om. V. ἀπράκτους om. AV. 12 αξίους εύρεμ.] cf. p. 151, 4. 13-14 εὐτυχεῖς - χρημάτων omis. P. 15 δε om. V. 16 κληρονομίαν P. γραμματειών codd. ; corr. : « instrumentorum » Firm. Nothing concerning the Moon in VIII either here or in Firm. (p. 189, 9). 17 P, f. 108' ; A, f. 14' ; V. f. 36' ; cf. Vell. Val., II, 7, p. 63, 15 ff., Kroll. 18 The rasura place A. ἔνατος P : θ' V in ras. m. 2 A. θεός in ras. m. 2 A. etno om. V. 19 gods in ras. m. 2 A. 22 P. 23 αθεώριστος P. 23-25 καὶ ὁ μὲν [illegible] good and evil om. V. 24 e' in ras. m. 2 f om. P. 25 τύχης Γ. A.nchrimatismos Val. is done.

· The places of the Moon (p. 144, 17) and the Sun are called Metakosmios, because these stars receive souls departing from this world. This place, however, is called Astronomikos, because the Sun governs the other stars according to the Chaldeans (cf. p. 164, 3, αστρονόμους). See also above p. 154, n.

περὶ ὄχλων ἡγούμενοι διὰ τὴν ἐμπορίαν, τινὲς δὲ βασιλικοὶ γραμματεῖς γίνονται· ταῦτα δὲ ποιεῖ μετὰ τὴν πρώτην ἡλικίαν. ποιεῖ δὲ καὶ ἀστρονόμους. Ἥλιος ἐκεῖ καὶ Σελήνη· τοὺς γονεῖς θεοσεβεῖς λέγε ἢ ξένους, ἔσθ' ὅτε δὲ καὶ τὸ γεννηθὲν θεοσεβές. πάντως δὲ ξενιτεύει πολλά· ἐὰν Κρόνος καὶ Ἄρης ἐκεῖ ἑῷοι ἀνατολικοὶ ἢ στηρίζοντες καὶ ἐπιθεωρῶσι τὸν κλῆρον τῆς τύχης ὄντα ἐν τῷ ὡροσκόπῳ, ποιοῦσι μέγαν τύραννον, ἱερόσυλον, ἀσεβῆ καὶ οὐχ ἕξει ἀμύνην ὑπὸ θεοῦ διὰ τὸν τοῦ κακοῦ δαίμονος ἀστέρα ἢ καὶ τὸν τῆς κακῆς τύχης ἀστέρα Ἄρεα ἐν τῷ θεῷ ὄντα. ἐὰν δὲ μὴ ὡροσκοπῇ ὁ τῆς τύχης κλῆρος ἀλλὰ τύχῃ ἐν τῷ ϛ' ἢ ιβ', τοῦ Κρόνου καὶ Ἄρεως ἐν τῷ θ' ὄντων, δυστυχέστατος ἔσται καὶ πλανήτης καὶ δαιμονιόπληκτος.

Ὁ κύριος τοῦ η' ἐν τῷ θ' ἐπὶ ξένης ἀναιρεῖ. καλῶς δὲ κείμενος ὁ κύριος τοῦ θ' καὶ ἑξαυγος ἐν ἰδίῳ ζῳδίῳ ἢ ὑψώματι ἐπὶ ξένης τὰς εὐτυχίας δώσει. εἰ δὲ εἴη ἐν τῷ ϛ' ἢ β' ἢ γ' ἢ ιβ' ἢ η', πλανήτας ἐπὶ ξένης ἀποτελεῖ. Ἀφροδίτη δὲ ἐν τῷ θ' οὐκ ἀγαθὴ πρὸς γάμον ἐπὶ ἀνδρός, ἐπὶ δὲ γυναικὸς ὁ Ἄρης <ἢ> ὁ κύριος τοῦ ζ' ἐν τῷ θ' ξένην ἢ θεοσεβῆ γυναῖκα δίδωσι τῷ παιδί. Ἄρης ἐν τῷ θ' χωρὶς Διὸς καὶ Ἀφροδίτης βλασφήμους ἀποτελεῖ. Κρόνος ἐν τῷ θ' ἵστορα μυστηρίων ποιεῖ καὶ ὀνείρων ἀποκαλύψεις. Ἀφροδίτη δὲ ἐν τῷ θ' ἄστατον ποιεῖ τὸν γάμον. Ἀναβιβάζων ἐν τῷ θ' μετὰ Ἡλίου καὶ Κρόνου καὶ Ἄρεως δυστυχεῖς ἐπὶ ξένης ἢ διὰ ξένους ἢ αἰχμαλώτους ἢ πλανήτας ἢ κακοθανάτους. εἰ δὲ Ζεὺς καὶ Ἀφροδίτη ἐκεῖ ἄνευ Κρόνου καὶ Ἄρεως, ἐπὶ ξένης ἀνδρῶν μεγάλων φίλους καὶ εὐτυχεῖς. εἰ δὲ Ἥλιος καὶ Ἀφροδίτη καὶ Ἑρμῆς ἐκεῖ, θεοσεβεῖς, ἱερεῖς καὶ ἀναθήματα ναῷ θήσοντας, ἀπὸ ὑπαρχόντων θεοῦ ἢ βασιλέως ἢ μεγάλων ἀνδρῶν ** καὶ τιμηθήσονται ἐπὶ ξένης ἀπὸ ἱεροῦ τόπου καὶ ἐν ὁράματι χρηματισθήσονται· μάλιστα ἐὰν τύχῃ Σελήνη μετὰ Διὸς καὶ ἐπιθεωρήσωσιν τὸν Ἀναβιβάζοντα, ἐν ἀγαθοῖς τὸν βίον διαβιβάσουσι καὶ ἔσονται εὐτυχεῖς καὶ πολυχρόνιοι. ἐὰν ὁ Καταβιβάζων ἐν τῷ θ' μετὰ Κρόνου καὶ Ἄρεως ἢ ἐπιθεωρῶσιν αὐτόν, καλὸν τὸ σχῆμα. ἄρξουσι γὰρ ἐπὶ ξένης ἐνδόξως καὶ εὐτυχήσουσιν. εἰ δὲ Ἥλιος καὶ Ἑρμῆς ἐκεῖ, ἐπίδοξοι ἔσονται.

1 περὶ AV : παρὰ P. ἡγουμένων codd. : corr. Perperam Val., 63, 21 : τὴν αὐτῶν ἐμπειρίαν ὄχλοις ἐξηγοῦνται. 3 τοὺς om. P. λεγ' codd. = λέγουσιν? 5 καὶ om. V. 7 μέγα A et ut vid. P. ἀσεβεῖν P. ἀμύνην scripsi : μήνην P : μηνιν AV. 8 τῶν .. ἀστέρ ων) A τοῦ ... ἀστέρ(ος) V. 10 τοῦ P : τὸ AV. καὶ om. P. ὄντος P. 13 ζῳδίῳ PA : οἴκῳ V. 14 εἰ δὲ εἴη P : ἐὰν δὲ ᾖ V : εἰ δὲ ᾖ A. η' PA : κ' V. 15 δὲ prius om. AV. 16 ἢ suppl. 19 δὲ om. AV. ἑνάτῳ P. 20 δυστυχεῖς A : δυστυχεῖ V : om. P. ξένοις P ac sic semper. 21 ἢ καὶ αἰχμ. V. ἢ (ante κακοθ.) A : καὶ P : om. V. δὲ καὶ V. 22 ξένοις P. ἀνδρὸς μεγάλου PA, sed cf. v. 25. 24 ναῶν AP. θύσοντας P. ἀπὸ V : ἐπὶ PA θεω V verba quaedam desunt; cf. Paul. Alex., N, 1 : ἀπὸ θεῶν ἢ βασιλέων χαριτας ἢ δωρεάς. 27 καταβιβάζοντα (signo astr.) V. 28 ἐὰν οὖν ἀναβιβάζων (signo astr.) P. 29 τὸ om. PA. 30 καὶ εὐτ. ἐπὶ ξένης ἐνδ. V. ἐνδόξους AP : ἐν δόξ' V. ἐκεῖ om. V.

leaders of crowds through trade, and some become royal scribes. These things he brings about after the first age. He also produces astronomers. The Sun there and the Moon: call the parents pious or foreign, and sometimes the native too is pious. In any case, he travels abroad greatly. If Saturn and Mars are there, rising or stationary, and they aspect the Lot of Fortune being in the Ascendant, they produce a great tyrant, a temple-robber, impious, and he will have no defense from a god because of the star of the evil daemon or also the star of evil fortune, Ares, being in the place of the god. But if the Lot of Fortune does not occupy the Ascendant but happens to be in the 11th or 12th, with Saturn and Mars being in the 9th, he will be most unfortunate, a wanderer, and struck by a daemon.

The lord of the 8th in the 9th kills abroad, but the lord of the 9th well-placed and in good light in its own sign or exaltation will grant good fortune abroad. But if it is in the 11th, 2nd, 3rd, 12th, or 8th, it produces wanderers abroad. Venus in the 9th is not good for marriage in the case of a man, but for a woman Mars — and the lord of the 7th in the 9th gives a foreign or pious wife to the child. Mars in the 9th without Zeus and Aphrodite produces blasphemers. Saturn in the 9th makes one versed in mysteries and revelations of dreams, while Aphrodite in the 9th makes marriage unstable. The Ascending Node in the 9th with the Sun and Saturn and Mars produces those unfortunate abroad or because of foreigners, or captives, or wanderers, or those meeting a bad death. But if Zeus and Aphrodite are there without Saturn and Mars, they produce friends of great men and fortunate abroad. If the Sun and Aphrodite and Hermes are there, they will be pious, priests, and will dedicate offerings to a temple, from the resources of a god or king or great men, and they will be honored abroad from a sacred place and will receive oracular responses in a drama; especially if the Moon happens to be with Zeus and they aspect the Ascending Node, they will pass their life in good circumstances and will be fortunate and long-lived.If the Descending Node is in the 9th with Saturn and Mars, or they aspect it, the configuration is good. For they will rule abroad with distinction and will prosper. But if the Sun and Hermes are there, they will be held in high repute.

1 On Αν : in P. ἡγουμένων codd.: corr. Perperam Val. 63, 21 : they expound their own experience to crowds. 3 τούς om. P. λεγ' codd. = λέγουσιν ?
5 καὶ om. V. 7 μέγα A et ut vid. P. ἀσεβεῖν P. ἀμύνην scripsi : μήνην P: μήνιν A. 8 τῶν .. ἀστέρ ων A τοῦ ἀστέρος) V. 10 τοῦ Γ' : το A. καὶ omn. p. ὄντος P. 13 Ζωδίῳ PA : οἴκῳ V. 14 εἰ δέ εἴη P : ἐὰν δὲ ᾖ '' : εἰ δὲ K A. ' PA : κ' . 15 δέ prius om. A. 16 ἡ suppl. 19 de om. AV. ἐνάτω P. 20 δυστυχεῖς A : δυστυχεῖ Γ : om. P. ξένοις P ac sic semper. 21 ἢ καὶ αἰχμ. Γ. ἡ (anle κακοθ.) A : καί P : om. V. δὲ καὶ V. 22 Ξένοις ι'. ἀνδρὸς μεγάλου PA, sed cf. v. 25. 24 ναών AP. θύσοντας β'. ἀπό V : ἐπὶ PA θεω V certain words are missing; cf. Paul. Alex., N, 1 ; favors or gifts from gods or kings. 27 καταβιβάζοντα (astr. sign) V. 28 ἐὰν οὖν ἀναβιβάζων (astr. sign) P. 29 το omn. PA. 30 καί εὐτ. ἐπὶ ξένης ἐνδ. V. ἐνδόξους AP : ἐν δόξ' V. ἐκεῖ om. Γ.

Ἐν τῷ θ' Κρόνος ἡμέρας μύστας ποιεῖ, ἀρχιμάγους, φιλοσόφους, τὸ μέλλον προλέγοντας, τινὰς δὲ καὶ ἐν ἱερατικαῖς ἀσχολίαις ἢ ἱερῶν προεστῶτας ποιεῖ· νυκτὸς δὲ ἐγκατόχους, ἀποφθεγγομένους, ὀνειροπόλους, φιλοσόφους, ἐνίους δὲ καὶ κόμας τρέφοντας.

5 Ζεὺς δὲ ἡμέρας ἐκεῖ τὸ μέλλον χρηματιζομένους τεραστίοις θεῶν, τινὰς δὲ καὶ ἱερωσύνης ἀξιουμένους ἢ δωρεὰς ἀναφαιρέτους ἔχοντας. νυκτὸς δὲ ἀβεβαίους τοῖς ὀνείρασι καὶ καταψευδομένους θεῶν καὶ ἐλπίσι χρησμῶν ἀναλαμβανομένους καὶ ἑαυτοὺς μακαρίζοντας.

Ἐν τῷ θ' ἡμέρας καὶ νυκτὸς ὁ Ἄρης ἀτιμωρήτους, σοφιστάς, παρὰ 10 θεοῖς φοβερούς, κἂν ματαίως ὀμνύωσι σωζομένους. γίνονται δὲ οὗτοι καὶ φοβεροὶ δαίμοσιν.

Ἐν δὲ τῷ θ' Ἥλιος ἱεροτέκτονας, ἱερογλύφους καὶ θεῶν κοσμητὰς καὶ ὑμνητὰς ἢ ἱεροκτίστας, ὧν χάριν ἔνδοξοι γίνονται. τινὲς δὲ καὶ τάξεις ἐν ἱεροῖς ἢ δωρεὰς ἢ ἀποστασίας ἔχουσιν.

15 Ἐν τῷ θ' παρ' αἵρεσιν ἡ Ἀφροδίτη δαιμονιοπλήκτους ἀποτελεῖ ἢ ἐν ἱεροῖς ῥακενδύτας, κομοτροφοῦντας, ἀπὸ θεῶν τι θεῖον ἔχοντας ἀγγέλλειν ἢ ὀνείρων, φιλοσόφους· ταῦτα δὲ γίνονται ὁρῶντος μάλιστα Κρόνου. κατὰ αἵρεσιν δὲ ἡ Ἀφροδίτη ἐκεῖ εὐχρηματίστους, ἱερεῖς, θεοσεβεῖς· Κρόνου δὲ καὶ Ἄρεως συμπαρόντων ἢ τετραγώνως ἢ 20 διαμέτρως ἐχόντων ἀναστατουμένους διὰ γυναικῶν καὶ κρινομένους καὶ δυστυχοῦντας καὶ ἀχαριστουμένους δι' αὐτάς, μάλιστα δὲ ἐπὶ τῶν τροπικῶν ζῳδίων· ταῦτα γὰρ τὰ ζῴδια τῶν πολυγάμων εἰσίν. ἐὰν δ' ὁ τοῦ Διὸς ταύτῃ συμπαρῇ ἢ τρίγωνος ἢ τετράγωνος, τεκνοποιουμένους

1 ss. cf. Firm. Mat., III, 2, 18 et supra locum tertium p. 147, 13 ss. 3 ἀποφθεγγομένους P: cf p. 147, 15 : ἐκ πόν(ου) φθεγγομένους AV. Leg. ἐκ πνεύματος φθεγγομένους? cf. p. 148, 2. ἐγκατόχους] cf. *Catal.*, V, 2. p. 146, 24 ss. 4 κῶ(μας) e corr. P. κόμας τρέφοντας] sicut galli vel fanatici, Firm. Mat., *l. c.*, p. 102, 6 (philosophos capillatos); cf. infra ad v 16; Maneth., I [V], 241 ss. 5-8 cf. Firm. Mat., III, 3, 17. 5 τεραστίοις θεῶν AV : περασθεῖ εἰς θεόν sic P. 8 ἀναλαμβανομένους AV : ἀνακλοινομέν(ου)ς P. 9 ἐν τ(ῷ) τῷ ἡλίῳ (signo astr) ἱεροτέκωνας sic P. παρὰ VP : περὶ A. Delendum (cf. v. 11 et Firm. Mat., III, 4, 27, p. 123, 4: « diis terribiles ») aut legendum παρὰ θεῶν? 12 ss. cf. Firm. Mat., III, 5, 33 et supra p. 148, 1 ss. 13 ἱεροκτίτας P: ἱεροκτήτας AV; cf. Firm. « fabricatores templorum » δὲ om. AV. 14 An ἐπιστασίας? 15 ss. cf. Firm. Mat., III, 6, 17 et p. 148, 1. 15 δαιμονιοπλήκτους P (cf. p. 164, 11 et Firmic. « daemonis interpellatione pulsari ») : δαιμονοπλόκους AV, fors. recte; cf. p. 148, 1-2 : δαίμοσι προσπλεκομένους et p. 160, 6, 11 : θεοπλόκους. 16 ῥακενδύτας V : ῥακενίτας A : ῥακοδῶτας (pro ῥακοδύτας quod habemus p 148, 2) P; cf. Firm. Mat., l c., p. 148, 8 « in templis sordidos »; Plut.; *De superst.*, 7, p. 168 D; Maneth., l. c. κοσμογραφοῦντας codd., corr.; cf. v. 4 et Firmic. p. 148, 9 : « qui nunquam tondeant comam ». 17 ἀγγέλειν VP. γίνεται V. 20 ἀναστατωμένους P. καὶ διὰ γυναικῶν κριν. codd. : e Firmico corr. 21 δυστυχοῦντας AV : ἀστοχοῦντας P; cf. Firmicum « infelicitas » et p. 148, 8. Attamen videtur verbo ἐπιτευκτικούς p. 166, 1 oppositum. εὐχαριστουμένους AV. δι' AP : δὲ V. 22 ζῶα AV. 23 ταῦτα P. τεκνοποιουμένους AV : ταῦτα (vel πάντα) ποιουμένους P.

Saturn in the 9th house, by day, makes initiates into mysteries, arch-mages, philosophers, those who foretell the future, and some who are occupied in priestly duties or preside over temples; by night, it produces those who are possessed, those who utter oracles, interpreters of dreams, philosophers, and some who grow their hair long.

Zeus in that place, by day, produces those who receive oracles about the future through divine portents, and some who are deemed worthy of priesthood or who possess irrevocable gifts. By night, however, it produces those who are unstable in their dreams, who falsely claim divine communications, who are carried away by hopes of oracles, and who count themselves blessed.

In the 9th [place], by day and night, Ares produces those who act with impunity, sophists, those who are feared by the gods, and those who are preserved even when they swear falsely. These individuals also become fearsome to daemons.

In the 9th [place], the Sun produces builders of sacred temples, hieroglyphic carvers, adorners and hymn-singers of the gods, or founders of temples, on account of which they become renowned. Some also hold positions in temples, or receive gifts, or have apostasies.

In the 9th [place] contrary to sect, Aphrodite produces those struck by daemonic possession, or those in temples who wear rags, who grow their hair long, who have something divine from the gods to proclaim, or from dreams, and philosophers; these outcomes occur especially when Saturn is in aspect. Aphrodite in sect there produces those who prosper financially, priests, and the pious; but when Saturn and Mars are present together or are in square or opposition, those who are ruined on account of women, who are brought to trial, who suffer misfortune, and who receive ingratitude because of them — especially under the tropical signs, for these signs belong to those with many marriages. But if the star of Zeus is present there in trine or square, those who beget children

1 ff. cf. Firm. Mat., III, 2, 18 and above the third place p. 147, 13 ff. 3 αποφθεγγομένους P: cf. p. 147, 15: ἐκ πόνου) φθεγγομένους AV. Read ἐκ πνεύματος φθεγγομένους: cf. p. 148, 2. ἐγκατόχους] cf. Catal., V, 2. p. 146, 249. 4 κώ(μας) e corr. P. κόμας τρέφοντας] sicut galli vel fanatici, Firm. Mat., l. c., p. 102, 6 (philosophos capillatos); cf. below at v. 16; Maneth., I [V], 241 ff. 5-8 cf. Firm. Mat., III, 3, 17. 5 τεραστίοις θεῶν AV: περασθεῖ εἰς θεόν sic P. 8 αναλαμβανομένους A': ἀνακλοινομένου)ς P. 9 ἐν τῷ τῷ ἡλίῳ (signo astr) ἱεροτέκωνας sic P. παρὰ VP: περί A. To be deleted (cf. v. 11 and Firm. Mat., III, 4, 27, p. 123, 4: « diis terribiles ») or read παρὰ θεῶν? 12 ff. cf. Firm. Mat., III, 5, 33 and above p. 148, 1 ff. 13 ἱεροκτίτας P: ἱεροκτήτας AV: cf. Firm. « fabricatores templorum » dè om. AV. 14 Or ἐπιστασίας? 15 ff. cf. Firm. Mat., III, 6, 17 and p. 148, 1.

15 δαιμονιοπλήκτους P (cf. p. 164, 11 and Firmic. «daemonis interpellatione pulsari»): δαιμονοπλόκους AV, perhaps correctly; cf. p. 148, 1-2: δαίμοσι προσπλεκομένους and p. 160, 6, 11: θεοπλόκους. 16 ρακενδύτας V: ρακενίτας A: ῥακοδώτας (for ῥακοδύτας which we have at p. 148, 2) P; cf. Firm.Mat., l. c., p. 148, 8 « in templis sordidos »: Plut.; De superst., 7, p. 168 l; Maneth., l. c. κοσμογραφούν τας codd., corr.; cf. v. 4 and Firmic. p. 148, 9: « qui nunquam tondeant comam ». 17 ἀγγέλειν P. γίνεται V. 20 ἀναστατωμένους P. καὶ διὰ γυναικῶν κριν. codd.: from Firmicus corr. 21 δυστυχούντας A': ἀστοχοῦντας P; cf. Firmicum « infelicitas » and p. 148, 8. However the word seems to be the opposite of ἐπιτευχτικούς p. 166, 1. εὐχαριστουμένους AV. δι' AP: δὲ V. 22 ζώα AV. 23 ταῦτα P. τεκνο ποιουμένους A': ταῦτα (vel πάντα) ποιουμένους P.

ὑπὸ γυναικῶν, ἐπαφροδίτους, ἐπιτευκτικοὺς καὶ κυριεύοντας τῶν τῆς γυναικός· τινὲς δὲ καὶ φροντίσταὶ γυναικῶν γίνονται καὶ ἐν βασιλείοις ἀναστρέφονται διὰ γυναικῶν προφάσεις προβιβάζομενοι.

Ἑρμῆς ἑσπέριος ἐν τῷ θ' ἱερεῖς, μάγους, ἰατρούς, ἐπιτηδεύοντας ἃ οὐκ ἔμαθον. ἕῳος δὲ ἱερομάντεις, θύτας, οἰωνοσκόπους, ἀστρολόγους θεοπλόκους, ἀφ' ὧν καὶ βιοῦσιν.

Σελήνη δὲ ἐν τῷ θ' νυκτὸς ξενιτευτὰς ἐπιδόξους. τινὲς δὲ καὶ ἀπὸ θεῶν ἱερῶν εὐπραγοῦσιν· ἐνίους δὲ καὶ γυναικῶν πράγματα πιστευομένους, εὐχρηματίστους, θεοσεβεῖς. ἡμέρας δέ. ξενιτευτὰς ἀδόξους, τὸν βίον ἐν πλάναις καὶ κινδύνοις ἔχοντας. τινὰς δὲ καὶ ἐν ἱεροῖς ἀδόξως ἀναστρεφομένους ἢ δουλικοὺς ἢ θεοπλόκους καὶ ἐξαγορευτάς, μάλιστα Ἄρεως ἢ Κρόνου ὁρώντων.

Τόπος δέκατος.

Ὁ δέκατος τόπος καλεῖται κέντρον, μεσουράνημα καὶ τεταρτημόριον τοῦ ὡροσκόπου. σημαίνει δὲ τὴν νεότητα καὶ τὴν πρᾶξιν καὶ γάμον καὶ τέκνα καὶ γονέων ὑπόστασιν. ἐν τούτῳ τῷ τόπῳ οἱ αἱρεσιάρχαι χαίρουσι καὶ πράξεις ἀγαθὰς καὶ ἐπωφελεῖς διδόασιν.

Ὁ οὖν Κρόνος ἐπὶ ἡμέρας ἐκεῖ, ἰδίῳ οἴκῳ ἢ ὑψώματι πλούσιον ἄνδρα ποιεῖ καὶ ἐν δημοσίαις χρείαις ὑπουργοῦντα, εὔτηρων, πλὴν τὸν γάμον καὶ τὰ τέκνα κακίζοντα· ἀλλὰ καὶ εὐθανασίαν ποιεῖ. ἔσται δὲ καὶ φιλογεωργός. ἐπὶ δὲ νυκτὸς φθείρει τὰ γονικὰ καὶ τὸν γάμον κακίζει καὶ τὰ τέκνα καὶ νωχελεῖς ποιεῖ καὶ κηπωροὺς καὶ ὑδραγωγοὺς ἢ ναύτας ἢ ἁλιεῖς ἢ πορθμ(εῖς) καὶ ὅλως πένητας καὶ περὶ ὑγρὰς ὕλας ἀναστρεφομένους. ὁ δὲ Ἄρης μεσουρανῶν ἡμέρας σκορπίζει τὰ τῶν γονέων καὶ ἢ θανατοῖ ἢ διίστησι τοὺς τοκεῖς· ποιεῖ δὲ καὶ πλανήτας καὶ πένητας καὶ μοχθηρὰν τὴν νεότητα· κακίζει δὲ καὶ τὸν γάμον καὶ τὰ τέκνα. νυκτὸς δὲ μέτρια γίνονται τὰ κακά. ὁ δὲ Ζεὺς ἡμέρας μεσουρανῶν πλουσίους, εὐτέκνους, εὐγάμους καὶ φίλους ἐπισήμους, εἰ μὴ κακοποιὸς βλέψας βλάψει. νυκτὸς δὲ μέτρια γίνονται τὰ κακά. Ἀφροδίτη μεσουρανοῦσα νυκτὸς καὶ ἡμέρας, μάλιστα δὲ ἔξαυγος καὶ ἀκά-

3 ἀνατρέφονται AV; cf. infra v. 11, 24. 4-6 cf. Firm. Mat., III, 7. 18. 5-6 cf. Paul. Alex., N, 1. 6 θεοπλόκους AV: θεωπλόκους P; cf. v. 11 et p. 148. 15: θεολήπτους. 7-12 cf. Firm. Mat., III, 13, 8 (p. 189, 9 ss.). 7 δὲ prius, om. AV. νυκτὸς suppl. ξενιτεύοντας Paul. Alex.: ξενιτευτὴς verbum novum; cf. supra p. 148, 18, 20. 11 θεοπλώκους P; cf. supra v. 6 et p. 148, 21. ἐξαγορευτάς] « qui peccata confitentur », cf. *Religions orientales*², p. 325 ss.: ἐξαγορεύοντας p. 148, 22. 14 Initium loci decimi, folio avulso, deest in P usque ad p. 167, 30. ὁ δέκατος τόπος A, 15 γάμους V. 19 εὔτεκνον A: om. V. 19-20 πλὴν — κακίζοντα delenda? cf. v. 21-22. 20 καὶ suppl.; cf. p. 167. 2. ἀθανασίαν codd., corr.; cf. p. 167. 3. 22-24 cf. Maneth., I (V), 83 ss. 23 πορθμεῖς dubitanter scripsi: verbum litteris cryptogr. exaratum, πορθμυ superscr. m. 2 A: πορινόυνσε V. De πόρνοις cogitavit qui hoc celavit. 23-26 cf. Maneth., I (V), 167 ss. 25 τοκεῖς V: γονεῖς A. 25-26 ποιεῖ δὲ — γάμον om. V.

by women, charmed by women, successful, and masters of women's affairs; some also become guardians of women and move in royal courts, advanced through the influence of women.

Hermes vespertine in the 9th: priests, magicians, doctors, practitioners of things I have not learned. But oriental: sacred diviners, sacrificers, augurs, astrologers, weavers of divine matters, from which they also make their living.

The Moon in the 9th by night: distinguished travelers abroad; some also prosper through sacred shrines of the gods; some are entrusted with women's affairs, well-provided, god-fearing. By day: undistinguished travelers abroad, having their livelihood in wanderings and dangers. Some also move about ignobly in sacred precincts, or are servile, or are weavers of divine matters and denouncers, especially when Ares or Kronos are in aspect.

The Tenth Place.

The tenth place is called the pivot, midheaven, and the quadrant of the horoscope. It signifies youth, occupation, marriage, children, and the standing of parents. In this place the sect planets rejoice and bestow good and beneficial occupations.

Saturn there by day, in his own house or exaltation, makes a man wealthy and serving in public offices, blessed in old age, though it afflicts marriage and children, but also brings a good death. He will also be fond of agriculture. By night, it destroys inherited property, afflicts marriage and children, and makes men sluggish, gardeners, water-carriers, or sailors, or fishermen, or ferrymen, and altogether poor men occupied with watery matters. Mars at the midheaven by day scatters the parents' possessions and either kills or separates the parents; it also makes men wanderers and paupers with a wretched youth; it afflicts marriage and children. By night the evils are moderate. Zeus at the midheaven by day makes men wealthy, blessed with good children, good marriages, and distinguished friends, unless a malefic planet, casting its ray, does harm. By night the evils are moderate. Aphrodite at the midheaven by night and by day, especially when in full light and aca.

3 ἀναφέρονται AV; cf. infra v. 11, 24. 4-6 cf. Firm. Mat, III, 7. 18. 5-6 cf. Paul. Alex., N. 1. 65 θεοπλόκους A' : θεωπλόκους P; et v. 11 et p. 148. 15: Θεο-ληπτους. 7-12 cf. Firm. Mat, III, 13, 8 (p. 189, 9 ss.), 7 δὲ prius, om. AV. νυκτός suppl. ξενιτεύοντας Paul. Alex. : ξενιτευτής verbum novum; cf. supra p. 148, 18, 20. 11 θεοπλώκους P; cf. supra v. 6 et p. 145, 21. ἐξαγορευτής] «qui peccata confitentur», cf. Religions orientales, p. 325 ss. : ἐξαγορεύοντας p. 148. 99. 14 Initium loci decimi, folio avulso, deest in P usque ad p. 167, 30. ὁ δέκατος τόπος A, 15 γάμους Γ. 19 εὐγέρων A: om. v. 19-20 πλήν – κακίζοντα delenda? cf v. 21-22. 20 καὶ suppl.; cf. p. 167. 2. ἀθανασίαν codd. corr. cf. p. 167. 3. 22-24 cf. Maneth, I (V), 83 ss. 23 πορθμεῖς dubitanter scripsi: verbum litteris cryptogr. exaratum, πορθών superscr. m. 2 A : πορινόυνσε V. De πόρνοις cogitavit qui hoc celavit. 23-26 cf. Maneth., I (V), 167 ss. 25 τοκεῖς v : γονεῖς A. 15-20 ποεῖ δέ

marriage om. C.

κωτος, πιστευομένους δημόσια πράγματα καὶ γάμῳ πλουσίων γυναικῶν ὁμιλητὰς καὶ ὑπὸ γυναικῶν φιλουμένους καὶ εὐγηρίαν καὶ εὐθανασίαν. Ἑρμῆς μεσουρανῶν πολυμηχάνους, εὐφυεῖς περὶ πάντα καὶ φρονίμους, εὐτέκνους, τιμωμένους ἐν πόλεσι καὶ μεγάλους ὀνο-
5 μαζομένους καὶ φίλους πολλοὺς ἔχοντας, οἷς καὶ καταλείψουσι πράγματα. Σελήνη καὶ Ἥλιος μεσουρανοῦντες δίχα τῆς τῶν κακοποιῶν θεωρίας πατέρας ἐπισήμους, τὰ δὲ γεννηθέντα πολύφιλα καὶ φίλα μεγιστᾶσιν. εἰ δὲ τὸ δωδεκατημόριον τοῦ Ἡλίου ἢ τῆς Σελήνης ἐκεῖ πέσῃ, εὐγενεστάτους λέγε τοὺς γονεῖς. ὁ κλῆρος ἢ ὁ κύριος αὐτοῦ
10 μεσουρανῶν ἔξαυγος καὶ ἀκάκωτος εὐτυχεστάτους, ὁ κύριος τοῦ ζ' μεσουρανῶν εὐγαμίας, ὁ κύριος τοῦ η' μεσουρανῶν ἐκ κληρονομιῶν αὐξήσεις, ὁ κύριος τοῦ θ' μεσουρανῶν εὐτυχίας ἐπὶ ξένης δίδωσιν. ὁ Ἀναβιβάζων μεσουρανῶν μετὰ Σελήνης Ἀφροδίτης Διὸς εὐτυχεῖς ἐπισήμους καὶ φίλους.

15 Κρόνος καὶ Ἄρης μεσουρανοῦντες, ἐὰν θεωρήσωσι Δία καὶ Ἀφροδίτην καὶ Ἥλιον, κάκιστον τὸ σχῆμα. ἔσονται γὰρ οἰκτροί, κλέπται, ἢ μετὰ γυναικῶν εὐτελῶν βιοῦντες. ὃ ἂν δὲ κτήσωνται, ἀπωλέσουσιν ἢ δημεύονται ἢ ὀλιγοχρόνιοι ἢ βιοθάνατοι γενήσονται, μάλιστα τῆς Σελήνης παρούσης.

20 Ὁ Καταβιβάζων μεσουρανῶν μετὰ Διὸς Ἀφροδίτης ἀκαταστατήσουσιν ἐν τῷ βίῳ αὐτῶν καὶ ἐμπαθεῖς ἔσονται καὶ ἐπικίνδυνοι καὶ ἃ πορίζονται, ἀπολέσουσιν· ἔσονται δὲ καὶ μητρὸς ἐμπαθοῦς, πενιχρᾶς. εἰ δὲ Κρόνος καὶ Ἄρης μεσουρανήσωσιν ἢ θεωρήσωσι τὸν τόπον, ἐν μὲν τῇ νεότητι αὐτῶν κακοπαθήσουσι καὶ μετὰ ταῦτα ἐν ἀγαθοῖς ἔσονται,
25 κτώμενοι ἀπὸ δυναστείας καὶ βίας, ὑπάρχοντα ἀποστεροῦντες ἰσχύϊ καὶ τυραννίδι, εὐτελῶν δὲ υἱοὶ καὶ οὐ φροντίζοντές τινος διὰ τὸ Ἄρεα καὶ Κρόνον χαίρειν ἐν τῷ Καταβιβάζοντι. εἰ δὲ Κρόνος μετὰ Ἀφροδίτης μεσουρανεῖ, εἰς γυναῖκας ἀκαταστατήσουσι καὶ μετὰ ταῦτα ἀνασφαλοῦσι.

30 Ἐπὶ δὲ τοῦ μεσουρανήματος ὁ Κρόνος <ἡμέρας> ἡγεμόνας γεννήσει, ἐάνπερ καὶ Ἥλιος ὡροσκοπῶν τυγχάνῃ. ἐὰν δὲ ὁ Ἥλιος μὴ ὡροσκοπῇ, ὁ δὲ τοῦ Κρόνου ἡμέρας μεσουράνῃ, ποιεῖ εὐσχήμονας καὶ φιλογεώργους καὶ φιλοπαρύγρους. νυκτὸς δὲ ὁ τοῦ Κρόνου μεσουρανῶν

2 εὐγηρίαν A; cf. p. 166, 19: εὐπορίας V. 4 καὶ om. V. 9 λέγει A. 12 αὐξήσει V. 15-16 Ἀφροδίτην, Δία καὶ Ἥλιον V. 17 γυναικῶν V: litter. crypt. in A, εὐτυχῶν superscr. in 2. 18 δημεύοντες V. γεννήσονται A. 22 ἐμπαθεῖς V. 23-24 τὴν νεότητα V. 28-29 ἀνασφήλωσι A: ἀνασφήλλουσι V. 30 Iterum incipit P, f. 110: ... πει δε (l. ἐπὶ δὲ) τοῦ μεσουρανήματος 30-33 cf. Firm. Mat., III, 2. 20. 30-31 Κρόνος μεσουρανῶν Ἥλιος ωροσκοπῶν ἡγεμόνας ποιοῦσι. εἰ δὲ ὁ Ἥλιος AV. 30 ἡμέρας suppl. 32 ὁ τοῦ Κρόνου μεσουρανῶν ἡμέρας εὐσχήμονας AV. 32-33 πολλυγεώργους καὶ πολλυπαρύγρους P: corr.; cf. Firm. 33 καὶ φιλοπαρύγρους om. AV. 33-p. 168, 5 Firm. Mat., III, 2, 21. 33 ὁ τοῦ Κρόνου μεσουρανῶν om. AV.

-kotos, trusted with public affairs, companions of wealthy women in marriage, beloved by women, and blessed with a good old age and an easy death. Hermes culminating [produces] those who are resourceful, naturally gifted in all things, prudent, blessed with good children, honored in cities, called great, and having many friends, to whom they will also leave their estates. The Moon and the Sun culminating, apart from the aspect of the malefics, [indicate] distinguished fathers, and those born [under this influence] having many friends and being dear to great men. But if the dodecatemory of the Sun or the Moon falls there, declare the parents to be of the noblest birth; the Lot or its lord culminating, in full light and unafflicted, [produces] the most fortunate; the lord of the 7th culminating [gives] happy marriage; the lord of the 8th culminating [gives] gains from inheritances; the lord of the 9th culminating gives good fortune in foreign lands. The Ascending Node culminating together with the Moon, Venus, and Jupiter [produces] fortunate, distinguished, and beloved individuals.

15 Saturn and Mars culminating, if they aspect Jupiter, Venus, and the Sun, the configuration is most malefic. For they will be pitiable, thieves, or living with worthless women. Whatever they acquire, they will lose, or it will be confiscated, or they will be short-lived or will die violently, especially when the Moon is present.

The Descending Node culminating together with Jupiter and Venus will cause them to be unstable in their lives, and they will be passionate and in danger, and what they acquire they will lose; and they will have a passionate, impoverished mother. But if Saturn and Mars culminate or aspect the place, in their youth they will suffer hardships and after that they will be in good circumstances, acquiring through power and force, depriving others of their possessions by strength and tyranny, being sons of lowly people and caring for no one, because Mars and Saturn rejoice in the Descending Node; but if Saturn culminates together with Venus, they will be unstable in regard to women and after that they will recover.

130 At the Midheaven, Saturn will produce leaders of the day, provided that the Sun happens to be at the Ascendant; but if the Sun is not at the Ascendant, and the Saturn of the day is at the Midheaven, it produces men of good standing and lovers of agriculture and lovers of silver; but Saturn of the night culminating

2 εὐγηρίαν A; cf. p. 166, 19: ευπορίας V. 4 και om. V. 9 λέγει A. 12 αὐξήσει Γ. 15–16 Αφροδίτην, Δία καί Ἥλιον V. 17 γυναικών V: litter. crypt. in A, εὐτυχῶν superscr. m. 2. 18 δημεύοντες N. γεννήσονται A. 22 ἐμπαθείς V. 23–24 την νεότητα Γ. 29–30 αναστήλωση A: ανασφύλλουσι V. 30 iterum incipit P, f. 110: ... πει δε P. ἐπὶ δὲ τοῦ μεσουρανήματος 30–33 cf. Firm. Mat., III, 2, 20. 30–31 Κρόνος μεσουρανών Ἥλιος ωροσκοπῶν ἡγεμόνας ποιοῦσι. εἰ δὲ ὁ Ἥλιος AV. 30 ἡμέρας suppl. 32 ὁ τοῦ Κρόνου μεσουρανῶν ἡμέρας εὐσχήμονας 32–33 πολλυγεώργους καὶ πολυπαρύγρους P: OF. corr. cf. Firm. 33 καὶ φιλοπαρύγρους om. A. 33–p. 168, 5 Firm. Mat., III, 2, 21. 33 ὁ τοῦ Κρόνου μεσουρανῶν om. A.

δυσπράκτους ἀποτελεῖ καὶ ἐπὶ παρυγρῶν τάσσει· καὶ τὰ τῆς γυναικὸς οὐκ ἀγαθὸς ὁ θεός, ἀλλ' οὐδὲ [μὲν ὁ] περὶ τέκνων ὠφέλιμος ἔσται, εἰ μή πως ἀγαθοποιὸς ἐπιμαρτυρήσας τῷ τοῦ Κρόνου ὀλίγου παρωφελήσει τῆς τεκνώσεως μητρός. καθόλου δὲ ὁ θεὸς οὗτος νυκτὸς ἐπίκεντρος τυχὼν οὐκ ἀγαθός ἐστι ἔτι δὲ καὶ λύπας ἐπὶ γυναιξὶν ἀποτελεῖ.

Ἐπὶ δὲ τοῦ μεσουρανοῦντος Ζῳδίου ἡμέρας τυχὼν ὁ Ζεὺς ἀγωνιστὰς ἀποτελεῖ, δημοσίων πραγμάτων ἄρχοντας, ὑπὸ ὄχλων τιμωμένους, λαμπρούς, ἐμφανεῖς, τρυφηλούς, ἢ παρὰ βασιλέων ἢ μεγιστάνων πιστευομένους πράγματα, στεφανηφοροῦντας ἐν ὅλῳ τῷ βίῳ· νυκτὸς δὲ ἐπὶ τοῦδε τοῦ τόπου τυχὼν εὐσχήμονας ἀποτελεῖ, εὐκόπως δὲ σφαλλομένους καὶ ἐκπίπτοντας τοῦ βίου.

Ἐπὶ δὲ τοῦ μεσουρανοῦντος Ζῳδίου νυκτὸς μὲν ὁ τοῦ Ἄρεως τυχὼν ἐπισφαλεῖς μὲν καὶ ἐπικινδύνους, ἡγεμόνας δὲ ζωῆς καὶ θανάτου κυρίους ἢ στρατοπεδάρχας φοβεροὺς κλίμασιν ἀποτελεῖ. ἡμέρας δὲ ὁ τοῦ Ἄρεως μεσουρανῶν οὐκ ἀγαθός· ἀπράκτους γὰρ ποιεῖ ἢ ἐγκοπτομένους ταῖς πράξεσι ἢ ἐπιβολαῖς καὶ βίων συνάρπαγας ἢ καὶ φυγάδας γιγνομένους καὶ ἐπὶ ξένης τελευτῶντας. Ἄρης μεσουρανῶν ὁμόκεντρος Ἡλίῳ ἀπὸ πατέρων ποιεῖ τὰς βασιλείας ἢ ἡγεμονίας ἀντιπαραδιδομένας τέκνοις.

Ἐπὶ δὲ τοῦ μεσουρανοῦντος Ζῳδίου τυχοῦσα Ἀφροδίτη δοξαστικοὺς ἀποτελεῖ· ἐάνπερ ἀκαταμαρτύρητος ἤτοι κατὰ τετράγωνον ἢ διάμετρον ἤτοι κατὰ συμπαρουσίαν τύχῃ ὑπὸ Κρόνου καὶ Ἄρεως ἐν διαφόροις πράγμασιν ποιήσει, μάλιστα ἐὰν καὶ ἀνατολικὴ τύχῃ· ποιεῖ

1 ἀποτελεῖ om. AV. καὶ ἐν ὑγροῖς τασσομένους AV. ἐπὶ e corr. P. γτάσσει. pro (ἐν)τάσσει? P. 1-2 καὶ τὰ τῆς — ἔσται] δυσγαμίαν τε ποιεῖ καὶ δυστεκνίαν A : δυσγαμίας τε ποιεῖ καὶ δυστεκνίας V. 2 μὲν ὁ del. 2-4 εἰ μὴ ἀγαθοποιὸς τὸν Κρόνον ὁρῶν ὠφελήσει· καθ' ὅλου (καθ' ὃ V) γὰρ ὁ Κρόνος ἐπὶ νυκτὸς AV. 3 πρ(οσ)οφειλησ'P: corr. 5 τυχὼν om. AV. ἔτι δὲ — ἀποτελεῖ om. AV. 6-11 cf. Firm. Mat., III, 3. 18 ss. Ζεὺς ἡμέρας μεσουρανῶν ἄρχοντας δημοσίων, ἐντίμους, τρυφηλούς, στεφανηφόρους (σφραγηφόρ. V) ἢ φιλαγωνιστάς, νυκτὸς δὲ εὐσχήμονας ἀλλ' ἐκπτώτους AV. 8 τρυφηλούς om. P : « luxuriosos » Firm. 9 στεφανηφόροι διὰ βίου saepe in titulis memorantur. 10 εὐκόπως dubium in P : « cito » Firm. 12-15 Firm. Mat., III. 4. 28. 12-17 Ἐπὶ δὲ τοῦ — τελευτῶντας] Ἄρης μεσουρανῶν ἢ ὡροσκοπῶν νυκτὸς (νυκτ. om. V) ἡγεμόνας ζωῆς καὶ θανάτου, ἀλλ' ἐπικινδύνους. ἡμέρας δὲ Ἄρης μεσουρανῶν οὐκ ἀγαθός (-θὸν V) ἀπράκτους γὰρ ποιεῖ ἢ ἐγκοπτομένους ταῖς πράξεσι καὶ ζημίους καὶ (ἢ V) φυγάδας καὶ ἐπὶ ξένης τελευτῶντας AV. 12 μὲν corr. : δὲ P. 14 κλίμασιν P. 15-19 Firm. Mat., III. 4. 32. 15 ἀγαθοὺς P. γὰρ ποιεῖ om. P. 16 ἐκκοπτομένους P. ἀποβόλαις P: corr.; cf. p. 153, 14 : 172, 11. συναρπαγαῖς P: corr. 17 φυγαῖς P· ξένοις P. 17-19 Ἄρης — τέκνοις om. P. 20 ss., cf. Firm. Mat., III. 6. 21. 20-p. 169, 1 Ἄρης — τιμωμένους] Ἀφροδίτη μεσουρανοῦσα ἀκάκωτ(ος), τουτέστιν ὑπὸ Κρόνου καὶ Ἄρεως μὴ ὁρωμένη κατὰ τετράγωνον ἢ διάμετρον ἢ συμπαρουσίαν, ἐνδόξους ποιεῖ. μάλιστα ἐὰν ἢ ἔξαυγος AV. 22 ἤτοι κατὰ corr. : γ(ίνετ)αι καὶ P. ἀπὸ P. 23 Lex. εὐδιαφόρους i. e. versutos? καὶ ἐὰν P.

He makes them ineffectual and places them among the sickly; and the god is not good regarding matters of the wife, nor indeed will he be beneficial regarding children, unless somehow a benefic planet, bearing witness to that of Saturn, will help somewhat in the matter of the mother's child-bearing; but in general this god, when he happens to be on an angle at night, is not good, and furthermore brings sorrows in matters concerning women.

When Zeus happens to be in the culminating sign by day, he produces athletes, rulers of public affairs, honored by crowds, illustrious, prominent, luxurious, or those entrusted with affairs by kings or great men, wearing crowns throughout their entire life; but when he happens to be in this place by night, he produces men of good standing who fall and are cast down from their station with ease.

When Mars happens to be in the culminating sign by night, he produces men who are precarious and dangerous, commanders of life and death, or fearsome military leaders over regions. But Mars culminating by day is not good; for he makes men inactive or impeded in their actions or enterprises, and snatchers of livelihoods, or even men who become exiles and end their lives in a foreign land. Mars culminating in conjunction with the Sun causes kingdoms or dominions to be handed down from fathers to children.

When Aphrodite happens to be in the culminating sign, she produces men of distinction; but if she happens to be unwitnessed, whether in square or opposition or in conjunction with Saturn and Mars, she will act in various matters, especially if she also happens to be oriental, she produces

1 ἀποτελεῖ om. A. καὶ ἐν ὑγροῖς τασσομένους AN. Επί e corr. F. γτάσσει. μια (ἐντάσσει ? P. 1-2 καὶ τὰ τῆς - έσται δυσγαμίαν τε ποιεῖ καὶ δυστεκνίαν A : δυσγαμίας τε ποιεῖ καί δυστεκνίας. 2 μὲν ὁ del. 2-4 εἰ μὴ ἀγαθοποιός τὸν Κρόνον ὁρῶν ὠφελήσει καθ᾽ ὅλου (κὰθ' δ) γὰρ ὁ Κρόνος ἐπί νυκτός AN. 3 προσ)οφειλησ'; corr. 5 τυχών om. Αν. ἔτι δὲ ἀποτελεῖ om. AV. 6-11 cf. Firm. Mat., III, 3. 185. Zeus culminating by day produces rulers of public affairs, honored men, men of luxury, crown-bearers (seal-bearers γ) or lovers of contests, but by night men of good repute who yet fall from their positions A'. 8 τρυφηλούς om. P: "luxuriosos" Firm. 9 crown-bearers for life are frequently mentioned in inscriptions. 10 εὐκόιπωις doubtful in P: "cito" Firm. 12-15 Firm. Mat., III, 4. 28. 12-17 [Concerning — dying abroad] Mars culminating or on the ascendant by night produces leaders of life and death, but dangerous ones. By day Mars culminating is not good, for he renders men inactive or obstructed in their undertakings, liable to loss, and exiles dying in foreign lands A. 12 μὲν corr.: δέ P. 14 κλήμασιν P. 15-19 Firm. Mat., III, 4. 32. 15 ἀγαθούς P. γὰρ ποιεῖ om. P. 16 ἐκκοπτομένους P. ἀποβόλαις: corr. cf. p. 153, 14; 172, 11. συναρπαγαίς P: corr. 17 φυγαῖς β'. ξένοις P. 17-19 Ares — τέκνοις om. P. 20 ss., cf. Firm. Mat., III, 6, 21. 20-p. 164, 1 [Ares — honored men] Aphrodite culminating without affliction, that is, not beheld by Saturn and Mars in square, opposition, or conjunction, produces distinguished persons, especially if she is in full light A. 22 ἤτοι κατά corr.: γίνεται καί P. ἀπό P. 23 Lex. εὐδιαφόρους i.e. versutos? καὶ ἐὰν P.

γὰρ δημοσίους, μουσικούς, ἀπὸ πόλεων τιμωμένους· εἰ δὲ ὁ τοῦ Κρόνου συμπάρῃ ἢ μαρτυρήσῃ κατὰ τὸν ὑποδεδειγμένον τρόπον, ἐπιψόγους ποιεῖ καὶ ἐν ταῖς δόξαις οὐκ αὐθέντας ἀλλὰ ὑπὸ ἑτέροις πράξαντας ἢ καὶ τὰ ἑαυτῶν ἑτέροις ἐμπιστεύοντας· ἐὰν δὲ καὶ ὁ τοῦ
5 Ἄρεως κατοπτεύσῃ τὸν τῆς Ἀφροδίτης, καθάπερ προϋποδέδεικται, ἐπαίσχρους καὶ περιβοήτους ἀποτελεῖ. εἰ δὲ γύνη τύχῃ ἐπὶ τοῦδε τοῦ διαθήματος, πολυκοινήσει ἑταιριζομένη καὶ ἐπὶ τέγαις σταθήσεται [ταῖς] διὰ ζωῆς· κατὰ δὲ τὰς τῶν ζῳδίων ἀναλογίας αἱ διαφοραὶ τῶν πράξεων· καὶ παθῶν τελίσκονται· ἐν γὰρ τοῖς λατρώδεσι καὶ τοῖς
10 τροπικοῖς καὶ Κρονικοῖς ἢ ἰχθυϊκοῖς ζῳδίοις τὰ τοιαῦτα τελεσθήσεται. εἰ δὲ [ὁ] ἀνὴρ εἴη, ἔσται πολύψογος καὶ παιδεραστεύσεται καὶ ἀσελγῶν πάντα διαπράξεται. εἰ δέ πως καὶ ὁ Ἥλιος ἐν θηλυκῷ ζῳδίῳ τύχῃ, τῆς Σελήνης ὁμοκέντρου μετὰ τοῦ Ἄρεως συγγενομένης ἐν θηλυκῷ ζῳδίῳ, ἄνδρες γεννώμενοι εὐνοῦχοι ἢ ἀπόκοποι ἢ ἑρμαφρόδιτοι ἔσονται γυναι-
15 κῶν ἔργα ἐπιτελοῦντες.

Ἐπὶ δὲ μεσουρανοῦντος ζῳδίου ἑῷος τυχὼν ὁ Ἑρμῆς θαυμαστικωτέρας καὶ ἐναργεστέρας τὰς πράξεις ἀποδείξει· ἔσονται γάρ, μαρτυρουμένου αὐτοῦ οἰκείως ὑπό τινος τῶν τῆς αἱρέσεως, μεγάλοι δυνάσται, πόλεων ἢ βασιλέων ἢ μεγιστάνων πράγματα πιστευόμενοι, πιστικοὶ
20 ἀγαθοί, κριτικοί. Ἄρεως δὲ ἐναντιουμένου αὐτῷ σφαλήσονται ἐπὶ προκοπαῖς οἰόμενοι ἀναβιβάζεσθαι καὶ ἢ φυγῆς ἢ καταδίκης ἢ καὶ βιοθανασίας μεθέξουσι· ἑσπέριος δὲ τυχὼν Ἑρμῆς μεσουρανῶν κλιμάτων

1 πόλεως P. 1-4 εἰ δὲ ὁ τοῦ — πράξαντας] κακωθεῖσα δὲ ὑπὸ Κρόνου ἐπιψόγους καὶ ὑποτεταγμένους ἀλλοις. 2 ἢ] καὶ P. 3 ἐπιψογέρους P. ἑτέρους P; corr. 4 καὶ prius om AV. 4-6 ἐὰν δὲ καὶ — ἀποτελεῖ] ὑπὸ δὲ Ἄρεως κακωθεῖσα αἰσχροὺς κακοφήμους ποιεῖ. 5 προυποδέδεκται P: corr. 6-12 εἰ δὲ γυνὴ — διαπράξεται] ἐπὶ δὲ θηλειῶν, ἑταιρίδας, ζώσας ἀπὸ τοῦ σώματος πρὸς τὴν τοῦ ζῳδίου φύσιν, οἷον τὰ λατρώδη καὶ τροπικὰ καὶ κρονικὰ καὶ ἰχθυκά, ποιεῖ ὡς εἴρηται, ἐπὶ δὲ ἀνδρῶν, ἀσελγεῖς AV. 7 πολυκίνησει P: corr., cf. p. 137, 9. ἐπιταγαῖς P; corr., cf. Vett. Val., p. 121, 32: πολύκοινοι γίνονται καὶ ἐπὶ τέγαις σταθήσονται. Maneth. VII (III). 143, 533; II, 430: «quae propter necessitatem vitae in meritorio se statuat» Firm. 7 ταῖς del. Leg. δι' ἀνάγκην ζωῆς? 8 κατὰ corr.: παρὰ P. ζῴων P. 9 καὶ om. P. 9-10 cf. supra p. 160, 10. 10 [χθυϊκοῖς] cf. Suet., *Tib.*, 44. 11 ὁ del. ἔσται suppl.: «infamis erit in infinitum» Firm. ἀσελγεῖ P. 12-15 εἰ δέ πως καὶ — ἐπιτελοῦντες] ἐὰν δὲ ὁ Ἥλιος ἐν θηλυκῷ ἢ ζῳδίῳ τῆς Σελήνης ὁμοκέντρου οὔσης, τοῦ δὲ Ἄρεως ἐν θηλυκῷ ζῳδίῳ, εὐνούχους ἢ ἀποκόπους ἢ ἑρμαφρόδιτους γυναικῶν ἔργα ποιοῦντας AV. 13 ὁ γενομένη sic P. 14 γενόμενοι P. 16 ss, cf. Firm. Mat., III, 7, 21. 16-18 Ἐπὶ δὲ — μεγάλοι] Ἑρμῆς μεσουρανῶν ἑῷος θαυμαστὰς καὶ ἐνεργεῖς πράξεις δίδωσιν. εἰ μαρτυρεῖται οἰκείως ὑπό τινος τῶν τῆς αἱρέσεως. ἔσονται γὰρ μεγάλοι AV. 16 Ante ἑῷος duo verba expuncta P. 17 ἐνεργεστέρας P: corr.: «magnos» Firm. Leg. «magnificos»? γὰρ] δὲ P. 18 οἰκείως] εἰκίοι sic P. 19-20 πιστικοὶ — κριτικοὶ om AV. 20 σφαλλήσονται V: σφάλλωνται P. 21 καὶ ἢ om. P. καὶ om. AV. 22-p. 170, 2 ἑσπέριος δὲ Ἑρμῆς μεσουρανῶν ξενιτείας ποικίλας ποιεῖ καὶ δεδημοσιευμένας τὰς πράξεις AV. 22 Ἑρμῆς μεσουρανῶν om. P.

for public figures, musicians, those honored by cities; but if Saturn is present or bears witness in the manner indicated above, it renders them blameworthy and not independent in their reputations but acting under others, or entrusting their own affairs to others; and if Mars also looks upon Venus, as has been previously shown, it renders them shameful and notorious. And if a woman happens to be born under this configuration, she will be highly promiscuous, acting as a courtesan and will stand upon rooftops [throughout life, and according to the analogies of the zodiac signs, the differences in actions and passions are completed; for in the servile, the tropical, the Saturnine, or the piscine signs such things will be fulfilled. But if it should be a man, he will be much blamed and will practice pederasty and will carry out every act of licentiousness. And if somehow the Sun also happens to be in a feminine sign, with the Moon being in conjunction with Mars in a feminine sign, men who are born will be eunuchs or castrated or hermaphrodites, performing the work of women.

But when Hermes happens to be in the sign culminating at midheaven, he will produce more remarkable and more manifest activities; for when he is properly witnessed by one of the sect members, there will be great rulers, entrusted with the affairs of cities or kings or great men, trustworthy, good, discerning. But when Mars opposes him, they will stumble in their advancements, thinking they are rising up, and will partake of either exile or condemnation or even violent death; and Hermes being an evening star while culminating at midheaven of the climes

1 of the city R. 1-1 but if the one who acted | afflicted by Kronos, laborious and subordinate to others. 2 ἡ] καὶ R. 3 ἐπιψοτέρους R. ἑτέρους R; corr. 4 and prius on A. 4-6 but if also — produces] afflicted by Ares it makes shameful, ill-reputed. 5 προυποδέδεκται R : corr. 6-12 but if a woman accomplishes in the case of females, courtesans, living from the body in accordance with the nature of the Zodiac sign, such as the servile and tropical and Saturnine and piscine, it produces as stated, but in the case of men, licentious A. 7 πολυκινησει P: corr., er. p. 137, 9. upon rooftops R; corr., cf. Vett. Val., p. 121, 82: they become promiscuous and will stand upon rooftops. Maneth. VII (III). 143, 533; 11, 430: "who on account of the necessity of life sets herself up in a lodging house" Firm. 7 ταῖς del. Read: out of necessity of life 8 according to corr.: beside P. Of Animals R. 9 and om. R. 9-10 cf. above p. 160, 10. 10 piscine] cf. Suet., Tit., 1. 11 ὁ del. ἔσται suppl.: "he will be infamous without end" Firm. licentious R. 12-15 but if somehow also those accomplishing] but if the Sun is in a feminine Zodiac sign with the Moon being concentric, and Ares in a feminine zodiac sign, eunuchs or castrated or hermaphrodites performing the works of women An. 13 ὁ γενο- 13 ὁ γενο- μένη sic P. 14 γενόμενοι P. 16 ss, cf.Firm. Mat., III, 7, 21. 16-18 In the case of great ones] Hermes at midheaven grants wondrous and effective actions, if it is properly witnessed by one of those of the sect; for they will be great An. 16 Before the height two words expunged P. 17 more effective: corr.: "great" Firm. 19-20 πιστικοίκριτι

P

Leg. « magnifico»? γάρ] δέ !. 1 οἰκεῖως] εικίοι sic P.
koi om Av. 20 σφαλλήσονται Γ: σφάλλωνται P. 21 καὶ ἡ om. P. και om. A.
22-p. 170. 2 ἑσπέριος δὲ Ἑρμῆς μεσουρανών ξενιτείας ποικίλας ποιεῖ καὶ δεδη-μοσιευμένας τὰς πράξεις Α΄. 2. Ἑρμῆς μεσουρανών om. Γ.

μεταβολὰς καὶ ξενιτείας ποικίλας ποιεῖ· ἔστι δὲ καὶ δεδημοσιευμένους τὰς πράξεις ἀποδείξει. ἐπιθεωρούμενος δὲ ὑπὸ Κρόνου κατὰ διάμετρον ἢ τετράγωνον στάσιν παρύγρους τὰς ἀσχολίας καὶ τὰς ἐπιχειρήσεις ἀποδίδωσι καὶ πάθεσιν ὑγροῖς περικυλίεται τοὺς γεννωμένους.

Ἐπὶ δὲ τοῦ μεσουρανοῦντος Ζωδίου τῆς αἱρέσεως τυχοῦσα ἡ Σελήνη ὁμόκεντρος μεγάλους δυνάστας, βασιλεῖς, ζωῆς καὶ θανάτου κυρίους γεννήσει. ζωδιακῶς ἐπὶ τοῦ μεσουρανήματος τόπου τῆς αἱρέσεως τυχοῦσα μεγάλους ταῖς πράξεσι καὶ ταῖς ἐπιβολαῖς ταῖς ἐγχειριζομέναις ἢ διαπρασσομέναις, ὑποδεδεγμένους χρήματα· ** πόνους δὲ καὶ ταλαιπορίας πολλάκις γεννήσει. παρ' αἵρεσιν δὲ τυχοῦσα ἐπὶ τοῦδε τοῦ τόπου μετρίους τοῖς βίοις καὶ ταῖς πράξεσιν, ἐπισφαλεῖς καὶ ἐπιτευδημάτων· μὴ ἐφαπτομένους γεννήσει· ἐὰν δὲ ὁ Ἥλιος μήτε ὡροσκοπῶν μήτε μεσουρανῶν τύχῃ, μεγάλους δυνάστας, ἀρχικούς, βασιλεῖς φοβεροὺς ἀποδείκνυσιν.

Τόπος ἑνδέκατος.

Ὁ ια' τόπος καλεῖται Ἀγαθὸς Δαίμων καὶ ἐπαναφορὰ τοῦ μεσουρανήματος. οἱ οὖν ἀγαθοποιοὶ ἀστέρες ἐν τούτῳ τῷ τόπῳ τυχόντες ἰδίοις ὄντες προσώποις ἢ οἴκοις ἢ ὑψώμασιν ἢ ὁρίοις σημαίνει μέγαν πλοῦτον καὶ πράξεις ἐπιφανεῖς. δηλοῖ δ' ὁ ια' τόπος καὶ τὴν τρίτην ἡλικίαν· σημαίνει δὲ καὶ περὶ πράξεως καὶ πατρωνίας καὶ προστασίας λόγον κατὰ τὴν ἀκμὴν τῆς νεότητος.

Πᾶς δὲ κλῆρος ἢ πᾶς οἰκοδεσπότης κλήρου ἢ κέντρου ἢ τόπου ἢ

1 ποικίλας om. P. δεδημοσιωμένους P. 2-4 ὁρώμενος δὲ ὑπὸ Κρόνου τετραγώνι(ως) ἢ διαμέτρ(ως) παρύγρους τὰς ἀσχολίας δίδωσι καὶ ὑγρῶν ὀχλήσεις AV. 3 τὰς τὰς P. 4 περικηλύεται (η dubium) P: corr., cf. tamen ad p. 130, 16. γενομένους P. 5 ss., cf. Firm. Mat., III, 13, 9. 5-6 Ἐπὶ δὲ — ὁμόκεντρος] καὶ μεσουρανῶν ὁμόκεντρος κατὰ αἵρεσιν AV qui Mercurio attribuunt. 5 ὡροσκοποῦντος P: corr. 6 ὁμόκεντρος] i. e. in exaltatione vel in domicilio? cf. Firm. Mat., l. c. 6-7 ζωῆς — γεννήσει om. AV. 7-10 ζωδιακῶς — γεννήσει] ζωδιακῶς (ἐν ζωδιακῷ V) δὲ μόνον (μόνους V) ἐμπράκτους, μεγαλοπράγμονας, φθονουμένους δέ AV. 9 διαπράσσοντας ὑποδεδεγμένα P: corr. Ante πόνους deest: « si ad Saturnum feratur » Firm. 10 γενησ' P. παρ' εραισ' sic P. 10-11 τυχοῦσα ἐπὶ τοῦδε τοῦ τόπου om. AV. 11-12 καὶ ἐπιτ. ἐφαπτομένους γεννήσει om. AV. 12 μὴ suppl. γενησ' P. δὲ AV: τε P. ὡροσκοποῦντος P. 13 μεσουρανοῦντος P. 13-14 ἀρχικούς — ἀποδείκνυσι] βασιλεῖς ποιεῖ AV. 15 P. f. 111; A, f. 16; V, f. 38. 16 ια' m. 2 in rasura A. 16-17 καὶ ἐπ. τ. μεσουρανήματος om. AV. 17-19 cf. Vett. Val., II, 6. p. 62, 20-23. 17 ἀστέρες ἐν τ. τ. τυχόντες] ἐνταῦθα AV. 18-19 μέγαν πλοῦτον σημαίνει AV. 19 ὁ δὲ ια' τόπος δηλοῖ P: δηλοῖ δ' ὁ (ὁ om. V) ια' (ια' in ras. m. 2 A) AV. τρίτην P: γ' AV. 20 σημαίνει δὲ om. AV. πράσεως V. 20-21 προστασίας λόγον P: ἀποστασίας AV; cf. Paul. Alex., M. 4. v. 3: σημαίνει δὲ τὸν περὶ συστάσεως καὶ προστασίας λόγον.

produces changes and varied sojourns abroad; and it will also demonstrate that activities have been made public. But when observed by Saturn in diametrical opposition or in square aspect, it renders occupations and undertakings confused and disorderly, and rolls those born under it into moist afflictions.

But when the Moon, having obtained the sect in the culminating sign, is in a concentric position, it will produce great rulers, kings, lords of life and death. When it obtains the sect in the zodiacal position of the midheaven, it will produce those who are great in their activities and in the enterprises undertaken or carried out, having received wealth; ** but it will often produce labors and hardships. When it is contrary to sect in this place, it will produce those who are moderate in their lives and activities, precarious and failing to attain their goals; but if the Sun happens to be neither rising nor culminating, it marks out great rulers, those of commanding authority, formidable kings.

The Eleventh Place.

15

The 11th place is called the Good Daemon and is the succedent of the midheaven. When the benefic stars happen to be in this place, being in their own persons, houses, exaltations, or bounds, it signifies great wealth and distinguished activities. The 11th place also indicates the third age of life; it also signifies matters of occupation, patronage, and guardianship, as well as reason in accordance with the prime of youth.

Every lot or every house-lord of a lot or of an angle or of a place or

1 varied. R. publicly registered R. 2-4 but when acted upon by Saturn in square or in opposition, gives moist occupations and disturbances from moist things AN. 3 the the R. 4 is engulfed (η dubium) P: corr., cf. however at p. 130, 16. those who have come to be Γ'. Oss., cf. Firm. Mal., III, 13, 9. 5-6 But when in the same angle] and culminating in the same angle according to sect AV who attribute it to Mercury. 5 ascending P: corr. 6 in the same angle] i.e. in exaltation or in domicile? cf. Firm. Mat. I. . 6-7 of life — birth om. A. 7-10 Zodiacally — birth, Zodiacally in a zodiacal sign (V) but only (only) active, great in deeds, but envied AV. 8 accomplishing what has been indicated P: corr. Before labors is missing: "si ad Saturnum feratur" Firm 10 genēs P. par' erais' sic P, 10-11 having fallen upon this place omn. A'. 11-12 and additionally touching — birth om. F. 12 not suppl. genēs P. but AV: and P. ascending P. 13 culminating P. 13-14 ruling — demonstrates] makes kings A'. 15 P. C. 111; A, f. 16: V. 1. 38. 16 11th p. 2 in rasura A. 16-17 and additionally at the midheaven om. AV. 17-19 cf. Vett. Val., II, 6. p. 62, 10-13. 17 stars having fallen in that place] here Al.18-19 signifies great wealth An.M) 11th (11th in ras. m. 2 A) AV. of sale.

19 The 11th place signifies m': signifies d' dio opi.

third R: γ' AN. 20 signifies ση. An.

20-21 the account of patronage R: apostasy An cf. Paul. Alex., M. 4. v. 3: it signifies the account concerning association and patronage.

τριγώνου ἐκεῖ τυχὼν πάντα ἀγαθὰ σημαίνει, εἰ μὴ ὑπὸ κακοποιῶν θεωρηθῇ ἢ ὑπὸ τὰς αὐγὰς τοῦ Ἡλίου τύχῃ ἢ ἐν τῷ ἰδίῳ ταπεινώματι ἢ ἐναντιώματι ἢ τοῖς ἀριθμοῖς ἀφαιρῶν καὶ βλάψῃ τὴν τοσαύτην ἀγαθότητα τοῦ τόπου. ὁμοίως δὲ καὶ οἱ κακοποιοὶ ἐκεῖ τυχόντες καὶ λόγον ἔχοντες πρὸς τὴν γένεσιν (λέγω δὴ κλήρων ἢ τόπων ἢ τριγώνων κυρίους) δίχα τῶν κακῶν φάσεων (λέγω δὴ ὑπαύγων ἢ ταπεινωμάτων ἢ ἐναντιωμάτων ἢ ἀφαιρέσεων) ἀγαθὴν παρέχουσι τὴν γένησιν καὶ τὰ μὲν ἀγαθὰ πληθύνουσι τὰ δὲ κακὰ μειοῦσιν.

Ὁ δὲ τόπος καλεῖται Διὸς ἐπειδὴ ἐν τούτῳ τῷ τόπῳ χαίρει παρὼν ὁ Ζεὺς· σημαίνει δὲ ὁ τόπος καὶ τὸν περὶ τέκνων λόγον.

Ἐὰν ὁ κύριος τοῦ ια' τόπου ὡροσκοπῇ, ὁ δὲ τοῦ Κακοῦ Δαίμονος δύνῃ, εὔπορόν γε ἐν νεότητι καὶ ἐπὶ τοῦ γήρως μέτριον ποιεῖ. εἰ δὲ ἐναλλάσσει τὸ σχῆμα, ἐναλλάξει καὶ τὴν τύχην· ἐὰν δὲ ὁ Ἀναβιβάζων τύχῃ ἐν τούτῳ τῷ τόπῳ καὶ εὑρεθῶσιν ἐκεῖ Ἀφροδίτη ἢ Ἑρμῆς, ἀπὸ γυναικῶν πάσας εὐτυχίας ἕξει ἢ ἀπὸ εὐνούχων ὑπάρχοντα κτήσεται. ἐν δὲ τοῖς πρώτοις χρόνοις ἀκαταστατήσει ἐπὶ γυναικὶ καὶ τέκνοις, φιλητὸς δὲ ἔσται παρὰ γυναιξίν. εἰ δὲ συμπαρῇ αὐτοῖς Ζεύς, ἀγαθὸς ἔσται· ὑπάρχοντα γὰρ πολλὰ κτήσεται καὶ ἐξουσιάστης ἔσται πόλεως αὐτοῦ· εἰ δὲ Κρόνος καὶ Ἑρμῆς ἐκεῖ τύχωσιν, ἀγαθὸς δὲ ἀστὴρ μὴ ἐπιθεωρήσῃ, ἀτύχης ἔσται ἁλώμενος καὶ ἐπιδικαζόμενος τῆς ζωῆς. εἰ δὲ Ζεὺς καὶ Ἀφροδίτη μετὰ Σελήνης ἢ μετὰ Ἡλίου ἐκεῖ τύχωσι, εὐτυχεῖς ποιήσει καὶ πολλὰ ὑπάρχοντα κτωμένους. ζήσουσι δὲ ἔτη ο'. ἐὰν ὁ Καταβιβάζων ἐν τῷ ια' τόπῳ τύχῃ, καὶ Ζεὺς καὶ Ἀφροδίτη ἐκεῖ τύχωσι, ἀκαταστασίαν <ἕξει> καὶ ὅσα ἂν κτήσεται ἀπολέσει καὶ μετὰ ταῦτα εὐπορήσει. εἰ δὲ Κρόνος καὶ Ἀφροδίτη ἐκεῖ τύχωσι, κακοπαθήσει ἐν νεότητι καὶ μετὰ ταῦτα ὑπάρχοντα κτήσεται καὶ ἐπὶ γήρῳ χαιρήσει καὶ βιώσει τὸν λοιπὸν

1-2 ὑπὸ κακοποιῶν — τύχῃ] κακωθῇ ἢ ὕπαυγος ᾖ ἐν ἰδίῳ οἴκῳ ἢ ἐναντιώματι AV. 3 ἀναφέρων P. βλάψει AV. 5 κλῆρον ἢ τόπον ἢ τρίγων(ον) (signo astr.) P. 6 κυρίους om. PV : κυ (compendio) A. 7 ἀγαθὴν ἔχουσι τὴν γένεσιν P : ἀγαθὰ παρέχουσιν AV. 8 πληθουσι P. 9-10 Paul. Alex., N, 4. v. 2. 9 ἐν τούτῳ τῷ τόπῳ om. AV. 10 ὁ Ζεὺς P : ἐκεῖ AV τὸν et λόγον om. AV. 11 τόπου om. AV. τοῦ ιβ' δὲ AV. 12 δύνει V. εὔπιρον γεναιότητι sic P : ἄπορον ἐν νεότητι AV. τὸ γῆρας AV. ποιήσει P. 13 ἐναλλὰξ καὶ ταύτης τύχης ἐναλλὰξ V : ἀναλλὰξ (sic) κατὰ (leg. καὶ τὰ) τῆς τύχης ἐναλλάξ A. ἐναλλάξεισιν P : corr. ἐὰν δὲ om. AV. ὁ om. P. 13-15 ἐὰν δὲ — κτήσεται] ὁ ἀναβιβάζων ἐν τῷ ια' μετὰ Ἀφροδίτης Ἑρμοῦ ἀπὸ γυναικῶν (γυνεκων cryptogr. A) εὐτυχίας ἢ ἀπὸ εὐνούχων (ευνουχων cryptogr. A) AV. 15 εὐνούχου P. 16 γυναιξὶ P. καὶ φιλετὸς P. 17 ὑπὸ γυναικῶν AV. 17-p. 172, 3 Formam contractiorem praebent AV : εἰ δὲ καὶ Ζεὺς συμπάρῃ, ἔσται πλούσιος καὶ ἄρξει τῆς πατρίδος. Κρόνος Ἑρμῆς ἐν τῷ ια' ἀθεώρητοι ὑπὸ Διὸς Ἀφροδίτης δυστυχεῖς καὶ πλάνητας καὶ ἐπιδίκους ποιήσει. Ζεὺς Ἀφροδίτη μετὰ Σελήνης ἢ μετὰ Ἡλίου ἐκεῖ· εὐτυχεῖς καὶ πλουσίους. ζήσουσι δὲ καὶ ἔτη ο'. ὁ Καταβιβάζων ἐν τῷ ια' κακοπαθείας ἐν νεότητι καὶ μετὰ ταῦτα εὐπορίας καὶ εὐτεκνίας καὶ εὐγηρίας. 18 γὰρ corr. : δὲ P. κτίσεται P. 19 ἐπιθεωρίσει P. 20 εὐτύχης P. 22 ζήσει P. 24 ἕξει suppl. 25 ἐνεῶτητη sic P. 26 Leg. ἐπὶ γήρως ? cf. supra v. 12. χαίρετε P.

having attained a trine there signifies all good things, unless it is beheld by malefics or happens to be under the rays of the Sun, or in its own depression or opposition, or subtracting by degrees and harming such great goodness of the place; and likewise the malefics, when they happen to be there and have a relationship to the nativity (I mean the lords of lots or places or trigons) apart from the evil phases (I mean combustion or depressions or oppositions or subtractions) produce a good nativity and multiply the good things and diminish the bad.

The place is called the place of Zeus because in this place Zeus rejoices when present; and the place also signifies the account concerning children.

If the lord of the 11th place is on the ascendant, and the lord of the Evil Daimon is setting, it makes one prosperous in youth and moderate in old age. But if the configuration is reversed, fortune will also be reversed. If the Ascending Node happens to be in this place, and Aphrodite or Hermes are found there, he will have all good fortune from women, or will acquire possessions from eunuchs. In the early years he will be unsettled concerning a woman and children, but he will be beloved among women. If Zeus is present with them, it will be good; for he will acquire many possessions and will be a ruler of his city. But if Saturn and Hermes happen to be there, and no benefic star casts its aspect, he will be unfortunate, wandering and contesting for his life. If Zeus and Aphrodite with the Moon or with the Sun happen to be there, it will make them fortunate and acquiring many possessions. They will live 70 years. If the Descending Node happens to be in the 11th place, and Zeus and Aphrodite happen to be there, he will have instability and whatever he acquires he will lose, and after this he will prosper. But if Saturn and Aphrodite happen to be there, he will suffer hardship in youth and after this will acquire possessions and will rejoice in liquids and will live the rest

1-2 ὑπὸ κακοποιών - τύχη] κακωθῇ ἡ ὕπαυγος ηη ἐν ἰδίῳ οἴκῳ ἡ ἐναντιώματι Αν. 3 ἀναφέρων P. βλάψει Αν. Ο κλῆρον ἢ τόπον ἡ τρίγωνον) (signo astr.) P. 6 κυρίους om. PV : ku (compendio) A. 7 ἀγαθὴν ἔχουσι την γένεσιν P : ἀγαθὰ παρέχουσιν A v. 8 πλήθουσι P. 9-10 Paul. Alex.. N, 4. v. 2. 9 ἐν τούτῳ τῷ τόπῳ om. A. 10 ὁ Ζεὺς P : ἐκεῖ Αν τὸν εἰ λόγον om. AV. 11 τόπου on. AV. τοῦ ιβ' δὲ AV.12 δύνει γ'. εὔπιρον γεναιότητι sic P : άπορον ἐν νεότητι Αν. τὸ γῆρας Αν.ποιήσει P. 13 ἐναλλάξ καὶ ταύτης τύχης εναλλάξ ' : ἀναλλάξ (sic) κατά (leg. καὶ τὰ τῆς τύχης έναλλάξ A. ἐναλλάξεισιν : corr. ἐὰν δέ οπι. A. ό om. P. 13-15 ἐὰν δὲ κτήσεται] ὁ ἀναβιβάζων ἐν τῷ ια' μετά Αφροδίτης Ἑρμοῦ ἀπὸ γυναικῶν (γυνεκών cryptogr. A) εὐτυχίας ἢ ἀπὸ εὐνούχων (ευνουχων cryptogr. A) AN. 15 ἐυνούχου P. 16 γυναιξί P. καὶ φιλετός P.17 ὑπὸ γυναι- 17 ὑπὸ γυναι- κών Αγ. 17–p. 172, 3 A shorter form is provided by Al: if Zeus also is present, he will be wealthy and will rule his homeland. Saturn and Hermes in the 11th, unobserved by Zeus and Aphrodite, will make men unfortunate, wandering, and liable to lawsuits. Zeus and Aphrodite together with the Moon or with the Sun in that place make men fortunate and wealthy. They will also live 70 years.The Descending Node in the 11th place causes hardship in youth and thereafter prosperity, good children, and a happy old age. 18 γὰρ corr. : δὲ P. κτίσεται P. 14 ἐπιθεωρίσει P. 14 ἕξει suppl. 25 ενετητη sic P. 26: Read ἐπὶ γήρως

20 happy P. 12 live 1.ncf. supra v. 12. rejoice.

βίον ἐν κακοῖς. εἰ δὲ ἀπὸ Καταβιβάζοντος εἰς Ἀναβιβάζοντα ἐρχόμενοι τύχωσι, πάνυ κάλλιστον· ἐν τῷ τέλει τοῦ βίου αὐτὸς εὐτυχήσει καὶ ὑπάρχοντα κτήσεται καὶ ἔτη πολλὰ ζήσεται ἐπεὶ εἰς φῶς ἦλθον οἱ ἀστέρες.

Ἐπὶ δὲ τῶν ἀγαθοδαιμονούντων ζῳδίων ἡμέρας τυχὼν Κρόνος βραδυτέρας τὰς βασιλείας καὶ τὰς ἡγεμονίας ἀποδίδωσιν ἐάνπερ ὁ Ἥλιος ὡροσκοπῶν τυγχάνῃ· ἐκδεχόμενος δὲ καὶ τὴν συναφὴν τῆς Σελήνης αὐξομένης ἐπὶ πλέον τὰ ἀγαθὰ μείζους † αἱρεσιαρχέτας ἀποδίδωσιν. ἐὰν ὁ Ἥλιος μὴ ὡροσκόπῃ, τύχῃ δὲ ὁ ἀστὴρ ἡμέρας ἐπὶ τῶν ἀγαθοδαιμονούντων ζῳδίων ὑπάρχων, προβαίνοντων τῶν χρόνων τὰ τέλεια κτωμένους ποιεῖ· τῶν δὲ ὑπαρχόντων ἐστὶν μειωτὴς καὶ ἐπὶ νεότητος ἐπίβουλος. νυκτὸς δὲ βραδυτέρους ταῖς ἐπιβολαῖς καὶ ἀργοτέρους ταῖς πράξεσι ἀποδείκνυσιν, τινὰς δὲ καὶ ἐκπίπτοντας τῶν ἰδίων καὶ τὰ περικτηθέντα ἀποβάλλοντας.

Ἐπὶ δὲ τῶν ἀγαθοδαιμονούντων ζῳδίων ἡμέρας τε καὶ νυκτὸς τυχὼν ὁ Ζεὺς ἰσχυρότερος καθέστηκε· γενήσονται γὰρ ἐπ' ἄθλων τὸ κράτος ἔχοντες. καὶ θεῖα θνητοῖς δόγματα γεννήσεται, καὶ τοῖς ὀστέοις ὁλοκλήρους ἀναπλάσσει.

Ἐν δὲ τοῖς ἀγαθοδαιμονοῦσι ζῳδίοις νυκτὸς ὁ τοῦ Ἄρεως τυχὼν πολλῶν ἀγαθῶν ὕπαρξιν ποιεῖ καὶ ὑπ' ὄχλων τιμῆς ἠξιωμένους καὶ

1 εἰ δὲ Καταβιβάζων εἰς ἀναβιβασμὸν ἐρχόμενος P. 2-3 πάνυ κάλλιστον — ἐπεὶ] πάνυ καλόν ἐστιν. ἐν γὰρ τῷ τέλει τοῦ βίου εὐτυχοῦσι καὶ ζήσονται ἔτη πολλὰ ἐπειδὴ P. 3 καὶ om. P. 4 ss. Diversa praebet Firmic., III, 2, 25. Haec ad quintum locum pertinent, cf. supra p. 153, 9. 3-13 Κρόνος ἡμέρας ἐν τῷ (ἐν τῷ om. A) ια' βραδυτέρας τὰς βασιλείας (βασιλείας litt. crypt. A) καὶ τὰς ἡγεμονίας δώσει (δώσουσιν A) ἐάνπερ ὁ Ἥλιος ὡροσκοπῇ, δεχόμενος δὲ καὶ τὴν τῆς Σελήνης συναφὴν αὐξιφωτοῦσαν, εὐτυχίας δώσει πολὺ μείζονας, ἀλλ' ἐν μὲν νεότητι μειοῖ τὰς κτήσεις, ἐν δὲ τῷ τέλει χορηγεῖ ἀγαθὰ (ἀγαθὸν V)· νυκτὸς δὲ βραδυτέρους ταῖς ἐπιβολαῖς καὶ ἀργοτέρους ταῖς πράξεσι ποιεῖ· τινὰς δὲ καὶ ἐκπτώτους AV. 6 τὴν om. P. 7 μείζους αἱρεσιαρχέτας verba corrupta; cf. Firmic., p. 99, 24: « perpetuas tribuit felicitates et maiorum potestatum ornamenta decernit ». 8 μὴ suppl.; cf. p. 153, 12 — ἀστὴρ] Legendum Ζεὺς (etiam p. 153, 12 pro Κρόνος) cf. Firmic., p. 99, 5. 9 προβένοντας τῷ χρόνῳ τὰ τελυεχθωμένους P; corr. ex p. 153, 12 et Paulo, N. 4, v. 11. 10 μειώτης] cf. Paul. Alex., l. c., v. 18. 11 βραδύτερος ταῖς ἐπιβουλαῖς καὶ ἀργοτερ' τὰς πράξεις P, sed cf. p. 153, 14 et Paul. Alex., N. 4, v. 12: ἀργοτέρους ταῖς πράξεσι καὶ ταῖς ἐπιβολαῖς. 14-17 cf. supra p. 153, 17-18. 14-15 Ἐπὶ δὲ — ὁ Ζεὺς] Ζεὺς ἐν τῷ ια' ἡμέρας τε καὶ νυκτὸς AV. 15 Post ἰσχυρότερος] καὶ θεὸς P quod ex καὶ θεῖα v. 16 ortum videtur. Leg. ἐπ' ὄχλων? cf Firm., p. 107, 23 vel ἐχθρῶν? cf. Paul., l. c., v. 15: ἐπικρατεστέρους τῶν ἐχθρῶν. 16 γενήσεται V: γεννήσονται A: γεννωσ'. sic P. Expectes δηλώσει vel simile quid: cf. Firm., p. 108, 4: « cunctis hominibus divina documenta proferantur ». 16-17 καὶ τοῖς — ἀναπλάσσει om. AV: cf. Firm., p. 108, 5: « fortis corpore, validis ossibus ». 18-p. 173, 10 cf. Firm. Mat., III, 4, 33 et supra locum quintum, p. 153, 19 ss. 18 Ἐν δὲ — τυχὼν] Ἄρης ἐν τῷ ια' νυκτὸς AV. 19-p. 173, 1 τιμῆς — ἀστὴρ] τιωμένους (τιμωρουμένους V) καὶ γνωστοὺς μεγιστάσιν, ἐὰν δ' ᾖ AV; cf. Paul. Alex., l. c., v. 23-25 qui cum P conspirat.

a life in good circumstances; but if from the Descending Node some come to meet the Ascending Node, it is altogether the finest: at the end of his life he will prosper and will acquire possessions and will live for many years, since the stars came into the light.

When Saturn falls in the auspicious signs by day, he grants kingdoms and rulerships more slowly, provided the Sun happens to be on the ascendant; but receiving also the conjunction of the waxing Moon, he grants the good things to a greater degree and produces greater leaders of factions. If the Sun is not on the ascendant, but the star happens to be in a day position in the auspicious signs, as the years advance it causes them to acquire perfect things; but he is a diminisher of possessions and a plotter in youth. By night he renders men slower in their undertakings and more sluggish in their actions, and causes some to fall away from their own things and to lose what they have additionally acquired.

When Zeus falls in the auspicious signs both by day and by night, he becomes more powerful; for those who are under his influence will have mastery in contests. And divine ordinances will be produced for mortals, and he restores them whole in their bones.

When the star of Ares falls in the auspicious signs by night, it produces an abundance of many good things, and causes men to be deemed worthy of honor by crowds, and

H. And if the Descending Node is coming toward the Ascending Node R. 23 it is very excellent since) it is very good. For at the end of life they are fortunate and will live many years since m. 3 and oiii. 1. 4 s. Firmic. offers differing material, 111, 2, 25. These things pertain to the fifth place, cf. above p. 153, 9. 3-13 Saturn by day in the) (in the om. A) 11th will give kingdoms (kingdoms in crypt. letters A) and hegemonies more slowly (will give them (!) provided the Sun is on the horoscope, and receiving also the conjunction of the Moon waxing in light, will give much greater good fortunes, but in youth he diminishes acquisitions, while at the end he furnishes good things good (); by night he makes some slower in their undertakings and more sluggish in their actions and some even falling away. A'. or the sp. G. 7 greater sect-rulers words corrupted cf. Firmic., p. 90, 24: «he grants perpetual felicities and decrees the ornaments of greater powers». 8 mē suppl.; cf. p. 153, 12 – astēr] One should read Zeus (also p. 113, 12 for Kronos) cf. Firmic., p. (8). 5. H advancing with time those who have been made fortunate at the end; corr. from p. 153, 12 and Paulo, N. 4. v. 11. 10 meiōtēs] cf. Paul. Alex, l. c., v. 1. 11 slower in plottings and more sluggish in actions, but cf. p. 153. 14 and Paul. Alex., N.4, v 12: more sluggish in their actions and in their undertakings. 14-17 cf. above p. 153. 17-18. 14-15 But concerning – Zeus] Zeus in the 11th by day and by night A. 15 After ischyroteros] and god 1' which appears to have originated from καὶ θεῖα v. 16. Read ἐπ' ὄχλων: cf. Firm., p. 107, 23 or ἐχθρῶν? cf. Paul., l. c., l. 15: ἐπικρατεστέρους τῶν ἐχθρῶν. 16 γενήσεται: γενήσονται A: γεννωσ. sic P. One expects δηλώσει or something similar: cf. Firm., p. 108. 4: "cunctis hominibus divina documenta proferantur." 16-17 καὶ τοῖς – ἀναπλάσσει om. AV: cf. Firm., p. 108. 5: "furtis corpore, validis ossibus."

18-p. 173, 10 cf. Firm. Mat., III. 4. 33 and the fifth place above, p. 153. 39 -s 18 Ἐν δέ – τυχών] Ἄρης ἐν τῷ ια' νυκτός AN. 19. p. 173, 1 τιμῆς – ἀστήρ] τιμωμένους τιμωρουμένους D καὶ γνωστούς μεγιστᾶσιν, ἐὰν δ' ἡ AN; cf. Paul. Alex., l. c. vv. 23-25, who agrees with P.

παρ' ὑπερέχουσι γνωστούς. ἐὰν δὲ καὶ τύχῃ ὁ ἀστὴρ ἐν ἰδίοις ζῳδίοις ἢ δεκανοῖς ἢ μοίραις τῆς Σελήνης συμπαρούσης αὐτῷ, μεγάλους δυνάστας, φοβερούς, ἐπὶ στρατοπέδων ἢ μαχαίρας τασσομένους. τῆς Σελήνης ἀπούσης, ἐὰν ὁ τῆς Ἀφροδίτης παρῇ καὶ τρίγωνος ἢ τετράγωνος
5 αὐτῷ τύχῃ, εὐδαίμονας ποιήσει καὶ περιεκτικοὺς ἐν ταῖς πράξεσιν καὶ ἐπαφροδίτους. ἡμέρας δὲ τυχὼν ἐπὶ τῶνδε τῶν τόπων καὶ τόπων μεταλλαγὰς καὶ ξενιτείας ποιεῖ χάριν τῶν συμβαινόντων αὐτοῖς ἀτοπημάτων· γίνονται δὲ καὶ ἐπὶ κινδύνοις οὐ τοῖς τυχοῦσιν· ἐὰν δὲ ὁ τοῦ Διὸς ἢ ὁ τῆς Ἀφροδίτης ἐπιθεωρήσῃ, ὠφελίμους τὰς ξενιτείας ποιεῖ
10 καὶ πάλιν ἀποκαθισταμένους εἰς τὴν ἰδίαν διὰ τάχους ἀποδείκνυσιν.

Ἐν δὲ τῷ τοῦ Ἀγαθοῦ Δαίμονος ζῳδίῳ μόνος τυχὼν ὁ Ἥλιος εὐδαίμονας ἀποτελεῖ καὶ πατρὸς ἐνδόξου καὶ ἐπισήμου <γεννηθέντας> ποιήσει καὶ κατὰ πρόβασιν τῶν χρόνων ἐπὶ τὰς τύχας καὶ τὰς εὐδαιμονίας τρεπομένους.

15 Ἐν δὲ τῷ ἀγαθοδαιμονοῦντι <ζῳδίῳ> τυχοῦσα ἡ Ἀφροδίτη μάλιστα ἐπὶ τῆς ἑσπερίας φάσεως ὑπάρχουσα, κατοπτευομένη ἔτι πλέον ὑπὸ Κρόνου καὶ Ἄρεως ἢ ἀσπέρμους ἢ στειρώδεις ἢ δυσγάμους ἢ παιδεραστὰς ἢ καὶ γυναικῶν <σκηνικῶν ἐραστὰς γεννήσει· μάλιστα δὲ καὶ ἐπὶ τῶν τροπικῶν ζῳδίων ὑπάρχουσα τελεῖ ταῖς δὲ βιωτικαῖς
20 κτήσεσι κατὰ πρόβασιν αὐξάνοντας, καὶ ἀπὸ φίλων προβιβαζομένους, ἐπιχαρεῖς τε καὶ εὐηθεῖς ἀποτελεῖ.

Ἐπὶ δὲ τῶν ἀγαθοδαιμονούντων ζῳδίων ἑσπέριος ἢ ἑῷος ἀνατολι-

1 ζῳδίοις P : τόποις AV. 2 ἢ μοίραις — αὐτῷ] συμπαρούσης σελήνης AV. ἢ μοίραις corr., cf p. 153, 21 : ἡμέρας P. 3 στρατοπέδοις AV. μαχαίρας P : μαχαίραις A : μάχας V : « ius gladii » Firm., pp. 117, 26; 125, 2. 4 ἐὰν δὲ Ἀφροδίτη AV. καὶ AV : ἢ P. 5 τύχῃ om. AV. περιεκτικοὺς scripsi : περικτήτους AV : περιεκτήτους P : προσεκτικοὺς p. 153, 24. ἐν ταῖς πράξεσιν P : καὶ ἐμπράκτους AV. 6-10 ἡμέρας δὲ τυχὼν — τάχους ἀποδείκνυσιν] Ἄρης ἡμέρας ἐκεῖ ξενιτείας κινδυνώδεις· ἐὰν δὲ ὁ τοῦ Διὸς ἢ ὁ τῆς Ἀφροδίτης βλέψῃ, ἐπωφελεῖς τὰς ξενιτείας ποιεῖ AV. 6 τὸν δὲ τὸν τόπον P : corr. 7-8 cf. Paul. Alex., l. c. v. 20-23. ἀντιπτωμάτων Paulus. 9 ἐπιθεωρήσει P. 11-14 cf. Paul. Alex., l. c., v. 5 ss.; Firmic. Mat., III, 5, 38. 11-13 Ἥλιος ἐν τῷ ια' μόνος εὐδαίμονας καὶ τοὺς πατέρας ἐνδόξους καὶ ἐπισήμους καὶ κατὰ πρόβασιν τῶν ἐτῶν εὐτυχοῦντας AV. 11 ζῳδίῳ e corr. P. 12 γεννηθέντας suppl. ex Paulo. 14 An μᾶλλον τρεπομένους? cf. Firm. « augmenta felicitatis et dignitatis accipient » 15-21 cf. Firmic. Mat., III, 6, 23. 15 Ἐν δὲ τῷ — Ἀφροδίτη] Ἀφροδίτη ἐν τῷ ια' AV. 15 ζῳδίῳ suppl. 16 τῆς om. AV. ὑπάρχουσα κατοπτευομένη ἐπὶ πλέον P : οὖσα ὁρωμένη AV. ἔτι corr. 17 cf. supra p. 151, v. 21. ἢ ... ἢ ... ἢ om. AV. 17-18 ἢ παιδεράστας — γεννήσει] ἀσελγεῖς cet. om. AV. σκηνικῶν ἐραστὰς suppl.; cf. Firm. « amatores ... mulierum scenicarum ». 18-19 δὲ καὶ om. AV. 19 τελεῖ ταῖς scripsi : τελεῖται P : ταῖς VP. 20 πρόβασιν P : ἀπόβασιν AV : « gradatim » Firm. αὐξάνοντας AV : αὐξανόντων P. An αὐξανομένους? Sed « crescentes » Firm. 21 ἐπίχαρις A : ἐπὶ χαριεῖς V. καὶ εὐηθεῖς om. AV. ποιεῖ AV. 22-p. 174, 11 Haec ex quinto loco, i. e. Bona Fortuna, p. 154, 5 ss. repetuntur. Diversa praebet Firmicus, III, 7, 23 22-p. 174, 1 Ἐπὶ δὲ — Ἑρμῆς] Ἑρμῆς ἐν τῷ ια' ἑσπέριος ἢ ἑῷος ἀνατολικός AV. 22 ἑσπέριος om. in loco quinto, recte ut videtur : « in matutino ortu » Firmicus, p. 158, 16. ἢ om. P.

known among those in superior positions. But if the star also chances to be in its own zodiac signs or decans or degrees with the Moon present with it, it produces great dynasts, feared men, those assigned to armies or the sword. When the Moon is absent, if the star of Aphrodite is present and in trine or square aspect with it, it will make them fortunate and comprehensive in their actions and charming. But occurring by day in these places, it also produces changes of location and sojourns abroad on account of the irregularities that befall them; and they also come to face no ordinary dangers. But if Jupiter or Venus looks upon it, it makes the sojourns abroad profitable and shows them returning again to their own land swiftly.

When the Sun alone is found in the zodiac sign of the Good Daimon, it makes those born [under it] fortunate and born of a distinguished and illustrious father, and as the years progress, turning toward good fortune and prosperity.

When Venus is found in the sign of the Good Daimon, especially being in its evening phase, and being observed even more by Saturn and Mars, it will produce either those without seed, or barrenness, or those ill-suited to marriage, or pederasts, or lovers of theatrical women; and especially when she is in the tropical signs she brings this to completion; but as regards the possessions of life she produces those who increase them as time progresses, who are advanced through friends, and makes them charming and good-natured.

In the signs of the Good Daimon, whether as an evening or morning rising—

1 Ζωδίοις P : τόποις A. 2 ἡ μοίραις — αὐτῷ] συμπαρούσης σελήνης A. ἡ μοίραις corr., cf p. 153, 21 : ἡμέρας Γ. 3 στρατοπέδοις AV. μαχαίρας P : μαχαίραις A : μάχας V : «ius gladii» Firm., pp. 117, 26. 12. 2. 4 ἐὰν δὲ Ἀφροδίτη AΓ. καὶ Αν ῃ P. 5 τύχῃ om. A. περιεκτικούς καίμει : περικτήτους AV : περιεκτήτους P : προσεκτικούς p. 13, 14 ἐν ταῖς πράξεσιν P: καὶ ἐμπράκτους AN. 6-10 ἡμέρας δὲ τυχὼν τάχους ἀποδείκνυσιν] Αρης ἡμέρας ἐκεῖ ξενιτείας κινδυνώδεις· ἐὰν δὲ ὁ τοῦ Διὸς ἢ ὁ τῆς Αφροδίτης βλέψῃ, ἐπωφελεῖς τὰς ξενιτείας ποιεῖ AV. ἢ τὸν δὲ τὸν τόπον : corr. 7. cf. Paul. Alex., l. c. v. 20-23. ἀντιπτωμάτων Paulus. Η επιθεωρήσει P. 11-14 cf. Paul. Alex., l. c., v. 5 ss. Firmic. Mat., III, 5, 38. 11-13 Ἥλιος ἐν τῷ ια' μόνος εὐδαίμονας καὶ τοὺς πατέρας ἐνδόξους καὶ ἐπισήμους καὶ κατὰ πρόβασιν τῶν ἐτῶν εὐτυχοῦντας AV. 11 Ζῳδίῳ e corr. P. 12 γεννηθέντας suppl. ex Paulo. 14 Αn μᾶλλον τρεπομένους? cf. Firm. augmenta felicitatis et dignitatis accipient». 15-21 cf. Firmic. Mat., III, 6, 23. 15 Ἐν δὲ τῷ — Ἀφροδίτη] Αφροδίτη ἐν τῷ ια' AV. 15 Ζῳδίῳ suppl. 16 τῆς om. AV. ὑπάρχουσα κατοπτευομένη ἐπὶ πλέον P: οὖσα ὁρωμένη An. ἔτι corr. 17 cf. supra p. 151, v. 21. ἡ ... ἡ ...ἡ om. A.V. 17-18 ἢ παιδεραστας - γεννήσει] ἀσελγεῖς cet. om. AV.

σκηνικῶν ἐραστὰς suppl.: cf. Firm. «amatores mulierum scenicarum». 18-19 δὲ καὶ om. A V. 19 τελεῖ ταῖς scripsi : τελεῖται P: ταῖς "P. 20 πρόβασιν P : ἀπόβασιν A' : «gradatim» Firm. αὐξάνοντας A' : αὐξανόντων P. An αὐξανομένους? Sed «crescentes» Firm! 21 ἐπίχαρις A : ἐπὶ χαριεῖς V. καὶ εὐηθεῖς om. An. ποιεῖν. 22-p. 174, 11 Haec ex quinto loco, i. e. Bona Fortuna, p. 154. 5 ss. repetuntur. Diversa praebet Firmicus, III, 7, 23 22-p. 174, 1 Ἐπὶ δὲ – Ερμῆς] Ἑρμῆς ἐν τῷ ια' ἑσπέριος ἢ ἑῷος ἀνατολικός AV. 22 ἑσπέριος om. in loco quinto, recte ut videtur : «in matutino ortu» Firmicus, p. 158, 16. ἡ om. P.

κὸς τυχὼν Ἑρμῆς χρυσοῦ σωρευτὰς καὶ ἀγαθῶν ἐφευρετὰς ἢ καὶ ἀλλοτρίων χρημάτων ἡγεμόνας, ἡμιθέων τρόπους ἔχοντας γεννήσει· ἔσονται δὲ καὶ πολυχρόνιοι καὶ εὔτεκνοι· ἑσπέριος δὲ δυτικὸς ἐπὶ τώνδε τῶν τόπων τυχὼν οὐ τηρητὴς γενήσεται οὐδὲ φύλαξ χρημάτων, ἀλλ' ἐξοδιαστὴς τῶν ἐν ἀποκρύφοις κειμένων. ποιήσει δὲ καὶ πραγμα- 5 τικοὺς ἢ ἐπὶ λογιστηρίων θεωρουμένους ἢ διδασκάλους ἢ γεωμέτρας ἢ ἀστρικοὺς ἢ ἀριθμῶν ἀστρικῶν εὑρετὰς ἢ παλαιστρικῶν ἡγεμόνας· ἐκδεχόμενος δὲ τὴν συναφὴν αὐξομένης Σελήνης λευκαῖς σπιλώσει τοὺς γεννωμένους ἢ εὐπαθητικοῖς νοσήμασιν περιτρέψει πρὸς τὴν τοῦ ζῳδίου φύσιν· μειουμένης δὲ τῆς Σελήνης ἀσχημονεστέροις σίνεσι 10 περιβαλεῖ ἢ καὶ τὰς φρένας βλάψει.

Ἐν δὲ τοῖς ἀγαθοδαιμονοῦσι ζῳδίοις νυκτὸς τυχοῦσα ἡ Σελήνη πολυχαριεστάτη γενήσεται· ποιεῖ γὰρ ἡγεμόνας, ἐπιδόξους καὶ ἐπὶ προεδρίαις τεταγμένους καὶ ἀπὸ γονέων τὰ ἀγαθὰ παραλαμβάνοντας, ἐάνπερ ἀκαταμαρτύρητος τύχῃ ὑπὸ Κρόνου καὶ Ἄρεως· ἡμέρας δὲ 15 ξενιτείας ἀποτελεῖ καὶ γονέων ἀλλοτριώσεις ἢ χωρισμοὺς ἢ ὀρφανίας προδηλοῖ· κατὰ δὲ πρόβασιν τοῦ χρόνου εὐδαιμόνας γεννήσει.

νη'. Περὶ τῆς τῶν ἀπλανῶν ἀστέρων δυνάμεως [1].

Ἀναγκαῖον ᾠήθην καὶ τὴν τῶν ἀπλανῶν δύναμίν τε καὶ ἐνεργείαν

2 τρόπους ἔχοντας AV : τρόπον ἐπέχοντας P ; cf. Firm., p. 158, 19 : « qui divinis moribus esse videantur ». γεννήσει corr. : γενήσ(ει?) P : om. AV. 3 ἔσονται δὲ om. AV. καὶ πολιχρονίους καὶ εὐτέκνους AV. δυτικὸς om. P ; cf. 173, 22. 3-4 ἐπὶ τώνδε τὸν τόπον τυχὼν P : ἐν τῷ ια' AV. 4 τηρηταὶ γίνονται A : τηρευταὶ γίνονται V ; cf. p. 154, 7. φύλακες AV. 5 ἐξοδιασταὶ AV ; cf. p. 154, 8 σκορπιστής. τῶν ἐν ἀποκρύφοις κειμένων om. AV (ἐν ἀποκρύφῳ supra l. c.). ποιεῖ AV. 5-6 γραμματικοὺς AV sed m. 1 πραγ supersc. A ; cf. p. 154, 9 7 ἢ suppl. ἀστρικοὺς pro ἀστρολόγους dicit : « astrologos » Firm. ἀριθμῶν ἀστρικῶν AV : ἀστρικῶν (om. ἀριθμῶν) P : « qui siderum cursum prudentia computationis inveniunt » Firm., unde εὑρετὰς suppl. 8 σπιλοῖ AV. 9 τοὺς γεννωμένους om. AV. ἢ ὁ παθητικοῖς νοσήμασιν περιτρέψει P : εὐπαθεῖς ποιεῖ AV : « vitiosis valitudinibus implicabit » Firm. 10 μιγνυμένης AV. τὴν Σελήν(ην) P. ἀσχημονέστερον σύνεσι P. 11 περιβάλλει codd. : corr. βλάπτει AV. 12-17 Ad quintum locum se refert Firmicus, III, 13, 11 et revera Rhetorius hic repetit quae de luna in quinto loco (p. 154, 13 ss.) dixerat. 12-13 Ἐν δὲ τοῖς — γενήσεται] Σελήνη ἐν τῷ ια' νυκτὸς πολὺ ἀγαθή ἐστι AV. 14 προεδρίαις AV : προέδρους P. καὶ ἀπὸ — παραλαμβάνοντας om. AV. 15 ἐάνπερ — Κρόνου] ἀκάκωτος οὖσα ὑπὸ Κρόνου AV. καὶ Ἄρεως om. V. δὲ om. P. 16 ἀποτελεῖ om. AV. καὶ om. P. 17 προδιλεῖ P. κατὰ δὲ — γεννήσει] τοῦ δὲ χρόνου προβαίνοντος εὐδαιμονίας AV. 18 **P**(arisinus) **2425**, f. **112**' ; cf. **An**(onymum) anni 379, *Catal.*, V, 1, p. 198, **12** ss. Lectiones praecipuas tantum adnotavimus excerptoris Byzantini (= **B**) cum textus eius totus iam *Catal.*, V, 1, p. 219 legi possit. Conferendum est caput Rhetorii (= **R**) *Catal.*, VII, p. 194 editum. 19 τὰς τ. ἀ. δυνάμεις B. ἐνεργείας B.

[1] Longitudines stellarum eaedem sunt, si numeros quosdam corruptos exceperis, quae in capitulo Rhetorii de signis zodiaci traduntur (*Catal.*, VII, p. 195) et

Hermes, having obtained a favorable position, will produce accumulators of gold and discoverers of good things, or leaders of other people's wealth, having the manners of demigods; they will also be long-lived and blessed with many children; but when evening and occidental in these places, he will produce not a keeper or guardian of wealth, but a spender of what lies in hidden stores, and will also produce men of affairs or those seen in counting-houses, or teachers, or geometers, or astrologers, or discoverers of astronomical numbers, or leaders of wrestling schools; when receiving the conjunction of an increasing Moon, he will mark those born with white blemishes or will turn them toward susceptible diseases according to the nature of the zodiac sign; but when the Moon is waning, he will cast them into more unseemly injuries or will also harm their minds.

When the Moon happens to be in the fortune-blessed signs at night, she will be most gracious; for she produces leaders, those of distinction and appointed to positions of honor, and those who receive good things from their parents, provided she happens to be unwitnessed by Saturn and Mars; by day she brings about foreign travel and estrangements from parents, or foretells separations or orphanhoods; but in the course of time she will produce prosperous people.

58. On the power of the fixed stars.

I considered it necessary also to explain the power and activity of the fixed stars

2 ways having AV : mode allowing "; cf. Firm., p. 158, 19 : qui divinisnmoribus esse videantur. give birth to corr. : gene(s) with : om. AV. 3 are verbs. An. and polychronic and single children An. western om. R? cf. 173, 22. 34 overturned the place of fate R: in the 1st An. 4 they are observed A: they are observed V? ef. p. 154, T. phylakes If 5 idiosyncratic AV? cf. p. 154, 8 skorpitis. AV (ἐν ἠπόκριφῳ supra l. c.). ποιεῖ An.n5-6 grammarians AV sed m. I prac superscr. A? cf. p. 154. ! 5 or suppl. astrologers with astrologers dicit : astrologos Firm. ἀριθμῶν ἀστρικόν A : ἀστρινκῶν (om. ἀριθμῶν) : qui siderum cursum prudentia computationis inve-nniunt Firm.. unde euretas suppl. 8 moles AN. 4 those born omn. If.nἢ ὁ παιτιοῖς νοσίμασιν προτρετει m: ευπαθεις ποιεῖ AV : vitiosis vali-ntudinibus implicabit Firm. 10 mixed AN. the Moon) P. ugly-nesteron senesi P. 11 surrounds codd.: corr. damages AV. 12-17 Ad quintunnlocum se refert Firmicus, III, 13, 11 et revera Rhetorius hic repetit quae de lunanin quinto loco (p. 1:14, 13 ss.) dixerat.12-13 And to them - it is born} The moon in this night is very good An. 14 presidencies A': presidencies R. and by taking om. A. 15 if by Saturn] akakotos οὖσα ὑπὸ KronōunAn. and Areos om. F. not om. P. 16 is om. AV. and om. V. 17 prodinlei m. kat dé gegen] of dé dé time of the coming bliss An.n18 Parisinus)'2425, f. 112'? cf. An(onymum)anni 379, Catal., V, 1, p. 198, 12 ss.nLectiones praecipuas tantum adnotavimus excerptoris Byzantini (- B) cum lex-ntua eius totus iam Catal.. V. 1, p. 219 legi possit. Conferendum est caput Rhe-ntorii (= R) Catal., VII, p. 194 editum. 19 sq. a. forces B. energy B.

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* The longitudes of the stars are the same, with the exception of certain corrupted numbers, as those transmitted in the chapter of Rhetorius on the signs of the zodiac (Catal., VII. p. 195) and

καθυποτάξαι, ὡς πολλὰ δύνανται ἰσομοιροῦντες τοῖς κέντροις καὶ τοῖς πλάνησι· ξένας γὰρ καὶ παραδόξους γενέσεις παρασκευάζειν εἰώθασιν, ὡς φησιν ὁ πολυΐστωρ Ἰουλιανὸς ἐν τοῖς αὐτοῦ ἀποτελέσμασιν. οἱ δέ εἰσιν οὗτοι.

5 Ὁ Στάχυς Ζύγου μοίρᾳ οὐδὲν κ' βόρειος, μεγέθους πρώτου, κράσεως Ἀφροδίτης καὶ Ἑρμοῦ.

Ὁ λαμπρὸς τῆς Λύρας Τοξότου μοίρας κα' μεγέθους πρώτου, κράσεως Ἀφροδίτης καὶ Ἑρμοῦ.

<Ὁ ἐπὶ τοῦ στόματος τοῦ μεγάλου Ἰχθύος Ὑδροχόου μοίρας ιβ
10 νότιος, μεγέθους α', κράσεως Ἀφροδίτης καὶ Ἑρμοῦ.>

Ὁ λαμπρὸς τοῦ Ὄρνιθος Ὑδροχόου ιβ' <ν'>, βόρειος, μεγέθους πρώτου κράσεως Ἀφροδίτης καὶ Ἑρμοῦ.

Ὁ λαμπρὸς τοῦ βορείου Στεφάνου Ζυγοῦ μοίρας ιε' κ', βόρειος, μεγέθους πρώτου, κράσεως Ἀφροδίτης καὶ Ἑρμοῦ.

15 Οὗτοι οἱ ἀστέρες ἰσομοίρως ὡροσκοποῦντες ἢ μεσουρανοῦντες ποιοῦσι τοὺς οὕτω γεννωμένους οὐ μόνον περιφανεῖς καὶ εὐπόρους καὶ ἐνδόξους ἀλλὰ καὶ πολυμαθεῖς καὶ ἐμφιλοσόφους καὶ λογίους καὶ ποιητικοὺς καὶ ἐπιστημονικοὺς καὶ εὐφυεῖς καὶ φιλομούσους καὶ φιλοτέχνους καὶ χρηστοηθεῖς καὶ ἀπολαυστικοὺς καὶ τρυφεροδιαίτους καὶ

2 πλανήταις B. γὰρ B: δὲ P. περιδόξους B. 3 ὡς φησιν ὁ πολυΐστωρ Ἰουλιανὸς — ἀποτελέσμασιν om P; cf infra n. 5-6 Ὁ Στάχυς παρανατέλλει τῇ κθ' μοίρᾳ τῆς Παρθένου τοῦ Ζυγοῦ δ' ι', νότιος β' ο', μεγέθους α', κράσεως Ἀφροδίτης Ἑρμοῦ ac sic deinceps de ceteris astris B. 5 ζυγῷ P. μοίρᾳ οὐδὲν καὶ P; correxi (vide infra adnotationem). 9-10 Ὁ ἐπὶ τοῦ στόματος — Ἑρμοῦ errore omisit P; cf. An., p. 198, 16; R. p. 210, 16. 11 ιβ' vel ιη' P. ν' suppl. ex R. βόρειος B: νότιος P. πρώτου] β' B. 13 ὁ βορειος Στεφάνου B. 14 πρώτου] β' B. 15 οἱ om. P. οὗτοι οἱ ἀπλανεῖς ἀστ. B μεσουρανοῦντες B: μαρτυροῦντες P. 16 γεννομένους P. 17 φιλοσόφους B. καὶ om. P. 18-19 φιλοτέχνους An.: φιλοτέκνους PB. 19 καὶ ἀπολαυστικούς om. P. τρυφηλούς B.

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cum 3° 40′ a Ptolemaei notationibus differant, in annum circiter 505 p. C. n. competunt. Quae hic de stellis fixis proferuntur, ex astrologo anonymo anni 379 (*Catal.*, V. 1, p. 198 ss.) fluxerunt, sed utrum ex eo Rhetorius ipse hauserit an ex Iuliano Laodicensi, qui anonymum illum scriptorem adhibuerit, olim dubitavi cum de ea quaestione fusius disputarem in *Mél. Éc. franç. de Rome*, 1918, p. 46. Attamen cum ubique codex P nomina auctorum suppresserit (p. 116), hic quoque putandum est idem accidisse, et Iuliani mentionem (p. 175, v. 3) excerptorem Byzantinum ex ipso Rhetorio exscripsisse. Cf. infra p. 190, vv. 6 ss. et n. 1. — Quamvis nil novi praebeat hoc caput Rhetorii, cum fons eius servatus sit, tamen edendum mihi videbatur, quia codicum nostrorum auctoritas hinc maxime perspicua fit. Nam etsi Rhetorii textus in excerpto Byzantino saepe consulto decurtatus vel immutatus est, tamen librarius codicis P tanta neglegentia vel potius ignorantia exemplar suum descripsit ut multa non solum rectius sed etiam plenius apud epitomatorem inveniantur. — Cur bini planetae in hoc capitulo ad XXX lucidas stellas relati sint enucleate explicavit Fr. Boll, *Antike Beobacht. farbiger Sterne* (*Abhandl. Ak. Wiss. München*, XXX, 1918, p. 71 ss.).

to subordinate, since they can accomplish much when they are in equal degrees with the centers and the planets; for they are accustomed to produce strange and paradoxical nativities, as says the polyhistor Julianus in his own astrological works. And these are they,

5 Spica at degree 0 of Libra, 20' north, of first magnitude, of the nature of Venus and Mercury.

The bright star of Lyra at degree [ ] of Sagittarius, of first magnitude, of the nature of Venus and Mercury.

"The star on the mouth of the great Fish at degree 12 of Aquarius,

10 southern, of first magnitude, of the nature of Venus and Mercury."

The bright star of the Bird at 12° of Aquarius, 50; northern, of magnitude of first magnitude, of the nature of Venus and Mercury.

The bright star of the Northern Crown at degree 15° 20' of Libra, northern, of first magnitude, of the nature of Venus and Mercury.

15 These stars, when rising at the horoscope or culminating at the midheaven in equal degrees, make those born under them not only distinguished, prosperous, and renowned, but also learned, philosophically inclined, eloquent, poetic, scientific, naturally gifted, lovers of the Muses, lovers of the arts, of good character, pleasure-seeking, and given to a luxurious way of life, 2 πλανήταις B. γάρ B: δέ P. περιδόξους B. 3 ὥς φησιν ὁ πολυΐστωρ Ιουλιανός — ἀποτελέσμασιν om. Pief infra n. 5-6 Ο Στάχυς παρανατέλλει τῇ κθ' μοίρᾳ τῆς Παρθένου τοῦ Ζυγοῦ δ' ι', νότιος β' ο', μεγέθους α', κράσεως Αφροδίτης Ἑρμοῦ ac sic deinceps de celeris astris B. : ζυγῷ P. μοίρᾳ οὐδὲν καὶ P; correxi (vide infra adnotationem). 1-10 Ὁ ἐπὶ τοῦ στόματος ----Ἑρμοῦ errore omisit P; cf. An., p. 198, 16; R. p. 210, 16. 11 ιβ' vel ιγ' P. ν' suppl. ex R. βορειος B': νότιος P. πρώτου β' B. 13 ὁ βόρειος Στεφάνου B. 14 πρώτου] β' B. 15 οἱ om. P. οὗτοι οἱ ἀπλανεῖς ἀστ. ἢ μεσουρανοῦντες B : μαρτυροῦντες P. 16 γεννομένους P. 17 φιλοσόφους B. καὶ om. P. 18-19 φιλοτέχνους An. : φιλοτέκνους PB. 19 καὶ ἀπολαυστικούς om. F. τρυφηλούς B.

differ from Ptolemy's notations by 3° 40', they correspond to approximately the year 505 A.D. What is set forth here concerning the fixed stars flowed from an anonymous astrologer of the year 379 (Catal., V. 1, p. 198 ff.), but whether Rhetorius himself drew from him or from Julianus of Laodicea, who had made use of that anonymous writer, I once doubted when I discussed that question at greater length in Mél. Éc. franç. de Rome, 1918, p. 46. However, since codex P has everywhere suppressed the names of authors (p. 116), it must be supposed that the same happened here too, and that the Byzantine excerptor copied the mention of Julianus (p. 175, v. 3) from Rhetorius himself. Cf. below p. 190, vv. 6 ff. and n. 1. — Although this chapter of Rhetorius offers nothing new, since its source has been preserved, it nevertheless seemed to me that it should be edited, because the authority of our manuscripts is most clearly apparent from this. For even though Rhetorius's text in the Byzantine excerpt is often deliberately abridged or altered, still the scribe of codex P transcribed his exemplar with such great negligence or rather ignorance that many things are found not only more correctly but also more fully in the epitomator. Why two planets in this chapter have been related to XXX bright stars was lucidly explained by Fr. Boll, Antike Beobacht.of colored stars (Abhandl. Ak. Wisz. München, XXX, 1918, p. 71 ff.).

εὐφροσύνους, συνετούς τε καὶ διανοητικοὺς καὶ εὐεπιβόλους καὶ κατορθωτικοὺς καὶ σχεδὸν αὐτοδιδάκτους καὶ καθολικῶς διὰ λόγων ἀρετὴν ἤτοι φρονήσει δοξαζομένους, ζηλωτὰς τῶν ἀρετῶν, εὐστόμους, ἐπιχάρεις τῷ λόγῳ καὶ ἐρασμίους καὶ εὐαρμόστους τοῖς ἤθεσι, σπουδαίους, κριτικούς, μεγαλόφρονας, ἐνιότε καὶ πολυκοίνους, εὐκινήτους περὶ τὰ ἀφροδίσια ἐάνπερ καὶ ὁ Ἄρης ἀνατωλικὸς ὢν ὑπέρτειος ἐπιθεωρήσῃ ἕνα αὐτῶν ὡρονομοῦντα· ἐὰν δὲ ἐπιθεωρήσῃ ἐπίκεντρος ὁ Ἄρης καὶ πράγμασι περιπλέκονται γραπτῶν χάριν ἢ ἐπιθυμιῶν τινων, ἐὰν μάλιστα οὕτως ὢν Ἄρης πρὸς Ἥλιον ὡρονομήσῃ· ἐὰν δὲ ἐν τῷ ὑπογείῳ τόπῳ εὑρεθῶσι ἥ τε Ἀφροδίτη καὶ ὁ Ἄρης ἑνὸς τούτων ὡρονομοῦντος ἢ καὶ ἐν τῷ δυτικῷ κέντρῳ, ἐκ τῶν ἐναντίων σωφρόνας ποιοῦσι καὶ θεοσεβεῖς ἢ ἐνεργεῖν μὴ δυναμένους ἐν τοῖς ἀφροδισίοις ἢ σπανοτέκνους ἢ θηλυγόνους· μεγάλη γὰρ διαφορὰ γίνεται ἐκ τῆς πρὸς τὰ κέντρα σχέσεως τῆς Ἀφροδίτης καὶ τοῦ Ἄρεως. ἐὰν Κρόνος ἐπίδῃ τινὰ αὐτῶν των ε' λαμπρῶν ἀστέρων ὡρονομοῦντα, ἰατρικῆς ἔμπειροι γίνονται καὶ προγνῶσται, ἀποκρύφων βίβλων καὶ τελετῶν πολυΐστορες. ἐὰν δὲ Ζεὺς ἐπιθεωρήσῃ ὡρονομοῦντα ἕνα ὧν προεῖπον λαμπρῶν ἀστέρων μείζονας τὰς εὐτυχίας καὶ τὰς δόξας καὶ τὰς ἀρχὰς καὶ τὰς ἡγεμονίας παρέχεται. καὶ ἐν αὐτοῖς δὲ τούτοις διαφορὰν ἄλλην εὑρήσομεν· ἐὰν γὰρ ὡροσκοπῇ ἢ μεσουρανῇ ὁ τοῦ Στάχυος ἀστήρ, ποιεῖ ἱεροφάντας, ἱερεῖς μεγαλοτίμους ἢ φιλοσόφους ἢ τελετῶν τινων προφήτας καὶ μάλιστα τοὺς περὶ τὴν Ἑλλάδα γεννωμένους· ἐπὶ θηλυκῶν δὲ γενέσεων οὕτως εὑρεθεὶς ποιεῖ ἱερείας ἢ ἱεροφαντίδας ἢ καὶ μυστηρίων καὶ τελετῶν εἰδήμονας καὶ τελεσμάτων τινῶν ἀπεχομένους καὶ διὰ θεῶν μεγάλως βοηθουμένους. ἐὰν δὲ ωροσκοπῇ ἢ μεσουρανῇ ὁ τοῦ βορείου Στεφάνου, ποιεῖ ἐνδόξους στεφανηφόρους, ἀρχιερεῖς, βασιλέων φίλους καὶ τῷ

1 καὶ ante εὐεπιβ. om. P. εὐεπιβούλους P ; cf. p. 177. 19. 3 ἤτοι φρονήσει om. B. τῶν om. B. 4 ἐπιχάρης P. τοῖς ἤθεσι om. B. 6 περὶ bis repet. P. 7 ἐπιθεωρήσει P, qui deinde add. ἐν ὡροσκόπῳ· ἐὰν δὲ ἐπιθεωρήσει. 8 πράγμασι P et An., p. 199, 1 : γράμμασι B. 9 οὕτος P. 9-11 ἐὰν δὲ — κέντρῳ] ἐὰν δὲ ἐν τῷ δ' τύχῃ Ἄρης ἢ Ἀφροδίτη ἢ τῷ Ζ' ἑνὸς τούτων ὡροσκοποῦντος B. ἐν suppl. ex An. 12 ποιοῦσι καὶ om. B. 12-13 ἐνεργεῖν ἀδυνάτους ἐν τοῖς ἀφροδισίοις B : ἐνεργῶς δυναμένους εἰς τὰ ἀφροδίσια P : corr. ex An. 13 θηλυγονίους P : θηλυτέκνους B. γὰρ B : δὲ P. 14 ἀπὸ τῶν κέντρων B. 15 Κρόνος suppl. ex An. λαμπρῶν ἀστέρων P : ἀπλανῶν B. 15-16 ὡροσκοποῦντα P. 16 ἔμπειρος γίνεται καὶ προγνώστης P. 17 βίβλων om P. 18 ὡροσκοποῦντα P. ὧν — ἀστέρων] τῶν ε' B. ιόνας B. 19 καὶ τὰς ἡγεμονίας om. B. 20 διαφορὰ ἄλην sic P. γὰρ B : δὲ P. 21 ἀστὴρ ποιεῖ om. B. 23 Ἑλλάδα] Graecia Virgini tribuitur (Bouché-Leclercq, p. 332). γενομένους P. οὕτος B. 24 ποιεῖ om. B. ἢ ἱεροφαντίδας om. P. τελεστικῶν B. 25 καὶ τελ. τιν. ἀπεχομένους om. B. τελεσμάτων] Leg. ἐδεσμάτων, sed iam tempore Rhetorii verbum corruptum fuisse videtur (cf. An., p. 199, 19). ἀπερχωμένους sic P. Leg. ἀπεχομένας et βοηθουμένας sed cf. cod. An., p. 199, 19, 20. μεγάλους P. 26 ὁ βόρειος Στέφανος sine ποιεῖ B. 27 εὐδόξους B.

joyful, intelligent and thoughtful and quick-witted and
successful and almost self-taught and universally distinguished
through excellence in speech or wisdom, zealous in virtues, eloquent,
charming in speech and lovable and well-harmonized in character, earnest,
critical, magnanimous, sometimes also sociable, easily moved
in matters of love, especially if Ares, being eastern and above the earth,
should observe one of them ascending the hour; but if Ares, being angular,
should observe, they also become entangled in affairs on account of writings or certain
desires, especially if Ares being thus should ascend the hour toward the Sun; but if
both Aphrodite and Ares are found in the subterranean place while one of these is
ascending the hour, or also in the western angle, on the contrary
they act with temperance and are god-fearing or unable to perform in
matters of love, or have few children, or beget females; for a great difference
arises from the relation of Aphrodite and Ares
to the angles. If Kronos should look upon any one of those five bright stars
ascending the hour, they become skilled in medicine and in prognosis, and
well-versed in secret books and in rites.But if Zeus should observe
one of the bright stars I mentioned before ascending the hour, he bestows greater
good fortunes and honors and offices and commands.
And among these very things we shall find yet another difference; for if
the star of Spica ascends the horoscope or culminates, it makes hierophants, priests
of great honor, or philosophers, or prophets of certain rites, and especially
those born in the region of Greece; but in female nativities,
found thus, it makes priestesses or hierophantesses, or also those knowledgeable in mysteries and rites,
and those who abstain from certain sacred objects and are greatly
aided by the gods. But if the star of the Northern Crown ascends the horoscope or culminates,
it makes illustrious crown-bearers, high priests, friends of kings, and in

1 καὶ ante εὐεπιβ. om. H. 1. εὐεπιβούλους P; cf. p. 177. 19. 3 ἤτοι φρονήσει om. B. τῶν om. B. 4 ἐπιχάρης P. τοῖς ἤθεσι om. B. 6 περὶ bis repet. P. 7 ἐπιθεωρήσει P, who then adds ἐν ὡροσκόπῳ· ἐὰν δὲ ἐπιθεωρήσει. * πράγμασι and Ap., p. 194, 1: γράμμασι B. 9 οὗτος P. 9-11 ἐὰν δέ — κέντρῳ ἐὰν δὲ ἐν τῷ δ' τύχῃ Ἄρης ἢ Ἀφροδίτη ἢ τῷ ζ' ἑνός τούτων ὡροσκοποῦντος F. ἐν suppl. ex An. 12 ποιοῦσι καὶ om. B. 12-13 ἐνεργεῖν ἀδυνάτους ἐν τοῖς ἀφροδισίοις B: ἐνεργῶς δυναμένους εἰς τὰ ἀφροδίσια P: corr. ex An. 13 θηλυγονίους P: θηλυτέκνους B. γὰρ B: δέ P. 14 ἀπὸ τῶν κέντρων H. 15 Κρόνος suppl. ex An. λαμπρῶν ἀστέρων B: ἀπλανῶν B. 15-16 ὡροσκοποῦντα P. 16 ἔμπειρος γίνεται καὶ προγνώστης P. 17 βίβλων om. 18 ὡροσκοποῦντα P. ὧν ἀστέρων) τῶν· ε' B. μόνας B. 19 καὶ τὰς ἡγεμονίας om. B. 20 διαφορά ἄλην sic P. γάρ B: δὲ P. 21 ἀστὴρ ποιεῖ omn. B. 23 Ἑλλάδα] Greece is attributed to Virgo (Bouché-Leclercq, p. 332). γενομένους P. οὗτος B. 24 ποιεῖ om. R. ἢ ἱεροφαντίδας om. P. τελεστικῶν B. 25 καὶ τελ. τιν. ἀπεχομένους om. B. τελεσμάτων] Read ἐδεσμάτων, but it seems the word was already corrupt in the time of Rhetorius (cf. An., p. 199, 19). ἀπερχωμένους sic P. Read ἀπεχομένας and βοηθουμένας but cf. cod. An., p. 199, 19, 20. μεγάλους P. 26 ὁ βόρειος Στέφανος sine ποιεῖ B. 27 εὐδόξους B.

σώματι ἰσχυροὺς καὶ ὀνομαστοὺς γιγνομένους, παρὰ πολλῶν φιλουμένους. ἐὰν δὲ ὡροσκοπῇ ὁ τοῦ νοτίου Ἰχθύος, σπανοτέκνους ποιεῖ ἢ βραδυτέκνους ἢ θηλυγόνους ἢ ἀτέκνους, λογίους δὲ πάνυ καὶ μᾶλλον εὐειδεῖς.

Πάλιν <ἡ> Καρδία Λέοντος, <Λέοντος> μοίρας ϟ' ι', βόρειος, μεγέθους πρώτου, κράσεως Διὸς καὶ Ἄρεως.

<Ὁ Ἀρκτοῦρος, Ζυγοῦ μοίρας ε' μ', βόρειος, μεγέθους πρώτου, κράσεως Διὸς καὶ Ἄρεως.

Ὁ λαμπρὸς τοῦ Ἀετοῦ, Αἰγόκερω μοίρας ζ' μ', βόρειος, μεγέθους πρώτου, κράσεως Διὸς καὶ Ἄρεως.

Ὁ Ἀντάρης, Σκορπίου ιϟ' κ', νότιος, μεγέθους δευτέρου, κράσεως Διὸς καὶ Ἄρεως>.

Ὁ Κύων, Διδύμων κα' κ', νότιος, μεγέθους πρώτου, κράσεως Διὸς καὶ Ἄρεως.

Οὗτοι οἱ ἀστέρες ἰσομοίρως ὡροσκοποῦντες ἢ μεσουρανοῦντες ποιοῦσιν ἐνδόξους στρατηγικούς, χώρας καὶ πόλεις καὶ ἔθνη ὑποτάσσοντας καὶ διοικοῦντας, καὶ φοβεροὺς ἀνθρώπους καὶ ἡγεμόνας καὶ στρατηλάτας, διοικητικούς, κεκινημένους, ἀνυποτάκτους, παρρησιαστικούς, φιλονείκους, ἀνυστικούς, εὐεπιβόλους, ἐπάνδρους, νικητικούς, πολυκτήμονας πάνυ καὶ ἄγαν πλουσίους, μεγαλοψύχους καὶ φιλοτίμους, φιλοκάλους, οὐ πάντως δὲ καλῷ τέλει τελευτῶντας.

Πάλιν ὁ τοῦ ἀριστέρου ἀκρόποδος Ὠρίωνος, Ταύρου κϛ' λ', νότιος, μεγέθους β', κράσεως Διὸς καὶ Κρόνου.

Ὁ μέσος τῶν τριῶν τῆς ζώνης τοῦ Ὠρίωνος, Διδύμων μοῖραν μίαν, νότιος, μεγέθους β', κράσεως Διὸς καὶ Κρόνου.

Ὁ ἐπὶ τοῦ δεξιοῦ ὤμου τοῦ Ἡνιόχου, Διδύμων μοίρας ϟ' λ', βόρειος, μεγέθους β', κράσεως Διὸς καὶ Κρόνου.

Ὁ ἐπὶ τοῦ γόνατος τοῦ Τοξότου, Τοξότου κ' μ', νότιος, μεγέθους β', κράσεως Διὸς καὶ Κρόνου.

Ὁ τῆς Γοργόνης, Ταύρου μοίρας γ' κ', βόρειος, μεγέθους β', κράσεως Διὸς καὶ Κρόνου.

Ὁ τῆς Αἰγός, Ταύρου μοίρας κη' μ', βόρειος, μεγέθους πρώτου, κράσεως Διὸς καὶ Κρόνου.

Οὗτοι ἰσομοίρως ὡροσκοποῦντες ἢ μεσουρανοῦντες ποιοῦσι τοὺς οὕτως ἔχοντας πολυκτήμονας καὶ πλουσίους ἄγαν καὶ εἰς διαφό-

1-2 παρὰ πολλῶν φιλουμένους P : πολυφίλους B. 2 ὁ νότιος Ἰχθύς B. ποιεῖ om. B. 5 ιβ' B. 7-12 Ὁ Ἀρκτοῦρος — Ἄρεως om. P. Suppl. ex An., p. 199, 28 ss. et R, p. 204, 21 ; 209, 3. 16 χώρας καὶ πόλεις καὶ om. B. 17 καὶ διοικοῦντας om. B. ἀνθρώπους καὶ om. B. Leg. ἀνθρώποις? ἡγεμονικούς B. 18 κεκινημένους] καὶ κυνημένους P. 19 φιλονείκους] φισινοίκους sic P. 21 καλῷ τέλει τελευτῶντας PAn. : cf. p. 179. 23 : εὐθανατοῦντας B. 22 πάλιν om. P. κγ' λ' P : κγ' B. 23 β'] Leg. α'? 28 κ' μ'] κ' B. 30 κ'] Leg. μ'. 34-35 τοὺς οὕτως ἔχ. πολυκτήμονας καὶ om. B. 35-p. 178, 1 ἐν διαφόροις τόποις κτωμένους B. διαφόρας P.

strong in body and becoming famous, beloved by many. But if the star of the Southern Fish is on the horoscope, it makes people have few children, or late children, or daughters only, or childless, but very learned and rather handsome.

Again, the Heart of Leo, "of the first > degrees 30° 10', northern, of magnitude Leo, of the mixture of Zeus and Ares.

Arcturus, at 5 degrees 40 minutes of Libra, northern, of the first magnitude, of the mixture of Zeus and Ares.

The bright star of the Eagle, at 7 degrees 40 minutes of Capricorn, northern, of the first magnitude, of the mixture of Zeus and Ares.

Antares, at 14 degrees 20 minutes of Scorpio, southern, of the second magnitude, of the mixture of Zeus and Ares.

Sirius, at 20 degrees 20 minutes of Gemini, southern, of the first magnitude, of the mixture of Zeus and Ares.

These stars, when rising on the horoscope or culminating at equal degrees, make men illustrious and skilled in military command, subjugating and governing lands, cities, and nations, and formidable men and leaders and generals, administrative, vigorous, insubordinate, outspoken, contentious, effective, resourceful, courageous, victorious, exceedingly wealthy and very rich, magnanimous and ambitious, lovers of beauty, but not always meeting a noble end.

Again, the star of the left foot of Orion, at 21 degrees 30 minutes of Taurus, southern, of the second magnitude, of the mixture of Zeus and Kronos.

The middle of the three stars of the belt of Orion, at one degree of Gemini, southern, of the second magnitude, of the mixture of Zeus and Kronos.

The one on the right shoulder of Auriga, at Gemini 30° 30', northern, of 2nd magnitude, of the nature of Jupiter and Saturn.

The one on the knee of Sagittarius, at Sagittarius 20° 40', southern, of 2nd magnitude, of the nature of Jupiter and Saturn.

The one of the Gorgon, at Taurus 3° 20', northern, of 2nd magnitude, of the nature of Jupiter and Saturn.

The one of the Goat, at Taurus 21° 40', northern, of 1st magnitude, of the nature of Jupiter and Saturn.

These, when rising equally at the horoscope or culminating at midheaven, render those so affected very wealthy and exceedingly rich, and in various

1–2 beloved by many P : having many friends B. 2 the southern Fish H. makes om. B. 5 12' R. 7–12 The Arktouros — of Ares om. P. Suppl. from An., p. 199, 29 ff. and R, p. 204, 21; 209, 3. 16 lands and cities and om. B. 17 and administering om. B. men and om. B. Read: to men of commanding rank B. 18 stirred and moved P. 19 contentious] φισινοίκους sic P. 21 dying a good death Pan.: cf. p. 179. 23: dying well B. 22 again om. P. 23° 30' P : 23°. 43 2'] Read 1. 2 20° 40' 20' R. 30 20'] Read 40'. 34–35 those so affected wealthy and om. B. 35 – p. 178, 1 acquiring in various places H. various Γ.

ρους χώρας καὶ πόλεις κτωμένους καὶ φιλογεώργους καὶ φιλοικοδόμους· εἰ καὶ ἡ Σελήνη ἐπιθεωρήσῃ ἕνα ὧν εἶπον ἀστέρων ὡροσκοποῦντα ἢ μεσουρανοῦντα, τούσδε τοῖς τρόποις ἀγαθοὺς καὶ τιμητικοὺς τῶν πρεσβυτέρων καθεστωτας, καλογνώμονας, μεταδοτικούς, ἀνεξικάκους, σώφρονας, φιλοικείους· ἰδίως δὲ πάλιν ἐκ τούτων ὁ μὲν ἐπὶ τοῦ γόνατος τοῦ Τοξότου καὶ ὁ ἐπὶ τοῦ δεξιοῦ ὤμου τοῦ Ἡνιόχου, ἐὰν ὡροσκοποῦντες ἢ μεσουρανοῦντες κατὰ κάθετον τύχωσι, τετραπόδων ἢ καὶ ἡνιόχων ἐργάτας ἢ καὶ αὐτοὺς περὶ ἱπολοχείαν ἢ ἡνιοχικὴν ἔχοντας.

Πάλιν ὁ ἐπὶ τῆς κεφαλῆς τοῦ ἑπομένου Διδύμου, Καρκίνου λεπτὰ κ', βόρειος, μεγέθους β', κράσεως Ἄρεως μόνου.

Ἐὰν οὗτος τύχῃ ὡροσκοπῶν ἢ μεσουρανῶν ἐπὶ γενέσεως καὶ μάλιστα νυκτός, ποιεῖ ἀρχικούς, δεινούς, δράστας, παραβόλους ἢ ἀνυποτάκτους, θυμικούς, αὐθάδεις, τυραννικούς, πολέμων προϊσταμένους, ἐνδόξους καὶ μεγάλους· ἡμερινῆς ἐπὶ γενέσεως ὡροσκοπῶν ποιήσει ὑβρίστας, ὠμούς, ἀνελεήμονας, προπετεῖς, ἁρπαγας, τεταραγμένους μεθύσους· ἐὰν δὲ μεσουρανῇ, λογίους μὲν πάνυ ποιεῖ καὶ φίλους βασιλέων ἢ τυράννων, οὐ καλῷ δὲ τέλει πάντως ἀπολλυμένους.

Πάλιν ὁ ἐπὶ τῆς ἀριστέρας χηλῆς τοῦ Σκορπίου, Ζυγοῦ μοίρας κε' γ', βόρειος, μεγέθους δευτέρου, κράσεως Διὸς καὶ Ἑρμοῦ.

Ὁ ἐπὶ τῆς κεφαλῆς τοῦ ἡγουμένου Διδύμου, Διδύμων μοίρας κζ', βόρειος, μεγέθους δευτέρου, κράσεως Διὸς καὶ Ἑρμοῦ.

Ἐὰν οὗτοι τύχωσι ὡροσκοποῦντες ἢ μεσουρανοῦντες, ποιοῦσι φιλολόγους, πολυΐστορας, δημηγορικούς, φιλομούσους, ποιητικούς, φιλοκάλους, εὐεπιβόλους, εὐφυεῖς, πολυπράκτους, ἀξιωματικούς, εὐσεβεῖς, φιλοθέους, εὐχρηματίστους, πολυγνώστους ἢ καὶ ἀπὸ δοσοληψίας εὐτυχοῦντας μεγάλως χρυσοῦ τε καὶ ἀργύρου καὶ τῶν τοιούτων καὶ πρὸς τὰς συμπεριφορὰς ἐλευθεριωτέρους καὶ μάλιστα ἐπὶ ἡμερινῆς

2 εἰ μὴ καὶ B. 2-3 ἐπιθεωρήσῃ — ἀγαθοὺς] οὕτως ὄντας ἐπιθεωροίη ποθὲν αὐτούς, ἀγαθοὺς δὲ τοῖς τρόποις B. 2 ἐπιθεωρεῖσει P. τοῖσδε P. Leg. <ποιοῦσι> τούσδε? 4 καθεστῶτας καλογνώμονας om. B. 7 ἐὰν ὡροσκ. — τύχωσι om. B. 8 ἐργάτας vix sanum (ἐραστὰς coni. Kroll), iam tempore Rhetorii apud An. legebatur (p. 200, 30). 8-9 περὶ ὑπολυχέαν οἰνωοχεικὴν ἔχωντας P; dubitanter corr : ἱππηλασίας ἢ καὶ ἡνιοχικὴν An. : ἱππηλάτας ἢ ἡνιόχους B. 12 οὗτος om. P. ἐπὶ γνώσεως P : om. B. 13 ἀρθηκούς sic P. 14 πολέων] Leg. πόλεων? cf. supra p. 135, 18 15 ἡμερινῆς ἐπὶ (dubium) τῆς γενέσεως P : ἡμέρας δὲ B; cf. infra v. 28. 16 ὑμβριστὰς P. τεταγμένους P. 17 μεσουρανῶν δὲ B. ποιεῖ om. B. 17-18 φίλους βασιλέων ἢ τυράννων P (quod est in An. restituendum p. 201, 7) : φίλους ἑλεῶν B. 21 διδύμου διδύμου P. 23 ὡροσκοπῶσιν (sine τυχ.) ἢ μεσουρανῶσιν B. 23-24 φιλοσόφους B. 24 ποιητικούς om. P. 24-25 φιλοκάλλους sic P : φιλόχλους B (perperam apud An. p. 201, 15 restit.). 26 ἢ καὶ om. B. δωσωληψίας P : δωροδοκίας B (δοσοληψίας male apud An. p. 201, 15 correxi). 27 καὶ τῶν τοιούτων om. B. 28 συμφορὰς B et An. 29-p. 179, 1 ἐπὶ ἡμέρας. ἐπὶ γὰρ νυκτὸς ὡροσκ. B.

those who acquire lands and cities, who love farming and building; if the Moon also aspects one of the stars I mentioned that is on the ascendant or at midheaven, these are men good in character and respectful of elders, of sound judgment, generous, patient, temperate, devoted to their household; but specifically in turn among these, the one on the knee of Sagittarius and the one on the right shoulder of the Charioteer, if they happen to be ascending or culminating at the zenith, produce workers with four-footed animals or charioteers, or men themselves engaged in horse-rearing or chariot-driving.

Again, the one on the head of the following Gemini, Cancer 20' 40", northern, of second magnitude, of the temperament of Mars alone.

If this one happens to be on the ascendant or midheaven at a nativity, and especially at night, it makes men commanding, formidable, bold, reckless or insubordinate, passionate, arrogant, tyrannical, leaders in wars, distinguished and great; if ascending at a daytime nativity, it will make men insolent, cruel, merciless, rash, rapacious, troubled, drunkards; but if it culminates, it makes men very learned and friends of kings or tyrants, yet destroyed altogether by an inglorious end.

Again, the one on the left claw of Scorpio, Libra 25° 30', northern, of second magnitude, of the temperament of Zeus and Hermes.

The one on the head of the leading Gemini, Gemini 27°, northern, of second magnitude, of the temperament of Zeus and Hermes.

If these happen to be on the ascendant or culminating, they make men fond of learning, widely knowledgeable, skilled in public speaking, lovers of the Muses, gifted in poetry, lovers of beauty, keen of aim, naturally talented, active in many affairs, dignified, pious, god-loving, prosperous in business, broadly informed, or also greatly fortunate through commerce in gold and silver and such things, and more generous in their social dealings, and especially at a daytime

2 if not B. 2-3 inspection - agathous] thus being an inspector of these, but good in manners B. 2 inspect R. toisde R. leg.n< poiousi> tousde 4 regime good-natured om. B. 7 ἄν οροσκ.ntychosi opi. B. 8 ἐργαταçιvix sanum (lover coni. Kroll), iam tempore Rhetorinapud An. legebatur (p. 200, 30). 8-9 pere ypolychean innoochikein hehentas mndubitanter corr: of horse riding or also of heniochikin Answer: hippilatas or einiochus B.n12 this om. P. on knowledge P : om. B. 13 arthekous sic P. 14 wars] Leg.npoleon cf. supra p. 135, 18 15 day on (dubium) of Genesis P : day B? cf. infia v. 27 B. 17-18 friends of kings or tyrants P (quod est in an. restituen-ndum p. 201, 71: friends of ἐλεῶν B. 21 twin twin P. 23 divination (sinentých) or mesuranosin B. 23-24 philosophers B. 14 poetic om. P. 24-25 fi-nlocals sic l : filochlos B (perperam apud An. p. 2011, 15 restil.i.20 or another nom. B.dosolepsias P : bribe B (dosolepsis male apud An. p. 201, 15ndosolepsis P : bribery B (dosolepsis male apud An. p. 201, 15ncorrexi). 27 and such om. H. 29 B et an. 179, 1 éninημεραç.for at night ascending, Π.

γενέσεως· ἐπὶ γὰρ τῶν νυκτὸς γινομένων ὡροσκοποῦντες ποιοῦσι δοξοσόφους, ἀλαζονικούς, ἐπιτηδευματικούς, ὑποκρινομένους, πολυΐστορας δὲ καὶ μνημονικοὺς καὶ διδασκάλους καὶ καθαροὺς ἐν ταῖς ἐπιθυμίαις.

Πάλιν ὁ ἐν τῷ ἡγουμένῳ ὤμῳ τοῦ Ὠρίωνος, Ταύρου μοίρας κζ, μ', νότιος, μεγέθους δευτέρου, κράσεως Ἄρεως καὶ Ἑρμοῦ.

Ὁ Προκύων, μοίρας τρεῖς δ' α' Καρκίνου, μεγέθους α', κράσεως Ἄρεως καὶ Ἑρμοῦ.

Ὁ ἐν τῷ δεξιῷ ὤμῳ τοῦ Ὠρίωνος, Διδύμων μοίρας ε' μ', νότιος, μεγέθους α', κράσεως Ἄρεως καὶ Ἑρμοῦ.

Ὁ κοινὸς Ἵππου καὶ Ἀνδρομέδας, Ἰχθύων μοίρας κα' λ', βόρειος, μεγέθους β', κράσεως Ἄρεως καὶ Ἑρμοῦ.

Ἵππου ὦμος, Ἰχθύων μοίρας ε' ν', βόρειος, μεγέθους β', κράσεως Ἄρεως καὶ Ἑρμοῦ.

Οἱ τοιοῦτοι ἀστέρες πάλιν ἰσομοίρως ὡροσκοποῦντες ἢ μεσουρανοῦντες, μάλιστα ἐπὶ νυκτερινῆς γενέσεως ποιοῦσι στρατηγικούς, δεινούς, δράστας, πολυτρόπους, σοφιστικούς, πολυπράγμονας, λογίους, ἀπαρεγκλίτας, ὀξυφώνους, ἐξαπατήτας, ἐπιτευκτικούς, ὀξεῖς δὲ ἅμα καὶ ἀπροσκορεῖς πρὸς τὰς ἐπιθυμίας, διαφθορεῖς ὄντας ἀθῴων καὶ παρθένων, ἐπιόρκους. ἐπὶ δὲ ἡμερινῆς γενέσεως ὡροσκοποῦντες ποιοῦσι τολμηρούς, ὠμούς, μεταμελητικούς, ψεύστας, κλέπτας, ἀθέους, ἀφίλους, ἐπιθέτας, θεατροκόπους, ἐφυβρίστας, μιαιφόνους, πλαστογράφους, γόητας, ἀνδροφόνους, οὐ καλῷ τέλει ἐνίοτε χρωμένους μάλιστα, ὡς προείπομεν, ἐπὶ ἡμερινῆς γενέσεως.

Πάλιν ὁ ἐπὶ τοῦ δεξιοῦ ποδὸς τοῦ Κενταύρου, Σκορπίου μοίρας ιβ', νότιος, μεγέθους α', κράσεως Ἀφροδίτης καὶ Διός.

Ὁ ἔσχατος τοῦ Ποταμοῦ, Κριοῦ μοίρας γ' ν', νότιος, μεγέθους α', κράσεως Ἀφροδίτης καὶ Διός.

Καὶ οὗτοι πάλιν ἰσομοίρως ὡροσκοποῦντες ἢ μεσουρανοῦντες ποιοῦσι καθαρίους, ἀπολαυστικούς, φιλοκάλους, φιλομούσους, φιλοθέους, φιλοδώρους, φρονίμους, φιληκόους, καλοσυμβούλους, ἐν τῷ σεμνῷ μεγαλοψύχους, εὐγνώμονας, εὐσχήμονας πρὸς τὰ ἀφροδίσια ἢ

2 δοξοσόφους ἀλαζονικούς B : σοφοἀλλεζωνικούς sic P. 5 ὁ om. P. 7 τρεῖς δ' α' P. Legendum λ(επτὰ) δέκα? 11 κα' λ' P : κα' B. 15 καὶ οὗτοι πάλιν B. 16 καὶ τῆς νυκτερινῆς γενέσεως P : δὲ νυκτὸς B : corr., cf. v. 20. στρατηγούς P. 18 ἀπαρεγκλήτας P : om. B. An. ὀξὺς P. 19 ἀπροσκορεῖς B : πρὸς κωρῆς P. 19-20 διαφθήρωντας ἀθῶων καὶ παρθένων sic P : ἀσελγεῖς B : διαφθ. ὄντας corr. ex An. 20 ἐπὶ δὲ ἡμερινῆς γενέσεως ὡροσκοποῦντες P : εἰ δὲ ὡροσκοποῦσιν B. 22 ἀφίλους B : ἀφύλλους P. ἐφυμβριστάς P : ἐφυβρίστους B. 23 γόητας om. P. ἀνδροφώνους P : om. B. 23-24 οὐ καλῷ — γενέσεως] βιοθανάτους πολλάκις cet. om. B. 24 ἡμερινῆς apud An. p. 202. 8 scribendum. 25 ιβ' P : ια' vel ιβ' B. 27 νοτίου P. 30 ἀπολαυστικούς om. P. 30-31 φιλοθέους φιλοδώρους φρονίμους om. P. 31-32 ἐν τῷ σεμνῷ om. P. 32 ἢ om. B.

of birth; for when these are rising at the time of nocturnal births, they produce men who are pseudo-wise, boastful, affected, hypocritical, yet also widely learned, with good memories, teachers, and pure in their desires.

5 Again, the star in the leading shoulder of Orion, 27 degrees 40 minutes of Taurus, southern, of second magnitude, of the nature of Ares and Hermes.

Procyon, 3 degrees 1/4 of Cancer, of first magnitude, of the nature of Ares and Hermes.

The star in the right shoulder of Orion, 5 degrees 40 minutes of Gemini, southern,

10 of first magnitude, of the nature of Ares and Hermes.

The star common to the Horse and Andromeda, 21 degrees 30 minutes of Pisces, northern, of second magnitude, of the nature of Ares and Hermes.

The shoulder of the Horse, 5 degrees 50 minutes of Pisces, northern, of second magnitude, of the nature of Ares and Hermes.

15 Such stars again, when rising or culminating in equal degrees, especially in a nocturnal birth, produce men who are military commanders, formidable, bold, versatile, sophistical, meddlesome, eloquent, unyielding, sharp-voiced, deceivers, successful in their aims, both quick and heedless in their desires, corrupters of the innocent and of virgins, perjurers; but when rising in a diurnal birth, 20 they produce men who are daring, cruel, prone to regret, liars, thieves, godless, friendless, attackers, disturbers of theatres, insolent, murderers, forgers, sorcerers, killers of men, sometimes meeting an ill end — especially, as we said before, in the case of a diurnal birth.

25 Again, the star on the right foot of the Centaur, at 12 degrees of Scorpio, southern, of first magnitude, of the mixture of Aphrodite and Zeus.

The last star of the River, at 3 degrees 50 minutes of Aries, southern, of first magnitude, of the mixture of Aphrodite and Zeus.

And these again, rising equally in degrees at the horoscope or culminating at midheaven,

30 produce men who are pure, pleasure-loving, fond of beauty, fond of the Muses, god-fearing, generous, prudent, obedient, good counselors, in dignity magnanimous, sensible, seemly in matters of love or

2 δοξοσόφους αλαζονικούς B: σοφοαλλεζωνικούς sic P. 5 6 om. P. 7 τρεῖς d'a' P. Legendum A(entà) déka? 11 ka' A' P: ka' R. 15 καὶ οὗτοι πάλιν B. 16 καὶ τῆς νυκτερινῆς γενέσεως P : δέ νυκτός B : corr., cf. v. 20. στρατηγούς P. 18 úmapeykdńtaç P : om. B. An. ὀξὺς P. 19 ἀπροσκορεῖς B : προς κωρής P. 19-20 διαφθήρωντας ἀθῶων καὶ παρθένων sic P : ἀσελγεῖς B : διαφθ. ὄντας corr. ex An.

20 ἐπὶ δὲ ἡμερινῆς γενέσεως ὡροσκοποῦντες P : εἰ δὲ ὡροσκοποῦσιν B. 22 ἀφίλους B : ἀφύλλους P. ἐφυμβριστάς P : ἐφυβρίστους B. 23 γύητας om. P. ἀνδροφώνους P : om. B. 23-24 οὐ καλῶ · γενέσεως] βιοθανάτους πολλάκις cet. om. B. 24 ημερινής apud An. p. 202. * scribendum. B' R.

25 12th R : 11th vel

27 νοτίου P. 30 ἀπολαυστικούς om. P. 30-31 philotheoi philodoroi φρονίμους om. F. 31-39 ἐν τῷ σεμνῷ om. P. 32 ή om. B.

καὶ ἀπὸ γυναικείων προσώπων ὠφελουμένους, μεγάλους τε καὶ ἀγαθούς, ξανθοτρίχας δὲ μᾶλλον καὶ εὐειδεῖς, ἀπαλοσώμους, μάλιστα δὲ ἐὰν τὴν Σελήνην ἐπιθεωρήσωσιν.

Πάλιν οὐρὰ Λέοντος, Λέοντος μοίρας κη' ι', βόρειος, μεγέθους α', κράσεως Κρόνου καὶ Ἀφροδίτης.

Ὁ ἐπὶ τῆς ὀσφύος τοῦ Λέοντος, Λέοντος μοίρας ιζ' η', βόρειος, μεγέθους α', κράσεως Κρόνου καὶ Ἀφροδίτης.

Ὕδρου αὐχήν, Λέοντος μοίρας γ' μ', νότιος, μεγέθους β', κράσεως Κρόνου καὶ Ἀφροδίτης.

Καὶ οὗτοι πάλιν ὡροσκοποῦντες ἢ μεσουρανοῦντες ποιοῦσιν εὐτυχεῖς μὲν καὶ περικτήμονας καὶ περιφανεστάτους, ἐμπαθεῖς δὲ καὶ αἰσχροποιοὺς καὶ μαλακολάλους ἢ καὶ φιλορχηστὰς καὶ κακοφήμους δὲ περὶ τὰ ἀφροδίσια, προβαίνοντας δὲ τῇ ἡλικίᾳ ἱερωσυνῶν τινων μεταλαμβάνοντας, διὰ θρησκείαν τινὰ θεϊκὴν ἢ ἐγκράτειαν τιμωμένους καὶ ἐδεσμάτων τινῶν ἀπεχομένους. καὶ βιβλίων τέ τινων ἀπορρήτων εἰδήμονες γίνονται καὶ περὶ τὰ οὐράνια φιλόκαλοι, τοὺς δὲ ὀφθαλμοὺς μᾶλλον ὑπογλαύκους ἢ χαροποὺς ἔχοντες, εὐειδεῖς δὲ ταῖς ὄψεσιν.

Ὁ λαμπρὸς τῶν Ὑάδων ἀνατέλλων ἐπὶ τῆς ἀποκυητικῆς ὥρας κείμενος ἐν τῷ ζωδιακῷ κύκλῳ Ταύρου μοίρας ι̅γ̅' κ', κράσεως Ἄρεως καὶ Ἀφροδίτης, ποιεῖ εὐτυχεῖς μὲν ἄγαν καὶ πλουσίους καὶ χώρας καὶ πόλεις καὶ ἔθνη ὑποτάσσοντας ἢ διοικοῦντας· ὥσπερ γὰρ αὐτὸ τὸ ἄστρον καὶ ἡ θέσις τῶν Ὑάδων ὅλῳ τῷ κόσμῳ καὶ πᾶσιν ἀνθρώποις εὐεπίγνωστόν ἐστιν ἢ καὶ μᾶλλον φανερώτερον ὑπάρχει, οὕτως οἱ γεννώμενοι ἀνατέλλοντος ἢ μεσουρανοῦντος τοῦ λαμπροῦ τῶν Ὑάδων ἐνδοξότατοι καὶ περιφανέστεροι καὶ πλουσιώτεροι τῶν ἄλλων ἀνθρώπων γίνονται. τὰ αὐτὰ δὲ ποιεῖ καὶ ὅταν ἰσομοιρήσῃ ἢ παρανατείλῃ τῇ Σελήνῃ, μάλιστα ἐπειδὴ οὗτος μόνος ὁ ἀστὴρ σχεδὸν διπλῆν δύναμιν ἔχει τῶν ἄλλων ἀστέρων. ἀνατέλλοντος γὰρ αὐτοῦ δύνει ὁ λαμπρὸς τοῦ Ἀντάρεος κατ' ἰσομοιρίαν αὐτοῦ κειμένος Σκορπίου μοίρας ι̅γ̅' κ' καὶ ἀμφότεροι ἐν αὐτῷ τῷ ζωδιακῷ κύκλῳ εἰσίν. οὕτως μὲν οὖν καὶ περὶ τὰ

1 ὠφελουμένους om. P. 1-2 τε καὶ ἀγαθοὺς om. B. 2 δὲ et καὶ om. B. ἀπα(λλω)σώμους (λλω superscr.) P. 4 κη' ιβ' B. 6 Leg. ιζ' ν'. 10 καὶ et πάλιν om. P. 12 μαλακρολάλλους P : μαλακοὺς B. φιλοκτίστας καὶ κακολίμους P. 13 ἱεροτάτων P. 14 μεταλαμβάνουσιν B. τιναν P. τιμώμενοι B. 15 βίβλων P. τε om. B. 17 μᾶλλον B An. : μεγάλους P. ἔχοντας P. δὲ P : εἰσὶ B. 18-20 Mutavit B (p. 225, 1-2). 18 ἀνατέλει ἀπὸ τῆς ποιητικῆς ὥρας P; corr. ex An. 20-21 καὶ πόλεις καὶ ἔθνη om. B. 22 ὅλῳ τῷ κόσμῳ om. B. ὅλη P. 23 ἢ καὶ μᾶλλον φανερώτερον ὑπάρχει om. B. οὗτοι ἡ (sic) γενόμενοι P : ἐκεῖνοι B. 24-25 ἀνατέλλοντος — ἐνδοξότατοι καὶ om. B. 25 καὶ (alt.) om. P. ἀνθρώπων om. B. 26 ἰσομοιρήσει P. παρανατέλει P. 28-29 ὁ Ἀντάρης B. 29 κατ' ἰσομοιρίαν — μοίρας ι̅γ̅' κ' om. B. οἰσσομοιρίαν P. 29-30 ἀμφω B. 30 κύκλω εἰσίν P : κεῖνται B. 30-p. 181, 2 οὕτως μὲν οὖν — δύνανται] διὰ τοῦτο συμπερίδοξοι οἱ οὕτως γεννώμενοι ἐν τε τοῖς ἑῴοις καὶ ἑσπερίοις κλίμασι τῆς γῆς B.

and benefiting from female figures, being great and good, with rather fair hair and handsome, soft-bodied, especially if they look upon the Moon.

Again, the tail of Leo, Leo degrees 29° 10', northern, magnitude 1st, of the mixture of Saturn and Venus.

The one at the loin of Leo, Leo degrees 17° 8', northern, magnitude 1st, of the mixture of Saturn and Venus.

The neck of Hydra, Leo degrees 3° 40', southern, magnitude 2nd, of the mixture of Saturn and Venus.

And these again, when rising on the horoscope or culminating, make men fortunate, wealthy, and most illustrious, yet passionate, shameless in conduct, and loose in speech, or also fond of dancing and of ill repute in matters of love; as they advance in age they partake of certain priestly offices, are honored on account of some divine religion or self-restraint, and abstain from certain foods. They also become acquainted with certain secret books and are devoted to heavenly matters, having eyes that are rather grey-blue or bright, and of handsome appearance.

The bright star of the Hyades, rising at the hour of birth, situated in the zodiacal circle at Taurus degrees 14° 20', of the mixture of Mars and Venus, makes men exceedingly fortunate and wealthy, and subjects or governs countries, cities, and nations; for just as the star itself and the position of the Hyades is well known to the whole world and to all men, or is even more conspicuous, so those born when the bright star of the Hyades is rising or culminating become the most renowned, most illustrious, and wealthiest among other men. It produces the same effects also when it is in equal degrees with or co-rises with the Moon, especially since this star alone has nearly double the power of the other stars, for when it rises, the bright star of Antares sets, being situated at equal degrees with it at Scorpio degrees 30° 20', and both are in the zodiacal circle itself. Thus then also concerning the

1 ὠφελουμένους omn. P. 1-2 τε καὶ ἀγαθοὺς om. B. 2 δέ et καί om. B. απαιλλω)σώμους (λλω superscr.) P. 4 κη' ιβ' R. 6 Leg. ιζ' γ'. 10 καὶ et πάλιν om. P. 12 μαλακρολάλλους P : μαλακούς B. φιλοκτίστας καὶ κακολίμους P. 13 ἱεροτάτων P. 14 μεταλαμβάνουσιν B. τιναν P. τιμώμενοι H. 15 βίβλων P. τε om. B. 17 μάλλον H An. : μεγάλους P. ἔχοντας P. δέ P : εἰσι B. 18-20 Mutavit B (p. 225, 1-2). 18 ἀνατέλει ἀπὸ τῆς ποιητικῆς ὥρας AH. 20 21 καὶ πόλεις καὶ ἔθνη om. B. 22 ὅλων τῶ κόσμω om. B. ὅλη P. 23 or maybe φανερώτερον ὑπάρχει omn. B. οὗτοι ἡ (sic) γενόμενοι P : ἐκεῖνοι B. 24-25 ἀνατέλλοντος – ἐνδοξότατοι καὶ om. B. 25 καὶ (alt.) om. P. ἀνθρώπων om. B. 26 ισομοιρήσει P. παρανατέλει Γ'. 25-29 ὁ Ἀντάρης B. 29 κατ' ἰσομοιρίαν μοίρας ια' κ' om. B. οἰσσομοιρίαν P. 29-30 ἄμφω B. 10 κύκλω εἰσίν μ : κεῖνται B. 30-i. 181, 2 thus and thus they are able] for this reason they are similarly born in the same way to the bodies and spirits of the climate of the earth B.

δυτικὰ μέρη τῆς οἰκουμένης καὶ περὶ τὰ ἀνατολικὰ καὶ <περὶ> τὰ ἄλλα κλίματα δοξάζονται καὶ μέγα δύνανται. αὐτὸς δὲ ὁ τοῦ Ἀντάρεως κατ' αὐτὸ τὸ κέντρον <τὸ> δῦνον γαμοστολικῷ τόπῳ εὑρισκόμενος ποιεῖ, καθὼς προείπομεν, διὰ γυναικείων προσώπων μεγάλας εὐτυχίας καὶ κληρονομίας· καὶ γὰρ αἱ γυναῖκες τῶν οὕτως γεννωμένων περίβλεπτοι μὲν καὶ πάνυ πλούσιαι γίνονται, οὐ πολυχρόνιοι δέ, ἐπειδὴ οὗτος ὁ Ἀντάρης εὐθέως δύνει, ὡς προείπομεν, ἐν τῷ γαμοστολικῷ τόπῳ εὑρισκόμενος. ὁ δὲ λαμπρὸς τῶν Ὑάδων ὡροσκοπῶν καὶ ἔχων τὸ ποιητικὸν τῆς τοῦ Ἄρεως καὶ Ἀφροδίτης ἐνεργείας ποιεῖ τοὺς οὕτω γεννωμένους περιθύμους καὶ θερμοὺς πάνυ περὶ τὰς ἐπιθυμίας καὶ ἀδιαφόρους περὶ τὰ ἀφροδίσια. φύσει γὰρ αὐτὸς ὁ τόπος τῶν Ὑάδων ἀνατέλλων ἤτοι οὗτος ὡροσκοπῶν ἀπὸ μοίρας ιβ' κ' ἕως ι̅τ̅' κ' ἐμπαθεῖς περὶ τὰς ἡδονὰς ποιεῖ καὶ ἐπισήμους μᾶλλον καὶ εὐειδεῖς καὶ καλοτραχήλους.

Ἰδικως δὲ καί τινα ζῴδια καὶ ἀστέρες τῶν ἀπλανῶν ἐν τῷ περὶ θεων τόπῳ καὶ ἐν τῷ ὑπογείῳ μοιρικῶς εὑρισκόμενοι ἢ καὶ ὡροσκοποῦντες μεγάλας βοηθείας διὰ θεῶν [ἢ δι'] ἐπιφανείας ἢ δι' ὀνείρων παρέχονται τοῖς γεννωμένοις· ὁ μὲν γὰρ Σκορπίος οὕτως εὑρισκόμενος καὶ μάλιστα περὶ μοίρας κη' ι̅τ̅', ἔνθα ἐστὶν ὁ λαμπρὸς τοῦ Ὀφιούχου, δι' ἐπιφανείας ἢ δυνάμεως Ἀσκληπιακῆς ἢ Σαραπιακῆς[1] <ἢ> ἰατρῶν ἀρίστων συναστρίας θεραπεύει τοὺς οὕτω γεννωμένους· ὁ δὲ τοῦ Στάχυος τῆς Παρθένου, ὅς ἐστιν τοῦ Ζυγοῦ περὶ λεπτῶν κ', [αὐτὸς] οὕτως εὑρισκόμενος διὰ Μητρὸς θεῶν ἢ Κόρης ἢ Ἀφροδίτης

1 περὶ suppl. ex An. 2 δοξάζονται] Krollii coniecturam (An., p. 203, 19) confirmat P. 2-3 αὐτὸς δὲ — ποιεῖ] διὰ γὰρ τὸ εἶναι τὸν Ἀντάρην ἐν τῇ δύσει ποιεῖ B. τὸ δῦνον An. : δύνων P. 4 γυναικίων προσώπων P : γυναικῶν B. 5-6 τῶν οὕτως — πολυχρ. δὲ] αὐτῶν πλουσιώταται μὲν ἀλλ' οὐ πολυχρόνιοι B. 5 γενομένων P. 6 οὗτος om. B. 7 ὡς προείπομεν om. B. 8 εὑρισκόμενος P : κείμενος B. λαμπρὸς om. P. 8-10 καὶ ἔχων — περιθύμους καὶ] ποιεῖ διὰ τὸν Ἄρην καὶ τὴν Ἀφροδίτην (cet. om.) B. 9 τὴν ... ἐνεργητικὴν P; corr. ex An. 10 γενομένους P. 11 διαφόρους P. καὶ φύσει αὐτὸς P. οὗτος B. 12 ἀνατέλλων ἤτοι om. B. κ' corr. : μ' P et B (nam ια' An. + 1° 20 = ιβ' κ'). 13 ἐπισήμους B et An. : ἐπισὶν οὐδὲν sic P. καὶ μᾶλλον εὐηδεῖς P (εὐειδεῖς supplendum apud An.). 13-14 καὶ καλοτραχήλους om. B. 15 ss. cf. An., p 210, 1 ss. 15 καὶ om. P. 15-16 ἐν — τόπῳ] ἐν τῷ θ' B. 16 ἢ ἐν τῷ ὑπὸ γῆν An. 17 ἢ δι' P et An. : om. B. An ἢ δαιμόνων? 18 τοῖς γενομένοις P : om. B. 19 κη' ι̅τ̅' P : κζ' An : om. B. ἐστιν] ἐκεῖνος P. 20 δι' ἐπιφαν. — σαραπιακῆς om. B. ἢ ex An add. 21 ἀρίστων B : ἄριστον P : om. An. τοὺς οὕτω γεννωμένους om. B. γινομένους P. 22-23 τῆς Παρθένου — εὑρισκόμενος om. B. 22 τοῦ Ζυγοῦ περὶ λεπτῶν κ' P : περὶ τὴν κθ' μοῖραν An. αὐτὸς om An. 23-p. 182, 1 διὰ Ἀφροδ. ἢ Κ. ἢ τῆς Μ. τ. θ. ὑγείας ἀποτέλει B. 23 διὰ Μητρὸς An : διάμετρος signo astrol. P.

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[1] De his deis et illis qui post ea nominabuntur, vide quae in *Catal.*, V, p. 210 ss. adnotavimus.

the western parts of the inhabited world and in the eastern parts and in the other regions they are renowned and have great power. But Antares itself, found at the very center of the setting place in the marriage-house, produces, as we said before, great good fortunes and inheritances through the agency of women; for the wives of those born under these conditions become distinguished and very wealthy, but not long-lived, since this Antares sets immediately, as we said before, when found in the marriage-house. But the bright star of the Hyades, when rising on the horoscope and having the active quality of the influence of Ares and Aphrodite, makes those born under these conditions very passionate and intensely ardent in their desires and indifferent in matters of love. For by nature this region of the Hyades, when rising — that is, when ascending on the horoscope — from degree 12° 20' to 30° 20', makes people passionate in their pleasures and rather distinguished and good-looking and with fine necks.

15 Specifically, certain zodiac signs and fixed stars, when found degree-by-degree in the place concerning the gods and in the subterranean place, or when rising on the horoscope, provide great assistance to those born through gods, or through divine manifestations, or through dreams. For Scorpio, when found thus, and especially around degrees 28° 14', where the bright star of Ophiuchus is located, heals those born under such conditions through the manifestation or power of Asclepius or Sarapis <> and the conjunctions of the best physicians. And the star Spica of Virgo, which is in Libra around 20 minutes, when found thus, heals through the Mother of the Gods, or Kore, or Aphrodite.

1 περί suppl. ex An.2 δοξάζονται] Krollii coniecturam (An., p. 203, 19) confirms P. 2-3 αὐτὸς δὲ ποιεῖ] διὰ γὰρ τὸ εἶναι τὸν Ἀντάρην ἐν τῇ δώσει ποιεῖ B. τὸ δῦνον An. : δύνων P. 4 γυναικίων προσώπων P : γυναικών B. 5-6 τῶν οὕτως πολυχρ. δὲ] αὐτῶν [illegible]λουσιώταται μὲν ἀλλ᾽ οὐ πολυχρόνιοι B. 5 γενο- μένων Γ. 9 οὗτος om. B. 7 ὡς προείπομεν om. B. 8 εὑρισκόμενος P : κείμενος B. λαμπρός om. P. 8-10 καί ἔχων – περιθύμους καί ποιεῖ διὰ τοῦ Ἄρην καὶ τὴν Αφροδίτην (ret. om.) B. * τήν ... ενεργητικήν "; corr. ex An. 10 γενομένους P. 11 διαφόρους P. καὶ φύσει αὐτός P. οὗτος B. 12 ἀνατέλλων ἤτοι om. B. κ' corr. : μ' P et B (nam ια' An. | 10 20 = ιβ' κ'). 13 ἐπισήμους B et An. : ἐπισίν οὐδὲν sic P. καὶ μᾶλλον εὐηδεῖς εὐειδεῖς supplendum apud An.). 13-14 καὶ καλοτραχήλους om. B. 15 ss. cf. An., p. 210, 1 ss. 15 καὶ om. P. 15-16 in place in Th B. 16 or in the earth An. 17 or by Pet An. : om. B. An or demons. I* to those born P: om. B. 19 ki' i' P: kz' An : om. B. ἐστιν]ηξῖνος 1'. 10 per cent. Sarapiakis St. B. or ex an add. 21 Αριστον B :ἀριστον P: οι. An. those born like this. B. ginomenou P. 22-23 τῆς Parthenou found om. B. 22 of the even about minutes K' R: about the kth'nkoiran Ap.nautos om An. 23-1. 182, 1 by Venus; ἢ K. ἢ tis M. t. i. dika

Mitros li : diameter signo astrol. P.

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1 Concerning these gods and those who will be named after them, see what we noted in Catal., V, p. 210 ff.

ἡ Ὑγείας ἐπιφανείας ἀποτελεῖ· ὁ δὲ ἐπὶ της κεφαλῆς τοῦ ἡγουμένου Διδύμου μοίρᾳ κζ' εὑρισκόμενος, ὡς προείπομεν, ἐν τῷ περὶ θεῶν τόπῳ ἢ ἐν τῷ ὑπογείῳ κέντρῳ ἢ ωροσκοπων δι' Ἑρμοῦ ἢ Τελεσφόρου ἢ Ἀπόλλωνος τὰς βοηθείας ποιεῖ· ὁ δὲ ἐπὶ τῆς κεφαλῆς τοῦ ἑπουένου Διδύμου, ὅς ἐστιν ἐπὶ των κ' λεπτων τοῦ Καρκίνου οὑτως εὑρισκόμενος καὶ μάλιστα ἐπὶ νυκτερινῶν γενέσεων δι' Ἡρακλέους ἢ Διοσκόρων βοηθείας ἢ ἐπιφανείας παρέχεται· καὶ ὁ λαμπρὸς δὲ τοῦ Κυνὸς Διδύμων κα' κ', ἐν οἷς προεῖπον τόποις εὑρισκόμενος, καὶ μάλιστα ἐπὶ νυκτερινῶν γενέσεων ἀπὸ Ἑκάτης ἢ Ἀνούβιδος ἢ καὶ αὐτοῦ τοῦ Ἄρεως ἢ καὶ τὰς διὰ στοιχείων ἡ πυρὸς ἢ αἵματος ἢ ἀποτροπιασμῶν βοηθείας ἢ ἐπιφανείας παρέχεται· ὁ δὲ ἐπὶ τῆς Λύρας διὰ Ἀπόλλωνος ἢ Ἑρμοῦ, οἱ δὲ ἐπὶ τῶν κεράτων τοῦ Αἰγόκερω καὶ οἱ Ἔριφοι καὶ ἡ Αἴξ, ἐφ' ὧν προεῖπον τόπων εὑρισκόμενοι, διὰ Πανὸς ἢ καὶ Ἑρμοῦ τὰς βοηθείας καὶ τὰς ἐπιφανείας ποιοῦσι, μάλιστα ἐάν καὶ τῶν ἀγαθοποιῶν τις τοὺς προειρημένους τόπους ἐπιθεωρήσῃ.

Καὶ ἕκαστος δὲ τῶν πλανητῶν κατὰ τὴν οἰκείαν αὐτοῦ φύσιν ἐπὶ τῶν προδεδηλωμένων τόπων εὑρισκόμενος καὶ μάλιστα οἱ ἀγαθοποιοὶ τὰς βοηθείας καὶ ἐπιφανείας ποιοῦσι κατὰ τὰς τῆς φύσεως αὐτῶν δυνάμεις, καὶ ὁ Κρόνος δὲ ἐπὶ ἡμερινῶν γενέσεων τὰς ἰδίας ἢ καὶ τὰς διὰ Πλούτωνος καὶ Ποσειδῶνος ὄψεις καὶ βοηθείας παρέχεται καὶ ἐξ ἀντιπαθείας τῶν ἰδίων βοτανῶν καὶ τῶν ἄλλων θεραπείας παρέχεται· ἐπὶ δὲ των νυκτερινῶν γενέσεων καλῶς κείμενος τὰς διὰ τετελευτηκότων προσώπων ἢ ἐπισημασιῶν καὶ δεισιδαιμονιῶν παρέχεται καὶ ὁ Ἄρης δὲ τὰ τῇ ἑαυτοῦ φύσει ἐοικότα παρέχεται καὶ τοῖς μὲν νυκτερινοῖς ὠφέλιμα, φοβερὰ δὲ τοῖς δι' ἡμέρας γεννωμένοις καὶ ἐναντία καὶ βλαβερά.

1 ἡ Ὑγείας ἐπιφανίας ἀποτ. P : ὑπαυγος ὑγείας ἀποτέλει An. κεφαλης An., B : κάλπης P, errore librarii ut vid. Urna enim est Aquarii. 2 μοίρᾳ κζ' P : ὅς ἐστιν περὶ τὰς κ̄ζ' μοίρας αὐτῶν An. ὡς προείπωμεν sic P : πρὸ ζ' μοιρῶν An. 2-3 ἐν τῷ θ' B qui sequentia omisit usque ad μάλιστα v. 6. 3 ἢ ὡροσκοπῶν δι' An. : ὡροσκοποῦντος δὲ P. 4 τὰς om. P. 4-5 ἐπὶ τῆς κεφαλῆς τοῦ ἑπομ. Διδύμου om. P. ἐπὶ τῶν κ' λεπτῶν οὑ τοῦ Καρκίνου P : ἐπὶ τῆς κθ' μοίρας αὐτῶν An. 6 ἐπὶ v. γενέσ.] νυκτὸς B. Ἡρακλέα P. 6-7 ἢ ἡμέρας Διοσκούρων B : unde ἢ ἐπὶ ἡμερινῶν διὰ correxi, vix recte. 7 παρέχει An. 8 Κυνὸς ὁ παρανατέλλων τῇ κ' μοίρᾳ τῶν Διδύμων καὶ An. ὁ δὲ Κύων ἐν τῷ θ' καὶ μάλιστα νυκτὸς B. 9 ἑκάστης P. 10-11 τὰς δι' εὐχῆς βοηθείας παρέχεται καὶ παρακλήσεως B. 10 διαστοιχειῶν sic P : διὰ θυσιων An. 12 ἡ ἑροιφη sic P. 13 Αἴξ om. spatio relicto P. ἐφ' ὧν — εὑρισκόμενοι] ἐν τῷ θ' B. πόνος P. 14-15 παθοποιων P. 17 παθοποιοὶ P. 18 καὶ ἐπιφανείας om. B. 19 ἡμερινῆς γενέσεως An. : ἐπὶ ἡμέρας B. 20 πλάτωνος P. 21 ἐν ἀντιπαθείαις P. θεραπειῶν P. 22 ἐπὶ — γενέσεων] νυκτὸς δὲ B. κακῶς An. 23 ἐπισήμων P, An. γυναικῶν ἐπισήμων B : corr. δυσειδαιμονίων An. : δυσιδαιμόνων P : om. B. 24 τὰ om. P. τὰ οἰκεῖα τῇ ἑαυτοῦ φύσει δωρεῖται B. 24-26 καὶ τοῖς μὲν ἐν νυκτὶ ὠφέλιμα καὶ φοβερα, τοῖς δὲ ἐν ἡμέρα γεννωμένοις ἐναντία καὶ βλαβερά An. : καὶ νυκτὸς μὲν ὠφέλιμα, ἡμέρας δὲ φοβερὰ καὶ ἐναντία καὶ βλαβερά B. 25 νυκτερινῆς ὀφειλεῖ P. τῆς - γινομένης P.

produces manifestations of Health; and the one found at the 28th degree of the head of the leading Gemini, as we said before, in the place concerning the gods, or in the subterranean angle, or at the horoscope, brings aid through Hermes, Telesphoros, or Apollo. The one at the head of the following Gemini, which is at the 20th degree of Cancer, when found in such a position, and especially for nocturnal nativities, provides aid and manifestations through Heracles or the Dioscuri. And the bright star of the Dog, at the 21st degree 20 minutes of Gemini, found in the places I mentioned above, and especially for nocturnal nativities, provides aid and manifestations through Hecate, Anubis, or even Ares himself, as well as aid through elemental means, fire, blood, or apotropaic rites. The one on the Lyre acts through Apollo or Hermes; and those on the horns of Capricorn, the Kids, and the Goat, when found in the places I mentioned before, bring aid and manifestations through Pan or also Hermes, especially if one of the benefic planets also aspects the aforementioned places.

And each of the planets, being found in the aforementioned places according to its own nature, and especially the benefics, provides assistance and manifestations according to the powers of their nature; and Saturn in diurnal nativities provides its own aspects and assistance, as well as those through Pluto and Poseidon, and provides healings from the sympathetic properties of its own herbs and other remedies; but in nocturnal nativities, when well placed, it provides assistance through deceased persons or through signs and superstitions. And Mars provides what is suited to its own nature, and beneficial to those born by night, but fearful and adverse and harmful to those born by day.

1 ἡ Ὑγείας ἐπιφανίας ἀποτ. P : ὕπαυγος υγείας αποτέλει λπ. κεφαλής An., B: κάλπης P, errore librarii ut vid. Crna enim est Aquarii. 2 μοίρα και 1 : ὅς ἐστιν περὶ τὰς κ τ' μοίρας αὐτῶν An. ὡς προείπωμεν sic P : πρὸ ζ' μοιρών An. 2-3 ἐν τῷ θ' B qui sequentia omnisit usque adl μάλιστα ν. 6. 3 ἢ ὡροσκοπῶν δι' An. : ὡροσκοποῦντος δέ P. 4 τάς οι. P.14-5 ἐπὶ τῆς κεφαλῆς τοῦ ἑπου. Διδύμου om. Γ. ἐπὶ τῶν κ' λεπτών οὐ τοῦ Καρκίνου P: ἐπὶ τῆς κθ' μοίρας αὐτῶν An. (ἐπὶ ν. Γενέσ.] νυκτός B. Ἡρακλέα P. 6-7 ἢ ἡμέρας Διοσκούρων B : unde ἡ ἐπὶ ἡμερι- νῶν διὰ correxi, vix recte. 7 παρέχει Απ. * Κυνός ὁ παρανατέλλων τη κ μοίρα τῶν Διδύμων και An. ο δέ Κύων ἐν τῷ θ' καί μάλιστα νυκτός B. ! ἑκά στης P. 10-11 τὰς δι' εὐχῆς βοηθείας παρέχεται καὶ παρακλήσεως B.10 διατ στοιχειών sic P : διά θυσιών An. 12 ἡ ἐροιφη sic P. 133 Ai om. spatio relicto P. ἐφ᾽ ὧν εὑρισκόμενοι] ἐν τῷ θ΄ B. πόνος P. 14-15, παθοποιων 1. 17 παθο- ποιοί P. 15 καί ἐπιφανείας οπι. B. [!! ἡμερινῆς γενέσεως Απ.: ἐπὶ ἡμέρας B. 20 πλάτωνος P. 21 ἐν ἀντιπαθείαις P. θεραπειών Γ'. 21 ἐπί --· γενέσεων | νυκτὸς δὲ B. κακώς Απ. 23 ἐπισήμων P. Απ. γυναικών επισήμων 1 : corr. δυσειδαιμονίων Απ. : δυσιδαιμόνων P : om. B. 24 τα om.1. the houses of self-nature are given B.14-20 and to those born in the night beneficial and terrible, and to those born in the day against and harmful An: and night without benefits, day fearless and against and harmful B. S) of night he owes I'. of - G.

νθ' Περὶ σχημάτων Σελήνης καθολικῶν.

Σελήνη Σκορπίῳ ἢ Ἰχθύσιν ἢ Καρκίνῳ Κρόνου καὶ Ἄρεως ἰσομοίρων αὐτῇ ὄντων λεπροὺς ἢ ἐλεφαντιῶντας ποιεῖ ἢ φαρμάκῳ ἀναιρεῖ. Σελήνη μετὰ Κρόνου καὶ Ἄρεως ἐν ὑστέραις μοίραις τῶν ζῳδίων κυλλοὺς ἢ χωλοὺς ποιεῖ. Σελήνη ἀπόστροφος τοῦ ὡροσκόπου ποιεῖ τοὺς γεννηθέντας ἑαυτοῖς τὰ ἐναντία φρονεῖν. συνόδου καὶ πανσελήνου οἱ κύριοι κακοδαιμονοῦντες ἐκπτώτους ποιοῦσι. Σελήνη μεστὴ ἐν Ἰχθύσι πάντοτε τὸν πατέρα προαναιρεῖ τῆς μητρός. Σελήνη ἐν Τοξότῃ πάντοτε ἀδελφοὺς ἀναιρεῖ. Σελήνη καὶ Ἥλιος ἐν τῷ ϛ' ἢ ιβ' Κρόνου καὶ Ἄρεως καὶ Ἑρμοῦ ἐπικέντρων ὄντων δίχα Διὸς ἢ Ἀφροδίτης κυνανθρώπους ἢ κυνοβρώτους ποιοῦσι. Σελήνη καὶ Ἀφροδίτη ὁμοῦ ποιοῦσι ῥευματιζομένους συχνῶς τοὺς ὀφθαλμούς, ἔσθ' ὅτε δὲ καὶ μαλακοὺς καὶ μιγνυμένους δυσὶν ἀδελφαῖς ἢ μητρὶ καὶ θυγατρί. Σελήνη καὶ Ἑρμῆς τετράγωνοι ἢ διάμετροι ἢ συνόντες ποιοῦσι ψεύστας καὶ ἁρπαγας τῶν ἀλλοτρίων, εἰ δὲ καὶ Ἄρης παρῇ, πλαστογράφους ἢ φιλοφαρμάκους ἢ δρομεῖς. Σελήνη διαμετροῦσα τὸν ἴδιον οἰκοδεσπότην φυγάδας, ἀτίμους, μετανάστας, ξενιτεύοντας. Σελήνη συνοδικὸν ἢ διχότομον ἢ ἀμφίκυρτον ἢ πανσέληνον ἢ δευτέρως ἀμφίκυρτον ἢ δευτέρως διχότομον σύνδεσμον ποιουμένη καὶ ὑπὸ κακοποιῶν ἀκτινοβολουμένη σίνη ἢ πάθη ποιεῖ. Σελήνη ὑπογείῳ τὴν μητέρα ἀγενῆ ἢ σεσινωμένην ποιεῖ· εἰ δὲ καὶ ὁ οἰκοδεσπότης αὐτῆς ἀποκλίνει, δούλην. ἐὰν δὲ καὶ συνάπτῃ κακοποίῳ, βιαιοθάνατος ἔσται.

1 **P**(arisinus) 2425, f. 116r; Parisinus 2506 (= 10 = **A**), f. 12v; Venetus 7 (= **B**), f. 103. Titulum ex epitom. *Catal.*, VIII, 3, p. 109, 1 recepi : Κλήματα ζ καθολικά P : περὶ καθολικῶν σχημάτων τῆς Σελήνης (καὶ τῶν add. A) δωδεκατημορίων τῶν ἀστέρων AB (cf. infra cap. ε'). 2 Καρκίνῳ P : Διδύμοις (signo astr.) AB. 2-3 Κρόνου — ὄντων] Κρόνος καὶ Ἄρης ἰσομοιροῦντες αὐτοὶ P. 3 ἐλεφαντιότας P. φαρμάκῳ AB : φαλλακρούς P ἀναιρεῖς B. 4 μετὰ AB : σὺν P. 5 κουιλοὺς P. ποιεῖ om. AB. 5-7 σελήνη — κύριοι P : ἀπόστροφος δὲ τοῦ ὡροσκόπου ἑαυτοῖς ἐναντία φρονοῦντας (φονοῦντα A) τῆς προγενομένης συζυγίας οἱ οἰκοδεσπόται AB. 8 ἐν alter. om. AB. 9-11 Eadem fere supra p. 127, 21-23. 10 καὶ bis om. AB. ἐπικ. ὄντων P : κεκεντρωμένων AB. 11 ἢ om. P. ἢ κυνοβρώτους] finis hexametri? ποιοῦσι om. A. ac sic deinceps. 12 συχνῶς P : πυκνῶς A : πυκνοὺς B. 13-14 δὲ γίνονται καὶ μαλακοὶ καὶ τὰς μίξεις ποιουμένους (sic) πρὸς δύο ἀδελφὰς ἢ μητέρα καὶ θύγατρα P, circumlocutione usus. 14 κατὰ διάμετρον ἢ τετράγωνον σινόνταις P. ἢ om. B. 15 καὶ om. A. Post παρῇ] ποιεῖ add. P. 16-17 διάμετρος τῷ ἰδίῳ οἰκοδεσπότῃ AB. 17 ἢ φυγ. P. ξενιτεύοντας om. AB. 18 συνοδικὴ ἢ πανσεληνιακὴ B : συνοδικὸν ἢ πανσεληνιακὸν A : συνοδικῶν P. 18-19 ἢ δυχοτόμων ἢ ἀνθηκέρτων ἢ πανσελίνων ἢ δευτέρως ἀνθηκέρτων ἢ δευτέρως ἀνθηχωτόμον (θη in δι corr.) P : ἢ διχότομον ἢ ἀμφίκυρτον cet. om. AB. 20 ἀκτινοβολουμένη P : ὁρωμένη AB. 20-21 Σελήνη — ποιεῖ om. B. 20 σελήνη ὑπογείῳ AB (sign. astr.) : σελήνη ὑποτριταίαν P; cf. p. 149, 28 ss. 21 ἢ A : καὶ P. 22 δοῦλος B. κακοποιῶν P. βιωθθάνατος (sic) P.

55. On Universal Configurations of the Moon.

The Moon in Scorpio, Pisces, or Cancer, when Saturn and Mars are in equal degrees with her, produces lepers or those afflicted with elephantiasis, or causes death by poison. The Moon with Saturn and Mars in the later degrees of the Zodiac signs produces those who are crippled or lame. The Moon turned away from the horoscope causes those born under it to hold opinions contrary to their own interests. The lords of the conjunction and the full moon, when in ill fortune, cause downfalls. The Moon full in Pisces always destroys the father before the mother. The Moon in Sagittarius always destroys siblings. The Moon and the Sun in the 11th or 12th house, with Saturn, Mars, and Mercury angular and without Jupiter or Venus, produce those who are werewolves or those devoured by dogs. The Moon and Venus together cause frequent discharge from the eyes, and sometimes also produce those who are effeminate and who have intercourse with two brothers, or with mother and daughter. The Moon and Mercury in square, opposition, or conjunction produce liars and thieves of others' property; and if Mars is also present, forgers, lovers of poison, or wanderers. The Moon in opposition to her own house-lord produces exiles, the dishonored, migrants, and those living in foreign lands. The Moon, whether making a conjunction, first quarter, gibbous, full, second gibbous, or second quarter aspect, and being struck by the rays of a malefic, produces harm or afflictions. The Moon under the earth makes the mother lowborn or harmed; and if her house-lord is also declining, she will be a slave. And if it also applies to a malefic, she will die a violent death.

1 Parisinus) 2425, f. 116r: Parisinus 2506 (= 10= A), f. 12? Venetus 7 (= B),nf. 103. Titulum ex epitom. Catal., VIII, 3. p. 109, 1 recepi: Klimata O katholikanP: about katholikan figures of the Moon (and of add. A) of the twelve stars AB (ef. infra cap. E'). 2 Cancer P : Gemini (signo astr.) AB.n2-3 Saturn beings] Saturn and Mars equally P. 3 elephantiotasnP. Farmakos AB: bald P anareis B. 4 after AB : syn P. ὦ κυλούςnpoiei om. AB. 5-7 moon, lords R: apostrophe of the astrologer against the P. self-concern (feeling A) of the previous marriage, the house-ruled AB. S ἐν alter. om. AB. 9-11 Eadem fere supra p. 127, 21-23.n10 kai bis om. A.B. app. of P: concentric AB. 11 or om. P. or kyno-nvrotous} finis hexumetri which op. A. ac sic deinceps. 12 often P : n densely A : densely B. 13-14 they do not become soft and the mixtures like (sic) to two sisters or mother and daughters P, circumlocutione usus.n14 by diameter or square sinodais P. om. B. 15 kai om. A. Postnparὴ ποιεῖ add. P. 16-17 diameter of the house god AB. 17 or fug. P.nhosting om. AB.18 synodic or pan-lunar B : synodicōn ἢ panselenia-nkon A: synodic P. 18-19 or dichotomon or antikerton or panseline or deuteronos antichterton or deutero antichetomon thi in δt corr.) P. or dichotomón ἢnὰmfikyrton cet. om. B. 20 irradiated with : seromeni AB. 20-21 Moon - what op. B. 20 subterranean moon AB (sign. astr.): subtertiary moon P; cf. 149, 28 ff. 21 or A : and P. 22 slave of B. criminals P. by death (sic) P.

Ε'. Περὶ δωδεκατημορίων.

Ἐὰν τὸ τῆς Σελήνης δωδεκατημόριον τρίγωνον αὐτῇ γένηται, ἐνδόξους σημαίνει· ἐὰν δὲ εἰς τὸ διάμετρον, ἐναντίον αὐτὸ καὶ ἄδοξον. ἐὰν τὸ τῆς Σελήνης δωδεκατημόριον εἰς τὸ ἑαυτῆς διάμετρον ἐμπέσῃ ἐν τετράποδι ζῳδίῳ, ἐπιμαρτυρήσῃ δὲ ὁ τοῦ Ἄρεως, θηριοβρώτους ποιεῖ. ἐν δὲ τοῖς ἀνθρωποειδέσιν, ὑπὸ λῃστῶν ἀναιρουμένους ποιεῖ. εἰ δὲ νυκτὸς εἴη ἡ γένεσις, ποιεῖ ἐμπράκτους καὶ γενναίους. ἐὰν δὲ πρὸς τὸν τοῦ Κρόνου, ἔσται ἡ μήτηρ ὑποτακτικὴ ἢ ἀλλόφυλος καὶ αὐτὸς δὲ ὑποταγήσεται. αἱ δὲ μεγάλαι γενέσεις διαπίπτουσι τοῦ βίου, μάλιστα νυκτός. ἐὰν δὲ πρὸς τὸν τοῦ Ἑρμοῦ πέσῃ, λογίους, πεπαιδευμένους· ἐὰν δὲ πρὸς Δία, σεμνούς, ἰσοθέους· εἰ δὲ πρὸς Ἀφροδίτην, προσφιλεῖς, ἱλαρούς, εὐφροσύνους· εἰ δὲ πρὸς Ἥλιον, εὐδιανοήτους, ἰσοθέους, περὶ τῶν θείων καὶ κοσμικῶν ζητοῦντας καὶ λέγοντας. ἐὰν δὲ εἰς τὸ μεσουράνημα μετὰ κακοποιῶν, φυλακῆς πεῖραν λήψεται καὶ μεταβολὴν ἐπὶ τὸ χεῖρον ὄψεται, ἐὰν εἰς τὸ τετράγωνον αὐτῆς, αὐτὸς ἑαυτῷ σύμφορος· ἐὰν δὲ εἰς ἐκεῖνον ὅπου Ζεὺς καὶ Ἀφροδίτη, ἀγαθόν. ἐὰν δὲ Κρόνου τὸ δωδεκατημόριον εἰς τὸ ἴδιον τρίγωνον ἐμπέσῃ, ἄδοξον· εἰ δὲ σύμφωνος πρὸς τὴν Σελήνην καὶ τὸν Ἥλιον γενήσεται, γενέσεις εἰς πρόσωπα βασιλέων ἔσονται. ὁμοίως δὲ καὶ ἐπὶ τῶν ἄλλων ἀστέρων ἁπάντων, ἐὰν οὕτως ἐμπίπτῃ τὰ δωδεκατημόρια, τὸ αὐτὸ σημαίνει. ἐὰν τὸ τοῦ Κρόνου καὶ τὸ τοῦ Ἄρεως δωδεκατήμοριον εἰς τόπον τῆς Σελήνης ἐμπίπτῃ ἢ τοῦ Ἡλίου, οὐ καλόν. ἐὰν δὲ εἰς τὰ ἴδια τρίγωνα ἐμπίπτῃ

1 **P**, f. 116'; **A**, f. 13; **B**, f. 103'. Titulum om. A; cf. supra, cod. νθ' adnot.: ιβ' μόριον τῆς Σελήνης B. 2 ἐὰν om. AB. τρίγωνον P: ἐὰν τετράγωνον AB. 3 ἔνδοξον AB. εἰ δὲ διάμετρον ἄδοξον AB cet. om. Post ἄδοξον haecce praebent AB, quae infra (v. 13-22) aliter expressa in P inveniuntur: ἐὰν μεσουρανοῦν, κακοποιόν, ἅμα φυλακῆς πεῖραν λήψεται καὶ μεταβολὴν ἐπὶ τὸ χεῖρον. ἐὰν ἔνθα Ζεὺς ἢ Ἀφροδίτη, ἀγαθόν· τὸ τοῦ Κρόνου δωδεκατημόριον, εἰ εἰς τὸ ἴδιον τρίγωνον ἐμπίπτει, ἄδοξον [ἀδ. om. A], εἰ δὲ συμφωνεῖ ὁ Κρόνος πρὸς Σελήνην ἢ ὁ Ἥλιος, ἔνδοξον. τὸ δὲ αὐτὸ καὶ ἐπὶ τῶν ἄλλων πλανήτων (ἀστέρων A) πάντων. ἐὰν τὸ τοῦ Κρόνου ἢ Ἄρεως δωδεκατημόριον εἰς τὸν τόπον τοῦ Ἡλίου ἢ τῆς Σελήνης ἐμπίπτει, κακόν. 4 ἐὰν post δωδεκ. transp. AB. 5 ἐπιμαρτ. — Ἄρεως P: ὀριόντος Ἄρεως AB. 6 ποιεῖ om. AB. 6-7 εἰ δὲ νυκτὸς εἴη P: νυκτὸς δὲ AB. 7 ἡ γένεσις ποιεῖ om. AB. καὶ om. P. 8-9 καὶ αὐτὸς ὑποτ. om. AB. 9 ὑπο(τα)γήσεται (τα dubium) P. αἱ δὲ μ. γ. διαπ. τοῦ βίου P: τὰς δὲ μεγάλας γενέσεις ἐκπτώτους ποιεῖ AV. 10 εἰ δὲ πρὸς Ἑρμῆν AB. πέσῃ AV: ῃ P. λογικούς AB. 11 πρὸς δὲ Δία AB. 11-12 εἰ δὲ πρὸς — ἰσοθέους om. B. 11 εἰ δὲ πρὸς P: πρὸς δὲ A. 11-12 προσφιλεῖς post εὐφροσύνους transp. A. 12 εἰ δὲ πρὸς P: πρὸς δὲ A. 13 περὶ τὸν θεὸν καὶ κοσμικῶν ζητοῦντος καὶ λέγοντος P: περὶ τὰ φεῖα lac. 3 litt. βιωτικ(ὰ) ζητικούς A: περὶ τὰ θεῖα ζητητικούς B. 13-22 ἐὰν δὲ εἰς τὸ μεσουρ. — οὐ καλόν. Hic om. AB, partim supra inveniuntur, cf. ad v. 3. 14 μεταβολῆς codd. 15 ἐπὶ τὸ χεῖρον AB. πτωχ(οὺς) P. 15-16 συμφώρους P: corr. 17 ἄδοξον om. P: ex AB suppl. (cf. v. 3). 18 γενεῖται P. γεν(έσεις) P: om. AB. 19 ἐπὶ om. P: ex AB suppl. 20 ἐμπίπτει P. 22-p. 185. 1 τὰ δωδεκ. αὐτ. εἰς τ. ἴ. τρίγ. ἐμπίπτῃ (ἐμπίπτει B) AB.

V. On the Dodecatemoria.

If the dodecatemorion of the Moon falls trine to her,
it signifies distinguished persons; but if it falls to the opposition, the contrary and inglorious.
If the dodecatemorion of the Moon falls into her own opposition in
a four-footed Sign, and Mars bears witness, it makes those devoured by wild beasts. 5
But in human-shaped signs, it makes those killed by bandits. If the
birth is by night, it makes persons active and noble. If it falls to
Saturn, the mother will be submissive or of foreign race, and he himself
will be subjugated. Great nativities fall short in life, especially
at night. If it falls to Mercury, it makes learned and educated persons; 10
if to Jupiter, dignified and godlike; if to Venus, pleasing,
cheerful, joyful; if to the Sun, clear-minded, godlike,
seeking and speaking about divine and cosmic matters. If it falls to
the midheaven with malefics, he will experience imprisonment and will see change
for the worse; if to its own square, he is of benefit to himself; 15
if to where Jupiter and Venus are, it is good. If
the dodecatemorion of Saturn falls into its own trine, it is inglorious; but
if it comes into harmony with the Moon and the Sun, the nativities will be
for persons of royal rank.Likewise also for all the other stars,
if the dodecatemoria fall thus, it signifies the same. If 20
the dodecatemorion of Saturn and that of Mars falls into the place of the Moon
or of the Sun, it is not good. But if it falls into their own trines

1 P. f. 116'; A. f. 13; B, f. 103. Title: om. A; cf. supra. cod. ve' adnot. : ιβ' part of the Moon B. 2 if sai. AB. trine P : if square AB. glorious AB. but if diameter inglorious AH cet. om. After inglorious these are offered AB, which are found below (v. 13-21) otherwise expressed in P: if culminating, malefic, at the same time will receive experience of imprisonment and change for the worse. If there Zeus or Aphrodite, good; the twelfth-part of Kronos, if it falls into its own trine, inglorious [ingl. om. A], but if Kronos is in harmony with the Moon or the Sun, glorious. The same also for all the other planetary stars A). If the twelfth-part of Kronos or Ares falls into the place of the Sun or the Moon, evil. 4 if twelfth-part transp. AB. 5 witnessing -Ares P : Ares rising AB. 6 makes om. AB. 6-7 but if it were by night P : by night but AB. in genesis makes om. AB. and om. P. 8-9 and himself subj. om. AB. 9 will be subjected (ta dubious) P. and the great g. disrupt. of life P : the great nativities make them fallen Av. 10 but if toward Hermes AB. falls Av: or P. rational AB.
11 but toward Zeus AB. 11-12 but if toward godlike om. B. 11 but if toward P : toward 11-12 but if toward godlike om. B. 11 but if toward P : toward but A. 11-12 beloved after joyful transp. A. 12 but if toward P : toward but A.
13 concerning god and cosmic inquiring and speaking P : concerning divine things lac. 3 lett. worldly) inquisitive A : concerning divine things inquiring B. 13-22 but if into the culminating not good. Here om. AB, partly found above, cf. ad v. 3. 14 of change
15 for the worse AB. poor) P. 15-16 accomplices P : corr. 17 inglorious om. P: from AB suppl. (cf. v.3). 18 is born P. nativ(ities) P: om. AB. 19 upon om. P: from AB suppl. 20 falls into P. 22-l. 185. 1 the twelfth-parts of them into the l. third falls (falls into B3) AB.

τὰ δωδεκατημόρια αὐτῶν, τὰ ἀγαθὰ μείζονα ποιεῖ· θεώρει δὲ πότερον ἀγαθοποιῶν ἢ κακοποιῶν. ἐὰν εἰς τὸ ὡροσκοποῦν ζῴδιον ἐμπίπτῃ, ἐπὶ τέκνοις λυπηθήσονται καὶ νοσεροὶ γίγνονται. ἐὰν δὲ εἰς τὸ δυτικόν, κινδυνεύσουσι κρίσεσι καὶ πτώσεσι καὶ ὀφθαλμίαις· ἐὰν εἰς τὸ μεσουράνημα, ἐγκοπὰς ἔχουσιν ἐν ταῖς δόξαις· ἐὰν δὲ εἰς τὸ ὑπόγειον, ὑπὸ κρυφίμων τόπων ὀχλοῦνται. τὰ παραπλήσια ποιεῖ καὶ τὸ τοῦ Ἄρεως δωδεκατημόριον· ἐὰν τὸ τοῦ Κρόνου δωδεκατημόριον εἰς τὸν τόπον τοῦ Διὸς ἐμπίπτῃ, διαφορὰν ἕξει πρὸς ἡγούμενον· ἐὰν δὲ εἰς τὸν τοῦ Ἄρεως, ἐν κρίσεσι πολλαῖς ἔσται· ἐὰν δὲ εἰς τὸν τοῦ Ἑρμοῦ, ἐπὶ τέκνοις καὶ ἀδελφοῖς λυπηθήσεται· ἐὰν δὲ εἰς τὸν τῆς Ἀφροδίτης, ἐπὶ γυναικὶ λυπηθήσεται· ἐὰν δὲ εἰς τὸν τοῦ Ἡλίου, τὰ πατρικὰ χρήματα βλάπτει ἢ αὐτὸν τὸν πατέρα κακοποιεῖ· ἐὰν τὸ τοῦ Ἄρεως δωδεκατημόριον, εἰς τὸν τῆς Ἀφροδίτης τόπον ἐμπέσῃ, μοιχὸς ἔσται· ἐὰν εἰς τὸν τοῦ Ἑρμοῦ, ἰδίοις ἢ ἀδελφοῖς διάφορος ἔσται· ἐὰν εἰς τὸν τοῦ Ἡλίου, ἀπὸ πυρὸς κίνδυνον ἕξει καὶ ἀπὸ τραύματος ἢ ὁ πατὴρ αὐτοῦ· ἐὰν τὸ τοῦ Ἑρμοῦ δωδεκατημόριον ἐμπίπτῃ εἰς τὸν τοῦ Διός, χρήματα πιστευθήσεται καὶ διὰ λόγων ἢ γραμμάτων προκόψει καὶ ὑπερέχοντι συσταθήσεται· ἐὰν δὲ εἰς τὸν τῆς Σελήνης, οὐκ ἔσται ἐμπαίδευτος, ἀεὶ δὲ ἐν γράμμασιν καὶ λόγοις ἔσται· ἐὰν δὲ εἰς τὸν τοῦ Ἄρεως |ἢ εἰς τὸν τοῦ Ἑρμοῦ| ἢ εἰς τὸν τῆς Ἀφροδίτης, πολλοὺς ψόγους ἕξει διὰ γυναῖκα καὶ πρεσβυτέραις ἢ δούλαις ἐπιμιγήσεται.

1 καὶ τὰ ἀγ. AB. θεώρει A : θεωρῇ P : θεωρία B. Deest aliquid? 1-2 πρότερον ἀγαθοποιοῦ ἢ κακοποιοῦ P. 2 εἰς τὸν ὡροσκόπον πίπτῃ AB. 3 λυπουμένους καὶ νοσώδεις AB. γίνονται om. AV. δὲ om. AB. δυτικὸν P : ζῴδιον AB. 4 κινδυν. κρισ. κ. πτ. κ' ὀφθ. P : πτώσεις ἢ ὀφθαλμίας AB. 5 ἐγκοπὰς ἔχουσιν P : ἐγκόπτοντας B : ἐγκοπτῶντας (γκο corr.) A. δὲ om. AB. ὑπόγειον P : δυτικὸν AB. 5-6 ὑποκρυφίμων A : ὑποκρυφίων P : ὑποκρυφίων B ; corr. 6 ὀχλοῦντας codd., corr. 7 τὸν om. P. 8 πίπτῃ P : πίπτει B. διαφορὰν (φ corr.) A : διαφωρὰν P. ἕξουσιν ἡγουμένων AB ἐὰν P : εἰ AB 9 ἐγκρίσεσι P. ἔσονται AB. δὲ om. P. εἰς om AB. 9-10 τέκνων καὶ ἀδελφῶν λυπηθήσονται AB. δὲ om. P. 10 εἰς τὸν τῆς P : εἰς A : om. B. 11 λυπηθήσεται om. AB. δὲ suppl. εἰς ἥλιον AB. 11-12 τὰ πατρικὰ — κακοποιεῖ P : ἐπὶ τοῖς πατρικοῖς (πατρίοις B) ἢ τοῖς πατράσιν AB. 12 τὸ τοῦ Ἄρ. ἐὰν P. δωδεκατημόριον om. AB. 13 τὸν τῆς ser. : τῆς P : om. AB. Ἀφροδίτην (sign. astr.) AB : Ἀφροδίτης τόπον P. ἐμπέσει P : πέσῃ AB. μοιχοὺς ποιεῖ AB. τὸν τοῦ om. AB. 14 ἰδίοις ἢ ἀδ. διαφώροις ἔσται P : ἀδελφοῖς ἢ οἰκείοις (οἰκίοις A) διαφόρους AB. τὸν τοῦ om AB. 15 ἢ τραύματος κινδυνεύσει AB. ἢ AB : καὶ P. 16 πέσῃ AB : ἐμπίπτει P. τὸν τοῦ om. AB. 17 πιστευθήσονται AB. ἢ om P. προκόψουσι AB. 18 συσταθήσονται AB. τὸν τῆς om. AB. οὐκ ἔσται ἐμπαίδευτος om. AB. 19 δὲ om. A. ἔσονται καὶ λόγοις AB. 19-20 εἰς τὸν τ. Ἀ. ἢ εἰς τ. τ. Ἑ. ἢ εἰς τ. τ. Ἀφρ. P : εἰς Ἑρμῆν ἢ Ἀφροδίτην (sign. astr.) AB cet. om. ἢ εἰς τὸν τοῦ Ἑρμοῦ del. 20 ψόγους πολλοὺς ἕξουσι AB. 21 ἐπιμιγείσεται P : μιγήσονται AB.

their dodecatemoria make good things greater; observe whether it falls among benefics or malefics. If it falls into the ascending sign, they will grieve over children and become sickly. If into the descendent, they will be endangered by judgments, falls, and eye diseases; if into the midheaven, they will suffer setbacks in their reputations; if into the subterranean place, they will be troubled by hidden places.The dodecatemorion of Ares does similar things; if the dodecatemorion of Kronos falls into the place of Zeus, he will have a dispute with a ruler; if into that of Ares, he will be involved in many judgments; if into that of Hermes, he will grieve over children and brothers; if into that of Aphrodite, he will grieve over a woman; if into that of the Sun, it harms the paternal inheritance or does harm to the father himself; if the dodecatemorion of Ares falls into the place of Aphrodite, he will be an adulterer; if into that of Hermes, he will be at odds with his own people or brothers; if into that of the Sun, he will have danger from fire and from a wound, or his father will; if the dodecatemorion of Hermes falls into that of Zeus, he will be entrusted with money and will advance through words or letters and will be introduced to a person of high standing; if into that of the Moon, he will not be educated, but will always be occupied with letters and words; if into that of Ares or that of Hermes or that of Aphrodite, he will incur much blame on account of a woman and will associate with older women or slave women.

1 and the good [things]. AB. consider A : consider P : consideration B. Is something missing? 1-2 previously benefic or malefic P. Ω falls into the ascendant AB. 3 grieving and sickly AB. they become omit. AV. and om. β. western P: sign AB. 4 danger. crisis. and fall. and eye-dis. P: falls or eye diseases AB. 5 having hindrances P : hindering B: hindering (γκο corr.) A. and om. A. subterranean : western AB. 5-6 secret A : secret P : secret B; corr. 6 troubling codd., corr. 7 the om. P. 8 falls P : falls B. difference (ϕ corr.) A : difference P. they will have of leaders AB If P: if AB ! in selections P. they will be AB. and om. P. into and AB. 9-10 they will be grieved concerning children and brothers AB. and om. P. 10 into the [house] of P: into A : om. B. 11 he will be grieved om. AB. and suppl. into the sun AB. 11-12 the paternal [matters] it harms μ : concerning the paternal [matters] (ancestral B) or concerning the fathers A. 12 the [sign] of Ares if P. dodecatemory om. AB. 13 the [house] of scr. : of P: om. AB. Aphrodite (astr. sign.) AB : place of Aphrodite P. falls into P: falls AB. makes adulterers A B. the [house] of om. AB. 14 with own [kin] or diff. relatives there will be P: with brothers or household members (kinsmen A) differences AB. the [house] of om. AB. 15 or will be in danger of a wound AB. or AB: and P. 16 falls AB: falls into P. the [house] of om.AB. 17 they will be trusted AB. or om. P. they will advance AB. 18 they will be recommended AB. the [house] of om. A.B. he will not be uneducated om. AB. 19 and om. A. they will be also in words AB. 19-20 into the [house] of Ares or into the [house] of Hermes or into the [house] of Aphrodite P : into Hermes or Aphrodite (astr. sign.) AB rest om. or into the [house] of Hermes del. 20 they will incur many reproaches AB. 21 will be mixed μ they will be mixed A P.

24. Καθολικὰ σχήματα περὶ σινῶν καὶ παθῶν

Πολλὰ μὲν οὖν καὶ διάφορα συνεγράψαντο οἱ παλαιοὶ εἰς τὸν περὶ σινῶν λόγον καὶ παθῶν, τὰ δὲ καθολικὰ καὶ ἀναμφίβολα αὐτῶν κατὰ μέρος ὑποτάξω, τὴν ἀλήθειαν αὐτῶν ἐν τοῖς ὑποδείγμασιν αὐτῶν προβαλλόμενος. ὅτι γὰρ οἱ κακοποιοὶ μόνοι ἐπίκεντροι ἢ καὶ ἐναπαφε- 5 ρόμενοι ἢ καὶ ἐπιθεωροῦντες τὰ φῶτα σίνη ἢ πάθη παρέχουσι δῆλον. οἱ γὰρ κακοποιοὶ ἀνατολικοὶ ὄντες σίνη ποιοῦσι, δυτικοὶ δὲ πάθη. ὁμοίως δὲ καὶ ἡ Σελήνη τὴν ἀπόρροιαν ἀπὸ τῶν κακοποιῶν μόνων ποιουμένη σίνη ἢ πάθη παρέχει. ὁ δὲ ἕκτος τόπος καὶ ὁ κύριος αὐτοῦ ὑπὸ κακοποιῶν μόνων θεωρούμενοι σίνη ἢ πάθη ποιοῦσι· ἐὰν δὲ ὁ κύριος 10 τοῦ ϛ' τόπου ὡροσκοπῇ ἐν τροπικῷ ζῳδίῳ, σίνος περὶ τοὺς ὀφθαλμοὺς ποιεῖ. ἐὰν δὲ ὁ ϛ' τόπος καὶ ὁ κύριος αὐτοῦ ἐν καθύγρῳ ζῳδίῳ τύχωσι ὑπὸ Κρόνου θεωρούμενοι, ἐξ ὑγρῶν ἢ ῥευμάτων ἢ δυσεντεριῶν ἢ τῶν ὁμοίων τὰς ὀχλήσεις ποιοῦσιν· εἰ δὲ ὑπὸ Ἄρεως, ἀπὸ βαλανείων ἢ ζεμάτων ἢ τῶν ὁμοίων γίνεται τὰ σίνη καὶ πάθη. ἐὰν οὖν ὁ Ζεὺς κύριος 15 τοῦ ἕκτου τόπου τύχῃ, καὶ ὑπὸ κακοποιῶν μόνων θεωρηθῇ, οἰνοβλαβεῖς ποιεῖ. ἐὰν δὲ ἡ Ἀφροδίτη οὕτως τύχῃ, γυναικομανεῖς ἢ πνευμονικοὺς ποιεῖ· ἐὰν δὲ Ἑρμῆς, κωφοὺς ἢ ἀλάλους ἢ βράγχους ἢ τραυλοὺς ἢ ψελλοὺς ποιεῖ. οὐ μὴν ἀλλὰ καὶ μετὰ Κρόνου ἢ καὶ ὁρίοις Κρόνου τὸ αὐτὸ ποιεῖ· ὁ δὲ Ἥλιος αὐτοῦ τυχὼν καρδιακοὺς ἢ τυφλοὺς ποιεῖ, ἡ δὲ 20 Σελήνη ἡπατικοὺς ἢ τυφλούς· τὰ αὐτὰ δὲ ποιοῦσι κύριοι τυχόντες τοῦ ϛ' τόπου ἀπὸ ὡροσκόπου καὶ ὑπὸ κακοποιῶν μόνων θεωρούμενοι

1 **P**, f. 117'. **A**, f. 13; **B**, f. 1 03. 1-5 Πολλὰ — προβαλλόμενοι] Πολλὰ μὲν οἱ ἀρχαιοι συνεγράψαντο εἰς τὸν περὶ σινῶν καὶ παθῶν λόγον, τὰ δὲ κ. καὶ ἀν. τούτων κατὰ μέρος ὑπέταξαν ὅσα ἐκ πείρας μαρτυρεῖ τὴν ἀλήθειαν AB; cf. *Catal.*, I, p. 145, 28. 3 τῶν παθῶν P. 4 ὑποδείγμασιν] Exempla quae doctrinam illustrabant hodie desunt. Servantur in Vettii Valentis l. II, cap. 36. 5 καὶ om. AB. 6 ἢ (ante καὶ) om. AB. παρέχουσι P : ποιοῦσι AB. 7 οἱ γὰρ κακοποιοὶ — ποιοῦσι] ἀλλὰ ἀνατολικοὶ (ἀνατολικὰ A) μὲν τὰ σίνη AB. δυτικὰ A. τὰ πάθη AB. μόνων A : μόνως B : μόνον P; cf. infra v. 16, 22. παρέχει P : ποιεῖ AB. 9-10 ὁ δὲ ἕκτος — ποιοῦσι om. B. 10 κακοποιῶν μόνων A : κακοποιοῦ μόνου P. ποιοῦσι P : ποιεῖ A. ἐὰν δὲ om. AB. 1 τόπου om. AB. ὡροσκοπῇ scripsi : ὡροσκοπ(ῶν) ut vid. AB : ὡροσκόπου οὖν P. 11 12 σινοῖ τοὺς ὀφθαλμοὺς AB. 12 ἐὰν δὲ om. AB. καθύγροις ζῳδίοις P; cf. v. 11. τύχωσι P : ὄντες AB. 13 ὁρώμενοι AB ἐξ AB : ἢ P. δυσεντερικῶν B. 14 ποιεῖ P. ἀπὸ Ἄρ. AB. 15 ζευμάτων P. γίνονται A : om. P. καὶ πάθη AB : ποιεῖ P. 15 ss. Cf. supra cap. de sexto loco, p. 1 561 ss. 15 ἐὰν οὖν om. AB. ὁ om. P. 16 τόπου τύχῃ om. AB. μόνως B. θεωρούμενος AB. 17 εἰ δὲ Ἀφρ. P. οὕτως τύχῃ om. AB. 18 ποιεῖ om. AB. ὁ om. P. ἢ (primum) om. AB. βραγχίας AB : βρύγχους (γ superscr.) P. 19 μὴν P : μὲν AB. καὶ om. AB. 20 δὲ (prius) om. AB. αὐτῷ A : τοῦτο P. ποιεῖ om. AB. 20 et 21 τυφλοὺς recte. nam Sol et Luna sunt duo oculi caeli (*Rev. de philol.*, XLII, 1918, p. 75, n. 3; cf. Ptol., *Tetr.*, III, 15, p. 149, ed. a. 1553). Item Sol est cor mundi. 21 τυχώντες (sic) P : ὄντες AB. 22 τόπου ἀπὸ ὡροσκόπου om. AB. ἀπὸ scripsi : ὑπὸ P. μόνως B : μόνον P; cf. v. 8.

Chapter 1. General Configurations Concerning Bodily Injuries and Afflictions

The ancients have written much and variously on the subject of bodily injuries and afflictions, but I shall set out below their general and indisputable principles one by one, presenting their truth through the examples thereof. For it is clear that the malefics alone, whether angular or separating or casting their aspect upon the luminaries, produce injuries or afflictions. For the malefics when oriental produce injuries, but when occidental produce afflictions. Likewise the Moon, when making her separation from the malefics alone, produces injuries or afflictions. The sixth place and its lord, when beheld by the malefics alone, produce injuries or afflictions; and if the lord of the sixth place is on the horoscope in a tropical sign, it produces an injury about the eyes. If the sixth place and its lord happen to be in a watery sign and are beheld by Saturn, they produce disturbances arising from moisture, fluxes, dysenteries, or the like; but if by Mars, the injuries and afflictions come from baths, scaldings, or the like. If therefore Zeus is lord of the sixth place, and is beheld by the malefics alone, he makes men harmed by wine. If Aphrodite is so situated, she makes men mad after women or afflicted in the lungs; if Hermes, she makes men deaf, or mute, or hoarse, or stammering, or slow of speech.But also in conjunction with Saturn or in the bounds of Saturn he produces the same effect; and the Sun occurring with him makes men cardiac sufferers or blind, while the Moon makes them hepatic sufferers or blind; the same effects are produced by the lords of the sixth place from the horoscope when beheld by the malefics alone.

1 P, f. 117. A. f. 13; B, f. 1 03. 1. Many - proposed. Many of the ancients wrote on the subject of harms and afflictions, and k. and an. arranged under these in detail whatever experience bears witness to as truth AB; cf. Catal., I, p. 145, 28. 3 of the afflictions Γ. 4 in examples| Examples which illustrated the doctrine are today missing. They are preserved in Vettius Valens l. II, cap. 36. something and om. A.B. 6 † (before and) om. AB. they provide m' : they make AB. 7 for the malefics

-- they make but rising rising (rising A) the harms AB. western A. the afflictions AB. of only A: only B: only P: cf. infra v. 16, 21. it provides m: it makes AB. 3-14 but the sixth they make om. B. 10 of the malefics only A: of the malefic alone m. they make '' : it makes A. but if om. AB. 11 of the type om. B. horoscope scripsi : of horoscopes as seen Ab: of the horoscope therefore l. 11 11 it harms the eyes AB. 12 but if om. AB. in watery Signs P; cf. v. 11. they happen m : being AB. 133 being seen AB from AB : or P. dysenteric B. 11 it makes P. from Ar. A B. 15 of bonds P. they become A : om. P. and afflictions AB : it makes P. 15 ss. cf. supra cap. on the sixth place, p. 1 561 ss. 15 if therefore om. AB. the spi. e. 16 of the place it happens om. AB. only B. being observed AB. 17 but if Aph. P. thus it happens om. AB. 15 it makes om. AB. the om. P. or (first) om. A. of the throat AB: of the throat (γ superscr.) P. 19 indeed P: indeed AB. And om. AB. 20 but (former) om. AB. to it A: this F. it makes om. AB.

20 to 21 blind correctly. for the Sun and Moon are the two eyes of the sky (Rev. de philol., XLII, 1913, p. 75. n. 3. cf. Ptol., Tetr., III, 15, p. 149, ed. a. 1553). Likewise the Sun is the heart of the world. 21 they happen (sic) P : being AB. 22 of the place from the horoscope om. A. from scripsi : by P madness l: toil m; cf. v.

Διὸς καὶ Ἀφροδίτης ἀποστρόφων ὄντων· ὁ Ἄρης κύριος ὢν τοῦ ϛ' τόπου ἡ ὡροσκόπου πηροὺς ποιεῖ δίχα Διὸς ἡ Ἀφροδίτης. ἰδίως δὲ καὶ αἱ ἐμπεριοχαὶ τῶν κακοποιῶν πρός τε τὸν Ἥλιον καὶ τὴν Σελήνην καὶ τὸν ὡροσκόπον σίνη καὶ πάθη περὶ τοὺς ὀφθαλμοὺς καὶ περὶ τὰς ὄψεις ποιοῦσι.

Μή σε λαθέτω, καθὼς προεῖπον, ὅτι οἱ Δίδυμοι ἀντιμετροῦσιν τὸν Αἰγοκέρωτα καὶ ὁ Καρκίνος τὸν Τοξότην κατὰ τὰ ἰσανάφορα, ἀλλὰ δὲ καὶ Κριὸς τὴν Παρθένον διαμετρεῖ καὶ ὁ Ζυγὸς τοὺς Ἰχθύας κατὰ τὰς ἰσοδυναμίας. πολλὰ γὰρ ἀπὸ τούτων πτώματα γίνεται, καθὼς προεῖπον, ἀπὸ τοῦ νομίζειν αὐτοὺς ἀποστρόφους ἀλλήλων εἶναι. οὔτε γὰρ τὰ ὁμόζωνα ἀπαγορεύει τι τῶν συσχηματισμῶν. ἔθετο δὲ καὶ κλῆρον σίνους Δωρόθεος λαμβανόμενον ἡμέρας μὲν ἀπὸ Κρόνου ἐπὶ Ἄρεα καὶ τὰ ἴσα ἀπὸ ὡροσκόπου, νυκτὸς δὲ ἐναλλάξ. καὶ χρὴ σκοπεῖσθαι τοὺς ἐπικειμένους τῷ κλήρῳ ἢ τοὺς ἐπιθεωροῦντας τὸν κλῆρον ἢ τὸν τόπον. ἀλλὰ δὲ καὶ ὁ τριγωνικὸς δεσπότης τοῦ ὑπογείου ὑπὸ κακοποιῶν θεωρούμενος ἢ κακῶς κείμενος δίχα Διὸς καὶ Ἀφροδίτης σίνος ἢ πάθος ποιεῖ. τοὺς φωστῆρας ἐπαναφερόμενοι οἱ κακοποιοὶ μόνοι ὀφθαλμοὺς ἀδικοῦσιν ἢ ἀμβλυωπίαν ποιοῦσι. ἡ Σελήνη σύνδεσμον λύουσα ἀπὸ Ἡλίου ἢ πανσελήνη καὶ ὑπὸ Ἄρεως ἢ Κρόνου βλαπτομένη ὀφθαλμοὺς ἀδικεῖ· ἡ Σελήνη ἐν ταῖς <σινωτικαῖς μοίραις τῶν ζῳδίων τυχοῦσα καὶ ὑπὸ κακοποιῶν θεωρουμένη σίνη ἢ πάθη ποιεῖ μάλιστα περὶ τοὺς ὀφθαλμούς· σινωτικαὶ δὲ μοῖραι τῶν ζῳδίων εἰσὶν αὗται· Λέοντος μοῖραι ιη' κζ' κη', Σκορπίου ιθ' κε', Τοξότου α' ζ' η' ιη' ιθ', Ταύρου ϛ' ζ' η' ι', Καρκίνου ἀπὸ μοίρας θ' ἕως ιε', Ὑδροχόου ιη' ιθ', Αἰγοκέρωτος ἀπὸ μοίρας κϛ' ἕως κθ'. ἐν ταύταις ταῖς μοίραις ἡ Σελήνη λήγουσα καὶ βλαπτομένη ὀφθαλμοὺς σινοῖ, μεστὴ δὲ ἀμβλυωπίαν παρέχει. καὶ ὁ μὲν Ἄρης τὰ σίνη καὶ τὰ πάθη ποιεῖ ἀπὸ πληγῆς ἢ σιδήρου ἢ πυρὸς ἢ κρούσματος ἢ πτώματος, ὁ δὲ Κρόνος δι' ὑποχύσεως ἢ ψύξεως ἢ γλαυκώσεως ἢ ῥεύματος ἢ ἀμβλυωπίας τὸ αἴτιον ποιεῖ· καὶ ἰδίως μὲν

1 κύριος ὢν P : κυριεύων AB. 2 τόπου om. AB. ἢ (ante ὡρ.) AB : καὶ P. Fort. ἀπὸ ; cf. supra p. 186, 12. ὡροσκόπου δίχα Δ. ἢ Ἀ. πηροὺς (sine ποιεῖ) AB. ἰδίως δὲ scr. ; cf. v 29 : ἤδωσι (sic) δὲ P : ἀλλὰ AB. 3 αἱ ἐμπεριοχαὶ scr. : αἱ περιοχαὶ AB : ἐμπερωχὲ P. 4 περὶ τοὺς ὀφθαλμοὺς καὶ om. AB. 5 ποιεῖ P. 6-p. 188, 11 Μή σε λαθέτω — παρασκευάζει ἢ ἰατὰ γίνεται om. AB. 6 προεῖπον] cf. *Catal*, I, p. 153, cap. 16 et supra p. 124, 13 ss. 8 διὰ μετρὴν sic P. 11 ἀπαγορεύειν cod. 13 δὲ ἐναλλάξ corr. : ἐὰν ἐναλλάξει cod. 14 κλήρῳ corr. : κύκλῳ cod. 14-15 τὸν κύριον cod. : corr. ; cf. infra p. 188, 12. 16 ἢ κακῶς corr. : ἀκακῶς cod. 17 τοὺς φωστῆρας accus. pro dativo : cf. *Catal.*, V, 1, p. 208, 5. 19 Ἡλίου signum dubium, quod ἡμέρας explicari potest. 20 σινωτικαῖς suppl. ; cf v. 22. 22 ss. cf. *Catal.*, VII, p. 111, 19 ss. e codice G(erman.) 7 et infra cap. ξβ'. 23 ιθ'] θ' G. ιθ' om. G. 24 θ'] ἑνέα P. 27 ss Fere eadem repetuntur in fine huius cap. ex Ptolemaeo. 29 ῥευμάτων cod, ποιοῦσι cod. 29 ss. = Ptolem., *Tetr.*, II, 15, p. 152, 24 ss., ed. a. 1553.

When Zeus and Aphrodite are in aversion, Ares being lord of that place or of the ascendant causes blindness without Zeus or Aphrodite. And particularly the enclosures of the malefics in relation to the Sun and the Moon and the ascendant cause injuries and afflictions to the eyes and to the sight.

Do not let it escape you, as I said before, that Gemini is commensurate with Capricorn and Cancer with Sagittarius according to equal risings, and also that Aries is diametrically opposite Virgo and Libra opposite Pisces according to equal powers. For many errors arise from these, as I said before, from the belief that these signs are in aversion to one another. For signs of the same zone do not forbid any of the configurations. Dorotheus also established a Lot of Injury, taken by day from Saturn to Mars and the same distance from the ascendant, and by night in reverse. And one must examine those planets situated upon the lot or those that aspect the lot or the place. But also the triplicity lord of the subterranean place, when beheld by malefics or badly placed without Zeus and Aphrodite, causes injury or affliction; the malefics rising after the luminaries alone injure the eyes or cause dimness of sight.The Moon, releasing a conjunction from the Sun or at full moon and being harmed by Ares or Kronos, injures the eyes. The Moon falling in the injurious degrees of the Zodiac signs and being beheld by malefics causes injuries or afflictions especially to the eyes. The injurious degrees of the Zodiac signs are these: Leo degrees 18, 27, 28; Scorpio 19, 25; Sagittarius 1, 7, 8, 18, 10; Taurus 3, 7, 8; Cancer from degree 9 through 15; Aquarius 18, 19; Capricorn from degree 26 through 29. When the Moon is waning in these degrees and is afflicted, it injures the eyes, but when full it produces dimness of sight. And Ares brings about the injuries and afflictions from a blow or iron or fire or a strike or a fall, while Kronos produces the cause through cataract or cold or glaucoma or flux or dimness of vision; and specifically indeed

1 κύριος ὢν R : κυριεύων AB. 2 τόπου omn. AB. ἢ (ante ὡρ.) AB : καί P. Fort. ἀπό; cf. supra p. 186, 12. ὡροσκόπου δίχα Δ. ἢ A. πηρούς (sine ποιεῖ) AB. ἰδίως
cf. supra p. 186, 12. ὡροσκόπου δίχα Δ. ἢ A. πηρούς (sine ποιεῖ) AB. ἰδίως
ὡροσκόπου δίχα Δ. ἢ A. πηρούς (sine ποιεῖ) AB. ἰδίως
δὲ scr.; cf. v 99: ἤδωσι (sic) δέ P : ἀλλὰ AB. 3 αἱ ἐμπεριοχαί scr. : αἱ περιοχαί AB: εμπερωχέ P. 4 περὶ τοὺς ὀφθαλμούς καί om. A. 5 ποιεῖ P. 6–p. 188, 11 Μή σε λαθέτω παρασκευάζει ἢ κατά γίνεται om. A.B. 6 προείπον] cf. Catal., 1, p. 153, cap. 16 et supra p. 124, 13 ss. 8 διά μετρὴν sic P. 11 ἀπαγορεύειν cod. 13 de ἐναλλάξ corr. : ἐὰν ἐναλλάξει tou. 14 κλήρῳ corr. : κύκλῳ cod. 14–15 τόν κύριον cod. : corr.; cf. infra p. 188, 12. 16 ἢ κακῶς corr. : ἀκακῶς cod. 17 τοὺς φωστῆρας accus. pro dativo: cf. Catal., V. 1, p. 208, 5. 19 Ἡλίου signum dubium, quod ἡμέρας explicari potest. 2) σινωτικαῖς suppl.; et v. 29. 22 ss. cf. Catal., VII, p. 111, 19 ss. e codice German.) 7 et infra cap. Εβ'. 23 10' θ' G. 18' om. G. 24 θ'] ἐνέα P. 27 ss. Fere eadem repetuntur in fine huius cap. ex Ptolemaeo. 29 ρευμάτων cod., ποιοῦσι tou. 29 ss. === Ptolemaeo., Tetr., II, 15, p. 152, 24 ss.,
29 ss. === Ptolemaeo., Tetr., II, 15, p. 152, 24 ss.,

ὁ Καρκίνος καὶ Αἰγόκερως καὶ Σκορπίος καὶ Ἰχθύες βλαπτόμενοι διὰ
τῶν νωτῶν ἐμπάθη ποιοῦσι καὶ λειχήνων ἢ λεπρῶν ἢ χοιράδων ἢ
ἐλεφαντιάσεων ἢ συρρίγγων ἢ καρκίνων ἢ ἄλλου τινὸς τῶν τοιούτων. ὁ
δὲ Τοξότης καὶ οἱ Δίδυμοι τὰ διὰ πτώματος σημαίνει καὶ ἐπιλήψεων ἢ
παρέσεων. 5

Καὶ ὁ μὲν τοῦ Διὸς ἀνατολικὸς ὢν καὶ ἐπιθεωρῶν τοὺς τὰ σίνη ἢ τὰ
πάθη παρέχοντας τὰ μὲν σίνη κρυπτὰ ποιεῖ, τὰ δὲ πάθη παρηγορεῖν
εἴωθεν· σὺν δὲ τῷ τοῦ Ἑρμοῦ ἀπὸ ἰατρῶν τὰς παρηγορίας παρέχει· ὁ
δὲ τῆς Ἀφροδίτης ἐπιβλέπων τοὺς τὸ αἴτιον ποιοῦντας διὰ προφάσεων
θεῶν καὶ χρησμῶν τὰ μὲν σίνη τρόπον τινὰ εὔμορφα καὶ χαρίεντα 10
ποιεῖ, τὰ δὲ πάθη ἀπὸ ἰατρίας θεῶν παρασκευάζει ἢ ἰατὰ γένεσθαι.

Φησὶ δὲ Οὐάλης ὅτι δεῖ ἐπιβλέπειν τοὺς ἐπιθεωροῦντας τὸν κλῆρον
τῆς τύχης καὶ τὸν κύριον αὐτοῦ καὶ ἐὰν κακοποιοὶ μόνοι ἐπιθεωρή-
σωσιν αὐτούς, σίνος ἢ πάθος διδόασι κατ' ἐκεῖνο τὸ μέλος ἐν ᾧ ζῳδίῳ
τετύχηκεν ὁ κλῆρος τῆς τύχης ἢ ὁ κύριος αὐτοῦ, κατὰ τὴν ἰδίαν αὐτοῦ 15
φύσιν καὶ καθ' ὃ μέλος κυριεύει, καθὼς ἐξέθετο Οὐάλης ἐν τῷ βω
κεφαλαίῳ τοῦ πρώτου βιβλίου. καὶ ἀμφότεροι ἐὰν μὲν ἐν Κρονικοῖς
ζῳδίοις τύχωσιν ἢ ὑπὸ Κρόνου θεωρηθῶσι, σίνος διὰ ῥευμάτων ἢ
περιψυγμῶν ποιοῦσι, ὑπὸ δὲ Ἄρεως, ὅσα διὰ τομῶν ἢ καύσεων ἢ τῶν
ὁμοίων κατὰ τὸ μέλος ἐκεῖνο ὃ σημαίνει τὸ ζῴδιον ἔνθα ἔτυχεν ὁ 20
κλῆρος ἢ ὁ κύριος αὐτοῦ.

Ἐὰν δὲ ὁ Ἀναβιβάζων ἐν τῷ περὶ σίνους τόπῳ τύχῃ ἢ καὶ ὁ Κρόνος
καὶ ὁ Ἄρης ἐκεῖ τύχωσιν, ἀπὸ ὕψους πεσεῖται ἢ εἰς φρέαρ βαθὺ ἢ
σίνος ἕξει ἐν τοῖς ὀστέοις αὐτοῦ· πολλὰ δὲ καὶ δεσμωθεὶς σινοῦται. εἰ
δὲ Ζεὺς καὶ Ἀφροδίτη ἐκεῖ τύχωσιν καὶ μηκέτι Κρόνος καὶ Ἄρης 25

1 καὶ suppl. καὶ Σκορπίος in Ptol. deest. 2 τὸν νότιον cod.; corr. ex Ptol. 3 ἄλλο τι cod.: corr. Deest in Ptol. 6 ss. cf. Ptol., l. c., p. 153, 23 et Anonym. anni 379. *Catal.*, V, 1, p. 209, 21 ss. 8 τῷ Ptol.: τὸ cod. 9 ἐπιβλέπων τοὺς corr.: ἐπιβλέποντος cod. προφάσεως Ptol. 10 χρησμῶν Ptol.: χρηστων cod. χαρίεντα sic cod.: καὶ ἐπιχαρῆ Ptol. 11 ἢ del. 12 Φησὶ δὲ Οὐάλης ὅτι δεῖ ἐπιβλέπειν AB: καὶ σκόπει P, qui semper de auctoribus tacet; cf. Vett. Val., II, 36 (p. 111, 15 ss.). τὸν θεωροῦντα AB. 13 κύριον PB: κλῆρον A. 13-14 καὶ ἐὰν ὦσι κακοποιοὶ οὗτοι μόνοι οἱ ὁρῶντες (sine αὐτοὺς) AB. κακοποιοὶ μόνοι] κακοποιούμενοι P. 14 ἢ PA: καὶ B. διδόασι (sic) P: ποιοῦσι AB. ζῴδιον B. 15 ἢ om. A. ἰδέαν AB. ἑαυτοῦ P. 16 φύσιν om. AB. ἢ καὶ A καθ' ὧν μελῶν κυριεύῃ P. 16-17 καθὼς — βιβλίου om. P. 17 τοῦ πρώτου βιβλίου om. B: ἐν τῷ β' κ. τ. πρ. βιβλίου a lectore perperam addita? cf. Vett. Val., p. 109, 27 ss. ἐὰν P: εἰ AB. 17-18 ἐν κρονικῷ ζῳδίῳ B: ἐκ κρονικῶν ζῳδίων A. 18 τύχωσιν P: ὦσιν AB. θεωροῦνται P. διαρημάτων P. 19 ψυγμῶν A: ψυγμάτων B. ἢ καυσ. P: καὶ AB. 20-21 κατὰ τὸ — αὐτοῦ om. AB. 22-24 cf. supra p. 156, 20. 22 δὲ om. AB. ἐν τόπῳ σίνους AB. ἢ om. P. 22-23 ὁ ... ὁ om. AB. 23 τύχωσιν om. AB. πτῶσιν AB. Post βαθὺ] σημαίνει AB. 24 σίνος ἕξει — σινοῦται] ἢ τὰ ὀστᾶ σινοῦνται cet. om. AB. δαισμηθεὶς P; corr. 25-p. 189, 1 τύχωσι — ἐπιθεωρήσωσι] ἀθεώρητοι ὑπὸ Κρόνου καὶ Ἄρεως AB.

Cancer, Capricorn, Scorpio, and Pisces, when afflicted through the signs, produce diseases and conditions such as lichens, leprosy, scrofula, elephantiasis, fistulas, cancers, or other such ailments. Sagittarius and Gemini signify afflictions through falls, epilepsy, or paralysis.

And Jupiter, when oriental and casting its rays upon those producing injuries or afflictions, renders the injuries hidden, and is accustomed to soothe the afflictions; together with Mercury, it provides relief through physicians. Venus, when looking upon those causing the affliction by reason of divine pretexts and oracles, in some manner renders the injuries well-shaped and graceful, and brings about relief from the afflictions through divine healing or according to the nativity.

Valens says that one must observe those casting their rays upon the Lot of Fortune and its lord, and if malefics alone cast their rays upon them, they produce an injury or affliction in that particular bodily member corresponding to the zodiac sign in which the Lot of Fortune or its lord happens to fall, according to its own nature and the member over which it has dominion, as Valens set forth in the second chapter of the first book. And if both happen to be in Saturnine signs or are beheld by Saturn, they produce injury through fluxes or chills; if by Mars, through cuttings or burnings or the like, corresponding to that member signified by the zodiac sign in which the Lot or its lord happens to fall.

But if the Ascending Node happens to be in the place concerning injury, or if Kronos and Ares happen to be there, he will fall from a height, or into a deep well, or he will have an injury in his bones; and having been imprisoned many times, he is harmed. But if Zeus and Aphrodite happen to be there and no longer Kronos and Ares

1 καὶ suppl. and Scorpio absent in Ptol. 2 τὸν νόμον codl.; corr. ex Ptol. 3 ἄλλο τι cod. corr. Absent in Ptol. 65 ww. cf. Ptol., l. c., p. 153, 23 and Anonym. anni 379. Catal., V, 1, p. 209, 21 ss. 8 τώ Ptol. : τὸ cod. 9 ἐπιβλέπων τους corr. : ἐπιβλέποντος ἐπί. προφάσεως Ptol. 10 χρησιῶν Ptol.: χρηστων cod. χαρεί-εντα sic cod. : καὶ ἐπιχαρῆ Ptol. 11 ἤ del. 12 Φησὶ δὲ Οὐάλης ὅτι δεῖ ἐπιβλέπειν AB: καί σκόπει Γ. who always keeps silent about authors; cf. Vett. Val., II, 36 (p. 111, 15 ss.). τὸν θεωροῦντα AB. 13 κύριον ΓB: κλῆρον A. 13-14 καὶ ἐὰν ὦσι κακοποιοί οὗτοι μόνοι οἱ ὁρῶντες (sine αὐτοὺς AB. κακοποιοί μόνοι] κακοποιούμενοι Γ. 14 ἤ ΓA : καὶ B. διδοῦσι (sic) Γ : ποιοῦσι AB. Ζώδιον B. 15 ἤ om. A. ζῴδεων AB. ἑαυτοῦ Γ. 16 φύσιν om. A. ἤ καὶ A καθ' ὧν μελών κυριεύη Γ. 16-17 καθώς — βιβλίου sic Γ. 17 τοῦ πρώτου βιβλίου om. B: ἐν τῷ β' κ. τ. πρ. βιβλίου added erroneously by reader? cf. Vett. Val., p. 109, 27 ss. Ἐάν Γ : εἰ AB. 17-18 ἐν χρονικῷ ζῳδίῳ B: ἐκ κρονικῶν ζῳδίων A. 18 τύχωσιν Γ : ὦσιν AB. θεωροῦν·

m intervals C'. 19 refrigerators A : refrigerators B. or caus. R: and AB. n20-21 according to him um. AB.22-24 cf. supra p. 156, 20). 22 dè om. AB. in place of AB. or om. P. 22-23 6 ... the op. A. 93 tychosin om. A.B. fall AB. Post deep) means AB.14 sinos exisiniutai, or the bones are sinoutin14 sinos exisiniutai, or the bones are sinoutincel. om. A. diisketis P : corr.25 m. 199, 1 tychosiėphitheorήσοσι] ἀθειο-n25 m. 199, 1 tychosiėphitheorήσοσι] ἀθειο-nρέτοι ὑπο Krinoi and Areos A1.

ἐπιθεωρήσωσι, ἀσινεῖς γίνονται. εἀν δὲ ὁ Καταβιβάζων ἐκεῖ τύχῃ, κακοπάθειαν ἐν νεότητι ποιεῖ· εἰ δὲ Ζεὺς καὶ Ἀφροδίτη ἐκεῖ τύχωσιν, πάθος κρυπτὸν ἕξουσι. εἰ δὲ Κρόνος καὶ Ἄρης ἐκεῖ τύχωσιν, ἀσινὴς μὲν ἔσται περὶ τὸ σῶμα, τοὺς δὲ πόδας αἰτιαθήσεται.

Εἰσὶ δὲ καὶ ἀλλὰ κεφάλαια σινῶν ἀλλὰ μετὰ συσχηματισμῶν τῶν ἀστέρων γινόμενα, οἷον Σελήνη μεστὴ ἐν τῷ ϛ' τόπῳ πρὸς Ἄρεα φερομένη κατὰ σῶμα ἢ κατὰ διάμετρον κυλλοὺς ποιεῖ ἢ χωλοὺς ἢ ξυλόποδας· Κρόνος δύνων ἐν τῷ ὡροσκόπῳ ἢ ἐν τῷ ιβ' ποιεῖ πάθος περὶ τὸν δακτύλιον. Ἄρης στηρίζων βλάπτει πόδας, ὄμματα δὲ δύνων. ὁ Ἄρης ἀκρόνυχος ἐκστατικοὺς ποιεῖ καὶ συριγγώδεις. ἡ Σελήνη ἐξ ἀποκρούσεως πρὸς Κρόνον φερομένη μετὰ τὴν λύσιν τοῦ συνδέσμου δίχα Διὸς καὶ Ἀφροδίτης ποιεῖ κελεφούς, ἐλεφαντιῶντας, λελωβημένους, ῥευματιζομένους. ὁ Ἄρης ἐν Λέοντι δίχα Διὸς ἢ Ἀφροδίτης σίνη ἢ πάθη περὶ τοὺς ὀφθαλμοὺς ἢ ἀπὸ στομάχου ἢ σπληνὸς ἢ πλευρῶν. ὁ Ἄρης ἐν Παρθένῳ δίχα Διὸς καὶ Ἀφροδίτης ποιεῖ κοιλιακούς, αἱμοπτυϊκούς. ὁ Ἄρης ἐν Ζυγῷ δίχα Ἀφροδίτης καὶ Διὸς ποιεῖ περὶ τοὺς βουβῶνας σίνος ἢ πάθος. ὁ Ἄρης ἐν Σκορπίῳ δίχα Διὸς καὶ Ἀφροδίτης μάλιστα ὡρονομῶν περὶ τὰ μόρια ἢ τὰ σπλάγχνα ἢ τὰ ἄκρα τὸ σίνος ἢ τὸ πάθος δίδωσι. ὁ Ἄρης ἀπέχων τοῦ Ἡλίου μοίρας πβ' ἑῷος ἢ ἑσπέριος σίνος ποιεῖ περὶ τὸ σῶμα ἢ βλάβος περὶ τοὺς ὀφθαλμούς. τὸ αὐτὸ δὲ καὶ ὁ Κρόνος ἐν τοῖς προειρημένοις ζῳδίοις παρὼν ἀποτελεῖ.

Ἀλλ' ἐπειδὴ τὰ λοιπὰ κεφάλαια μετὰ συσχηματισμῶν εἶπον οἱ παλαιοὶ καὶ οὐ μονοειδῆ, ταῦτα οὐχ ὑπέταξαν· ὁ Ἄρης καὶ ὁ Κρόνος ἐν τῷ ϛ' ἢ ιβ' κρυπτὰ πάθη ποιοῦσιν καὶ καρκίνου ἕλκος παρέχουσιν. Κρόνος καὶ Ἄρης καὶ Ἀφροδίτη καὶ Σελήνη ἐν Ἰχθύσιν ἢ Σκορπίῳ ἢ Καρκίνῳ λέπρας ἢ ἀλφοὺς ἢ λειχῆνας ποιοῦσιν. Ἀφροδίτη * ὡροσκό-

1 ἀσινεῖς γίνονται AB : σίνος ποιοῦσι P. 1-4 cf. p 156, 23 ss. 1 ἐὰν P : εἰ δὲ AB. τύχῃ om. AB. 2 τῶν τέκνων ποιοῦσι P : τῶν ἐντὸς ποιεῖ AB: corr. ex p. 156, 25. τύχωσι om. AB. 3 κριθοντ' (ut vid.) ἕξει P. ἐκεῖ τύχωσιν om. AB. 3-4 ἀσινεῖς μὲν γίνονται AB. 4 δὲ om P. βλαβήσονται AB. 5-6 Εἰσὶ δὲ — οἷον om. AB. 6 cf. supra loc. VI, p. 156, 9. τόπῳ om. AB. 7 κ. διάμ. ἢ κ. σῶμα AB. 8 ξηλόποδας P. Leg. κυλλόποδας? δύνων om P. ἐν om. A. ιβ' τοῦ ὡροσκόπου AB ποιεῖ πάθος A : ποιεῖ πάθη P : πάθος περιποιεῖ B. 9-10 δύνων δὲ ἀκρόνυχος (om. ὁ Ἄρης) AB. 10 ποιεῖ om. AB. συρηγκῶδεις sic P. ἢ om. AB. 11 λύσιν AB : κλησ' P Fort. ἔκλυσιν. 12 ποιεῖ κελιφους (i dubium) P : om. AB; corr. Delcourt. λωβούς AB. 13 ὁ om. AB. ἐν Λέοντι P : Λέοντι A : Καρκίνῳ B sign. astr. δίχα P : χωρὶς AB. ἢ σίνοι P. 14 καὶ σπληνῶν ἢ πλευρᾶς P. 15 ὁ om. AB. 15-16 δίχα Διὸς — ἐν Ζυγῷ om AB. 16 δίχα P : χωρὶς AB. καὶ om. AB. ποιεῖ om AB. 16-17 σίνη περὶ τ. β. ἢ πάθος AB 17 Ἄρης Σκορπίῳ χωρὶς AB καὶ om. AB. 18 ὡρ(οσκόπῳ) AB. τὸ ... ἢ τὸ om. P. 19 ποιεῖ AB. ὁ om. AB. 20 τὸ σῶμα ποιεῖ AB. τὰ δ' αὐτὰ AB. 21 εἰρημένοις AB. ποιεῖ παρὼν AB. 22-23 ἀλλ' ἐπ ὑπέταξαν om AB. μόνον εἶδη P; corr. 23 οὐχὶ πέταξαν P; corr. ὁ ... καὶ ὁ om. AB. 24 ποιεῖ P. 25 Σελήνη P : ἥλιος (sign. astr.) AB. 26 ἢ ... ἢ om. AB. Post Ἀφροδίτη supplendum, καὶ Κρόνος vel Ἄρης, nam Venus sola non est malefica. 26-p. 190, 1 ὡρ(οσκόπῳ) AB.

they look upon [them], they remain unharmed. But if the Descending Node happens to be there, it causes suffering in youth; and if Zeus and Aphrodite happen to be there, they will have a hidden affliction. But if Kronos and Ares happen to be there, the body will be unharmed, but the feet will be affected.

5 There are also other chapters on bodily injuries, but occurring in conjunction with the configurations of the stars, such as: the Full Moon in the 7th place moving toward Ares by bodily conjunction or by opposition produces the lame, the crippled, or the club-footed; Kronos setting in the Ascendant or in the 12th place causes an affliction around the rectum. Ares stationary harms the feet, but when setting, it harms the eyes. 10 Ares at its acronychal rising produces ecstatics and those with fistulas. The Moon, moving from a rebound toward Kronos after the dissolution of the conjunction, without Zeus and Aphrodite, produces scabby persons, those suffering from elephantiasis, the mutilated, and those afflicted with fluxes. Ares in Leo without Zeus or Aphrodite causes injuries or afflictions around the eyes, or from the stomach, spleen, or sides. Ares in 15 Virgo without Zeus and Aphrodite produces those with bowel complaints and those who spit blood. Ares in Libra without Aphrodite and Zeus causes injury or affliction around the groin. Ares in Scorpio without Zeus and Aphrodite, especially when dominating the hour, delivers the injury or affliction to the genitals, the viscera, or the extremities. Ares, at a distance of 82 degrees from the Sun, whether morning or evening, 20 causes bodily injury or harm to the eyes. The same effects are also produced by Kronos when present in the aforementioned signs.

But since the ancients stated the remaining chapters along with configurations and not in a single form, they did not append these: Ares and Kronos in the 8th or 12th produce hidden afflictions and cause cancerous ulcers. 25 Kronos and Ares and Aphrodite and the Moon in Pisces or Scorpio or Cancer produce leprosy or white skin patches or lichens. Aphrodite * in the ascendant

1 asineïis become AB : σινος ποιοῦσι P. 1-4 cf. p 156, 23 93. 1 if R : εἰ δὲνάB. luck om. A. B. 2 of whose children P : of whom AB: corr. exnp. 156, 25. tychosi om. AB. ; krithod' (ut vid.) exi R. ἐκεῖ tychosin om. AB.n34 donkeys do not become AB. 4 δε om C. are harmed A B. 5-6 ἰσὶ δὲνοῖον om. A.B. 6 cf. supra loe. VI, p. 156, 9. τοπῳ om. AB. 7 km diam. or Mr. body AB. Barefoot R. Leg. cylopoda dynos om. R. in op. A. iv' tònroskopou AB what is the passion of A? ποιεῖ παθη ' : pathos cares B. 9-10 διινοννὲ akronychos om. Ares) AB. 10 who says om. A.B. fistulous sic P.ἡ oo.ηή oo.nAB. 11 solution AB: call! Fort. close 12 which shells (: dubium) P. om.nAB; corr. Delcourl. lobes AB.13 6 om. AB.

κίνῳ B astr. sign. δίχα P: χωρίς AB. or sinoi R. in Leo R: Leo A: Car-n14 and spleen or side P.n15-16 by 15 6 at. AB. Jupiter in Libra on AB. 16 by R : without AB. κn16-17 sini about v. b. ἢ about. AB. makes not AB. pathos AB 17 Mars Scorpioncrioskopῳ) AB. the ... or the Without and note. AB. 8 om. P. 19 what is AB.nAB. these four AB. 21 blessed ABn6 om. AB, 20) makes the body AB. who submitted AB. only species P? corr. 23 no present Av. 22-23 but upon πέταξαν P ; corr. ὁ ***and ὁ om. A. 24 ποιεῖ P. 25 Moon P : Sun (astr. sign) AB. 26 ἡ ... ἡ om. AB. After Aphrodite to be supplied, and Kronos or Ares, for Venus alone is not malefic. Mi-p. 100. 1 ascendant) AB.

ποῦσα δυσουρίαν ἢ στραγγουρίαν ποιεῖ. ὁ ωροσκόπος καὶ ἡ Σελήνη ὑπὸ κακοποιῶν θεωρούμενοι ἐπινόσους καὶ ἀσθενεῖς ποιοῦσι τὰς γενέσεις. ἡ Σελήνη καὶ ὁ Ἄρης δύνοντες ὀφθαλμοὺς βλάπτουσι ἢ αἰχμαλώτους ποιοῦσι. ὁ Κρόνος ἐν τῷ ιβ' ἢ ἐν τῷ ϛ' ἐν καθύγρῳ ζῳδίῳ ἢ τοὺς σπερματικοὺς τόπους σινοῖ ἢ τοὺς πόδας ἢ χρόνιον ἕλκος ποιεῖ.

Πολλοὶ μὲν οὖν ἐπεσημήναντο · ὅτι · οἱ φθοροποιοὶ ἐπιθεωροῦντες τοὺς φωστῆρας κατὰ παρουσίαν ἢ διάμετρον ἢ τετράγωνον ἢ ἐν ταῖς ἐπαναφερομέναις μοίραις ἢ ζῳδίοις βλάπτουσι τὰς ὄψεις ἢ τοὺς ὀφθαλμοὺς δίχα τῆς τῶν ἀγαθῶν ἐπιθεωρίας καὶ μάλιστα μὲν ἐὰν ἡ Σελήνη λείπῃ καὶ ὁ Κρόνος νυκτὸς ἐπιθεωρήσῃ, μεστὴν δὲ ὁ Ἄρης ἐπὶ ἡμέρας, καὶ πάλιν ὅταν ἐπικέντρων ὄντων τῶν κακοποιῶν οἱ φωστῆρες ἐπαναφέρονται· καὶ ὁ μὲν τοῦ Κρόνου τὸ σίνος παρέχων, καθὼς προκεῖται, δι' ἐπιρευματισμῶν καὶ ψύξεως καὶ ἐπιχύσεως ποιεῖ τὰ σίνη· ὁ δὲ τοῦ Ἄρεως ἀπὸ πληγῆς ἢ κρούσματος ἢ πυρὸς ἢ σιδήρου ἢ θερμοῦ ῥεύματος. μετὰ δὲ Ἑρμοῦ συσχηματισθεὶς καὶ θεωρῶν τὸν Ἥλιον ἢ τὴν Σελήνην ἐν παλαίστραις ἢ γυμνασίοις ἢ κακούργων ἐφόδοις.

ξβ'. Περὶ μοιρῶν σινωτικῶν ὀφθαλμῶν [1].

Χαίτη Λέοντος ἀπὸ μοίρας κζ' λϛ' ἕως μοίρας κη'.
Κέντρον Σκορπίου Τοξότου μοίρᾳ α' κράσεως Ἀφροδίτης καὶ Ἄρεως.
Μέτωπον Σκορπίου ἀπὸ μοίρας θ' ϛ' ἕως μοίρας ι' κράσεως Ἄρεως καὶ Κρόνου.

1 ποιεῖ om. A. ὁ om. P. 2-3 ποιοῦσι τὰς γενέσεις om. AB. ποιεῖ cod.; corr. 3 ἡ ... ὁ om. AB. δύνων AB. βλάπτει A. 4 αἰχμαλώτον A : ἐγχυαλώτους P. ὁ om. AB. τοῖς ιβ' B. δωδεκάτῳ P. ἐν τῷ om. AP. 5 χρόνιον P : χειρῶν A. 7-18 πολλοὶ μὲν κ. τ. λ. usque ad finem om. AB. Excerpta sunt ex astrologo Anonymo anni 379. *Catal.*, V, 1, p. 208. 1 ss. 7-8 ὅτι om. cod.: suppl. ex Anon. 11 λείπῃ corr. : λύπει sic cod., corr. 12 μεστὼς cod. 14 καθὼς προκεῖται] cf. supra p. 87, 23 ss., sed Anonymus item habet καθὼς πρόκειται, i. e. « si aster positus est ut supra indicavimus » ? 15 Leg. ὑποχύσεως ? cf. An., p. 208. 11. 19 P(arisinus 2425), f. 120. Edidi in *Catal.*, V. 1, p. 226, ex codicibus Paris. 2506. f. 11 (= A) et Marciano 335, qui est noster Venetus 7, f. 100 ss. (= B) Μοῖραι σινωτικαὶ ὀφθαλμῶν AB. 20 Χαίτη] ἑτην P. μοιρῶν P : om. AB. ἕως AB : μέχρι P. μοιρῶν P : om. A. 22 κράσις P. Ἄρεω. PA : Διὸς B.

[1] Similia inveniuntur in *Catal.*, VII, p. 111-112 (ex Rhetorio) et V, 1, p. 170 (ex Apomasare) et supra p. 187. 22 ss. Etsi numeri nonnulli corrupti sunt vel perperam a scripore computati, apparet longitudines stellarum, quae hic praebentur, 3° 26' a Ptolemaeo differre, unde efficitur haec circa annum 480 scripta esse. Fortasse ex Iuliani Laodicensis libro hoc capitulum Rhetorius transcripsit: cf. quae *Mél. École française de Rome*, 1918, p. 43 ss. disserui. Attamen ex astrologo Aegyptio haec

causing dysuria or strangury, the ascendant and the Moon viewed by malefic planets make the nativities sickly and weak; the Moon and Mars setting harm the eyes or make one a captive. Saturn in the 12th or in the [?] in a watery sign either injures the seminal parts or the feet or causes a chronic sore.

Many have noted that the malefics, when they aspect the luminaries by conjunction, opposition, square, or in the degrees or signs that follow in succession, harm the sight or the eyes in the absence of benefic aspect — especially when the Moon is waning and Saturn aspects by night, and when the Moon is full and Mars aspects by day; and again when the malefics are angular and the luminaries are in the succeeding signs. Saturn, when causing harm as described, produces injuries through fluxions, cold, and effusions; Mars does so through blows, strikes, fire, iron, or hot flux. When configured with Hermes and aspecting the Sun or Moon, the harm comes in wrestling-grounds, gymnasia, or through attacks by criminals.

Chapter 82. On the degrees injurious to the eyes 1.

The Mane of Leo from degree 27° 30' to degree 28'. 20

The Sting of Scorpio [in] Sagittarius at degree 1', of the mixture of Venus and Mars.

The Forehead of Scorpio from degree 9° 30' to degree 10', of the mixture of Mars and Saturn.

1 ποιεί om. A. ο om. P. 2-3 ποιοῦσι τὰς γενέσεις om. A.B. ποιεί coll.; corr. * ἡ ... ὁ om. A B. δύνων AB. βλάπτει A. 4 αἰχμαλώτον A : ἐγχμαλώτους P. Om. A.B. τοῖς ὁ ιβ' B. δωδεκάτω P. ἐν τῷ om. AP. 5 χρόνιον P : χειρών A. 7-18 πολλοὶ μὲν κ. τ. λ. usque ad finem om. AB. Excerpta sunt ex astrologo Anonymo anni 379. Catal., V, 1, p. 208. 1 ss. 7-8 ὅτι om. cod.: suppl. ex Anon. 11 λείπη corr. : λύπει sic cod, corr. 12 μεστώς cod. 14 καθώς προκεῖται] cf. supra p. 37, 21 ss., sed Anonymus item habet καθώς πρόκειται, i. e. "si aster positus est ut supra indicavimus"! 1: Leg. υποχύσεως ? cf. An., p. 208. 11. 19 Parisinus 2415), f. 120. Edidi in Catal., V. 1, p. 226, ex codicibus Paris. 2506, f. 11 (= A) et Marciano 335, qui est noster Venetus 7. f. 100 ss. (= B) Μοῖραι σινωτικαὶ ὀφθαλ μών AB. 20 Χαίτη] έτην 1. μοιρών P : om. A.B. έως AB: μέχρι 1. μοιρών P: om. A. 2 κράσις P. Ἄρεω. PA : Διός B.

1 Similar passages are found in Catal., VII, p. 111-112 (from Rhetorius) and V, 1, p. 170 (from Apomasar) and above p. 187. 22 ss. Although some numbers are corrupt or incorrectly calculated by the scribe, it appears that the stellar longitudes given here differ from Ptolemy by 3° 26', from which it follows that this was written around the year 480. Perhaps Rhetorius transcribed this chapter from the book of Julianus of Laodicea; cf. what I discussed in Mél. École française de Rome, 1918, p. 43 ss. However, these passages derive from an Egyptian astrologer

Ἡ ἀκὶς τοῦ Τοξότου μοίρᾳ ζ' ν͵τ'.
Ἡ Πλείας Ταύρου ἀπὸ μοίρας ε' λ͵τ' ἕως ζ' η'.
Τὸ νεφέλιον τοῦ Καρκίνου ἀπὸ μοίρας ι' ἕως ιε'.
Ὁ ὀφθαλμὸς τοῦ Τοξότου μοίρᾳ ι͵τ' λ͵τ'.
Ἡ κάλπις τοῦ Ὑδροχόου ἀπὸ μοίρας ιη' ι͵τ' ἕως μοίρας ιθ'.
Ἡ ἄκανθα τοῦ Αἰγόκερω ἀπὸ μοίρας κ͵τ' μ͵τ' ἕως κθ'.

ξγ'. Περὶ φαλακρῶν.

Κυρίως μὲν καὶ ὡς ἐπὶ τὸ πλεῖστον οἱ Λεοντιανοὶ καὶ Παρθενιανοὶ καὶ Σκορπιανοὶ καὶ Τοξιανοὶ φαλακροὶ γίνονται ἢ ἀναφαλαντιαῖοι. ιδικῶς δὲ ὅσοι ἔχουσι τὸν κλῆρον τῆς τύχης ἢ τοῦ δαίμονος ἢ τοὺς κυρίους αὐτῶν ἐν Κριῷ φαλακροὶ ἢ ἀναφαλαντιαῖοι γίνονται· ὁμοίως δὲ καὶ ἐν Τοξότῃ καὶ ἐν Λέοντι καὶ Αἰγοκέρωτι καὶ Σκορπίῳ καὶ Καρκίνῳ· οἱ γὰρ Αἰγοκεριανοὶ μᾶλλον ἀναφαλαντιαῖοι γίγνονται.

ξδ'. Περὶ ποδαγρῶν.

Ὅσοι ἔχουσι τὸν κλῆρον τῆς τύχης ἢ τοῦ δαίμονος ἢ τοὺς κύριους αὐτῶν ἐν τῷ Τοξότῃ ἢ ἐν τῷ Αἰγοκέρωτι ἢ Ὑδροχόῳ ἢ Ἰχθύσι ποδαγροὶ ἢ ῥευματικοὶ γίνονται μάλιστα Κρόνου αὐτοῖς ἐπιθεωροῦντος. εἰ δὲ ἐν ἄλλῳ ζῳδίῳ τύχῃ ὁ κλῆρος τῆς τύχης ἢ ὁ κύριος αὐτοῦ ὑπὸ Κρόνου θεωρούμενος, καὶ οὕτω ῥευματικοὺς ποιεῖ περὶ τοὺς πόδας

1 Ἰακὶς P. μοίρας P : om. AB. 2 Ταύρου P : ἡμέρας (signo astrol.) AB. ζ' ͵τ' AB. 3 Legendum ιβ' ἕως ιε'. 4 μοίρας P : μοίρ' A. ι͵τ' λ͵τ' AB : ιη' λ͵τ' P. 5 μοίρας om. B. 7 P(arisinus) 2425, f. 120; cf. *Catal.*, VII, p. 112, 7. 8 (Κ)ύριος cod. 10 ὅσοι corr.; cf. v. 15 : ὦσι cod. 10-11 τοῦ κυρίου cod., cf. ibid. 12 καὶ suppl. 14 P, f. 120; A (= Paris. 2506), f. 14; cf. *Catal.*, VII, p. 112, 8, ubi ποδαλγῶν, ποδαλγίας ubique. Κεφάλαια ποδαγρῶν A. 16 ἐν τῷ ... ἢ ἐν τῷ .. ἢ ... ἢ om. A. 17-18 Κρόνου — ἐπιθεωροῦντος P : θεωροῦντα Κρόν(ον) A. 18 δὲ om. A. τῆς τύχης κλῆρος A. ἢ P : καὶ A. 19 οὕτος A. ποιεῖ περὶ om. A.

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hausta esse videntur, nam Aegyptii saepe lippitudinibus laborabant et laborant. Inter libros medicinales cuius auctorem Hermetem Trismegistum sacerdotes Aegyptii praedicabant, unus exstabat Περὶ ὀφθαλμῶν, teste Clemente Alexandrino (*Strom.*, VI, 37, 3, p. 430, Stählin). Impios ab Iside obcaecari (cf. Iuv., XIII, 93 : « Isis et irato feriat mea lumina sistro »), ab eademque oculos sanari vulgo credebatur (Roussel, *Cultes égyptiens à Délos*, 1916, p. 290). Sed astrologi, ut ex hoc capitulo constat, stellis quibusdam perniciosis huiusmodi morbos induci autumabant. Nec mirum est viros qui instrumentorum nostrorum subsidio destituti intenter stellas observabant, saepe luminum aciem amisisse. Quod contagione quadam fieri credebant « nebulosarum constellationum » (τῶν νεφελοειδῶν συστροφῶν supra *Catal.*, V, p. 208, 17), de quibus eruditissime disseruit Franciscus Boll, *Antike Beobachtungen* [l. c., supra p. 175 adn.], p. 63 ss.

The point of Sagittarius at degree 7, 50
The Pleiades of Taurus from degree 5, 30, 3' to 7, 8.
The nebula of Cancer from degree 10 to 25.
The eye of Sagittarius at degree 1 t' lt.
5 The urn of Aquarius from degree 18, 19' to degree 19.
The thorn of Capricorn from degree 21, 40, 3' to 29'.

Chapter 63. On baldness.

Properly and for the most part, those born under Leo, Virgo, Scorpio, and Sagittarius become bald or partially bald. 10 Specifically, those who have the Lot of Fortune or the Lot of the Daimon, or their lords, in Aries become bald or partially bald; likewise also in Sagittarius and in Leo and Capricorn and Scorpio and Cancer; for those born under Capricorn are more likely to become partially bald.

Chapter 64. On gout sufferers.

15 Those who have the Lot of Fortune or the Lot of the Daimon, or their lords, in Sagittarius or in Capricorn or Aquarius or Pisces become gouty or rheumatic, especially when Saturn aspects them. But if the Lot of Fortune or its lord happens to be in another zodiac sign and is aspected by Saturn, this also causes rheumatic conditions around the feet.

1 ἰακὶς P. μοίρας P: om. AB. 2 Ταύρου P: ἡμέρας (astrol. sign) AB. Z' T' AB. 3 Should read ιβ' ἕως ιε'. 4 μοίρας P: μοιρ` A. ιζ' AB: ιη' ΑΓ' P. 5 μοίρας οιη. B. 7 Parisinus) 242, f. 120, cf. Catal., VII, p. 112, 7. * (Κύριος cod. 10 ὅσοι corr.: cf. v. 15: ὧσι cod. 10-11 τοῦ κυρίου cod.; cf. ibid. 12 καὶ suppl. 14 P, f. 120: A (Paris. 2506), f. 14; cf. Catal., VII, p. 112, 8, where ποδαλγών, ποδαλγίας throughout. Κεφάλαια ποδαγρών A. 16 ἐν τῷ ἢ ἐν τῷ ἢ ... ἢ om. A.

17-19 Κρόνου ἐπιθεωροῦντος P: θεωροῦντα ... Κρόνιον) A. 18 δέ om. A. τῆς τύχης κλῆρος A. ἢ P: καὶ A. 19 οὗτος A. ποιεῖ περί om. A.

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seem to have been drawn from these sources, for the Egyptians often suffered and still suffer from eye diseases. Among the medical books whose author the Egyptian priests proclaimed to be Hermes Trismegistus, one existed entitled Περὶ ὀφθαλμῶν, as attested by Clement of Alexandria (Strom., VI, 37, 3, p. 430, Stählin). It was commonly believed that the impious were blinded by Isis (cf. Juv., XIII, 93: « Isis et irato feriat mea lumina sistro »), and that she likewise healed eyes (Roussel, Cultes égyptiens à Délos, 1916, p. 290). But astrologers, as is clear from this chapter, held that diseases of this kind were induced by certain harmful stars. Nor is it surprising that men who, deprived of the aids of our instruments, observed the stars intently, often lost the keenness of their eyesight. They believed this occurred through a kind of contagion from "nebulous constellations" (τῶν νεφελοειδῶν συστροφών, above Catal., V, p. 208, 17), on which Franz Boll discoursed most learnedly, Antike Beobachtungen [l. c., above p. 175 adn.], p. 63 ff.

καὶ τὰς χεῖρας, ἐξαιρέτως δὲ Διδύμοις ἢ Καρκίνῳ. — Ζήτει δὲ καὶ ἐν τῷ α' βιβλίῳ Οὐάλεντος ποίων μελῶν κυριεύουσιν οἱ ἑπτὰ ἀστέρες καὶ ὃς ἂν αὐτῶν εὑρεθῇ κύριος τύχης ἢ δαίμονος καὶ ὑπὸ κακοποιῶν θεωρηθῇ, κατ' ἐκεῖνο τὸ μέλος τὸ σίνος καὶ τὸ πάθος δίδωσι, καθ' ὃ κυριεύει. εἰ δὲ τύχωσιν οἱ δύο κλῆροι καὶ οἱ κύριοι αὐτῶν ἐν τοῖς κυρ- 5 τοειδέσι ζῳδίοις, κυρτοὺς ποιοῦσιν. ὁ δὲ Κρόνος ἐν Λέοντι τὸν πατέρα βλάπτει ἀπὸ ποδάγρας ἢ ὑγρῶν ὀχλήσεως ἢ βιοθάνατον ποιεῖ.

ξε'. Περὶ μαινομένων καὶ ἐπιληπτικῶν.

Ἐὰν ἡ Σελήνη καὶ ὁ Κρόνος ωροσκοπῶσιν, ὁ δὲ Ἑρμῆς δύνῃ κατὰ κέντρον, μαινομένους καὶ φρενοβλαβεῖς ποιοῦσιν, δίχα τῆς τῶν 10 ἀγαθῶν ἐπιθεωρίας. ἐὰν ὁ Ἄρης δύνῃ, ὁ δὲ Κρόνος καὶ ὁ Ἑρμῆς ὡροσκοπῶσιν δίχα Διὸς καὶ Ἀφροδίτης, μαινομένους καὶ φρενοβλαβεῖς ποιοῦσιν. ἐὰν ὁ Ἥλιος καὶ ἡ Σελήνη ὡροσκοπῶσιν, ὁ δὲ Κρόνος δύνῃ δίχα Διὸς καὶ Ἀφροδίτης, λυσσῶντας καὶ μαινομένους ποιοῦσιν. ἐὰν δὲ Κρόνος καὶ Ἑρμῆς ὡροσκοπῶσι, ὁ δὲ Ζεὺς δύνῃ, μωροὺς καὶ ἀφρόνους 15 ἢ ἀνοήτους ποιοῦσιν. ἐὰν ἡ Ἀφροδίτη ἐμπεριέχηται ὑπὸ Κρόνου καὶ Ἄρεως ἐν ἑνὶ ζῳδίῳ, τετραγωνίζηται δὲ ὑπὸ Σελήνης καὶ Ἑρμοῦ, ποιοῦσι θεοφορούμενους καὶ φοιβαζομένους καὶ ἐνθέους. ἡ Σελήνη ὡροσκοποῦσα καὶ Κρόνος μεσουρανῶν καὶ Ἑρμῆς δύνων παραπληκτικοὺς καὶ φρενοβλαβεῖς ποιοῦσι. Σελήνη καὶ Ἄρης καὶ Ἑρμῆς ἐπίκεντροι τυχόντες 20 δίχα Διὸς καὶ Ἀφροδίτης ποιοῦσι ληστάς, κλέπτας, θυρεπανοίκτας· εἰ δὲ καὶ Κρόνος ὢν ἐν τῷ ὑπογείῳ τούτους ἐπιθεωρήσει, τυμβωρύχους ποιεῖ. ἐὰν Ἄρης καὶ Ἑρμῆς ἐν τῷ δυτικῷ κέντρῳ τύχωνται, [καὶ] ὑπὸ Σελήνης θεωρούμενοι κατὰ διάμετρον ἢ τετράγωνον, ληστάς, ἀνδροφό-

1 χεῖρας ποιεῖ A. 1-2 ἐν τῷ α' β. Οὐάλεντος om. P (praef., p. 116): cf. Vett. Val., l. l. 2-5 κυριεύουσιν — κυριεύει] κυριεύει ἕκαστος τῶν ζῳδίων καὶ ὃς ἂν κακωθῇ, ἐκεῖ ἔσται τὸ σίνος ἢ τὸ πάθος ἔνθα κυριεύει A. 3 ὡς codd.: ὃς corr. τύχη codd.: corr. 6 κυρτοὶ γίνονται A. ὁ δὲ om. A. 7 ὀχλήσεων P et *Catal.*, l. c. 8 P, f. 120'; A, f. 14: cf. *Catal.*, VII, p. 112, 11 ss. Κεφάλαια μαινομένων ἐπιληπτῶν καὶ παρέτων A. 9 ἡ om. P. ὁ add. ὡροσκοπῇ P: ὡρ' A. 10 κέντρον P: νύκτα A; cf. *Catal.*, l. c. μαινόμενοι A. 10-11 γίνονται, εἰ μὴ Ζεὺς ἢ Ἀφροδίτη ἴδοιεν A. 11 ὁ om. A. ὁ Κρόνος P: Κρόνος δὲ A. ὁ suppl. 12 δίχα P: ἄνευ A. μαινόμενοι P. 13 ποιοῦσιν om. A. ὁ om. A. ἡ om. A. δύνῃ om. A. 14 δίχα P: χωρὶς A. καὶ om. A. μαινομένους ποιεῖ P: μανιωδεῖς A. ἐὰν δὲ om. A. 15 ὡρ(οσκοποῦντες) Ζεὺς δὲ δύνων A. 15-16 ἀφρόνους ἢ om. A. 16 ποιεῖ P. ἢ om. A. περιέχεται A. Κρόνου P: Διὸς A. 17 τετραγωνίζονται codd. 17-18 γίνονται θεοφορούμενοι κ. φοιβαζόμενοι καὶ ἔνθους sic A. θηβαζωμ(ένους) P. καὶ ἐνθέους om. P: cf. p. 193, 17. ἡ om. A. 19 καὶ ... καὶ om. A. 19-20 παραπληκτικοὺς καὶ om. A; cf. *Catal.*, l. c. v. 14 20 φρενοβλάβους P. ποιοῦσι *Catal.*, l. c.: ποιεῖ P: om. A. καὶ ... καὶ om. A ἐπίκοινοι A. τυχόντες om. A 21 καὶ om. A. ποιεῖ λ. κλ. θυρεπανείκτας (sic) P: ληστὰ κλέπτα A cet. om. 23 καὶ om. A. 24-p. 193, 1 εἰ δὲ Κρόνος ἐν τῷ δ' ὢν θεωρήσει αὐτούς, τυμβωρύχοι. Κρόνος Ἄρης Ἑρμῆς δύνοντες ὑπὸ Σελήνης δρώμενοι ἐκ τετραγώνου ἢ διαμέτρου ληστὰς ποιοῦσι A.

and the hands, especially in Gemini or Cancer. – Seek also in the first book of Vettius Valens which bodily members the seven stars govern, and whichever of them happens to be lord of Fortune or the Daemon and is aspected by malefics, in that member it brings harm and affliction, according to which member it rules. But if the two Lots and their lords happen to be in the curved-form signs, they make the native hunchbacked. Saturn in Leo harms the father through gout or disturbance of fluids, or causes a violent death.

65. On the Mad and the Epileptic.

If the Moon and Saturn are on the horoscope, and Hermes is setting at an angle, they produce madmen and those of disordered mind, in the absence of the aspect of the benefics. If Mars is setting, and Saturn and Hermes are on the horoscope without Jupiter and Venus, they produce madmen and those of disordered mind. If the Sun and the Moon are on the horoscope, and Saturn is setting without Jupiter and Venus, they produce raving madmen. If Saturn and Hermes are on the horoscope and Zeus is setting, they produce fools and the senseless or witless. If Venus is enclosed by Saturn and Mars in one zodiac sign, and is squared by the Moon and Hermes, they produce those possessed by gods and inspired by Phoebus and filled with divine frenzy; the Moon being on the horoscope and Saturn culminating and Hermes setting produce the paralytic and those of disordered mind. The Moon and Mars and Hermes happening to be at the angles without Jupiter and Venus produce robbers, thieves, and housebreakers; and if Saturn, being in the subterranean angle, should aspect these, it makes grave-robbers; if Mars and Hermes happen to be at the western angle, and are aspected by the Moon in diameter or in square, they produce robbers, murderers

1 makes hands A. 1-2 in the 1st book of Valens omn. P (praef., p. 116): cf. Vett. Val., 1.1. 2 are lords – is lord] each of the signs is lord; and wherever it is afflicted, there will be the harm or the affliction where it holds lordship A. 3 ὡς codd.: ὃς corr. τύχη codd.: corr. (hunchbacks are produced A. ὁ δέ om. A. 7 disturbances Pet falal., l. c. 8, l. 120'; Δ, f. 14: cf. Catal., ΨII, p. 112, 11ss. Chapter headings on the mad, epileptics, and paralytics A. ἤ om. P. o add. is on the horoscope μ': ὡρ' A. 10 ἢ at an angle P: by night A; cf. ἤ om. P. o add. is on the horoscope μ': ὡρ' A. 10 at an angle P: by night A; cf. Catal. l. c. mad A. 10-11 they become, if neither Zeus nor Aphrodite looks on A. 11b supra A. ὁ Κρόνος P: Κρόνος δὲ A. ὁ suppl. 12 δίχα P: ἄνευ A. mad P. 13 ποιοῦσιν om. A. o om. A. ἤ supra A. δύνῃ om. A. 14 δίχα β: χωρίς A. καὶ supra A. they produce madmen μ': raving λ. ἐὰν δὲ om. A.1. being on the horoscope) Zeus δὲ setting A. 15-16 senseless ἤ om. A. 16 ποιεῖ P. ἤ om. A. is enclosed A. Κρόνου P: Διός A. 17 τετραγωνίζονται codd. 17-18 they become possessed by gods and inspired by Phoebus and filled with divine frenzy sic A. (being inspired by Thebas) P. καὶ ἐνθέους om. P. cf. p. 193. 17. ἤ om. A. 19 καὶ ... καὶ om. A. 19-21 paralytic and om. A; cf. Catal. l. c. v.14 * φρενοβλάβους M. ποιοῦσι Catal. l. c.: ποιεῖ P: om. A. καὶ ... καὶ om. A. ἐπίκοινοι A. τυχόντες om. A. 21 καὶ om. A. ποιεῖ λ. kl. thyre

πανείκτας (sic) P : λησταί κλέπται A cet. om. 23 καί om. A.24-ρ. 193, 1 But if Saturn being in the 4th house observes them, grave-robbers. Saturn, Mars, Mercury setting being aspected by the Moon from a square or opposition make bandits A.

νους ποιοῦσι σταυρουμένους ἢ κρημνιζομένους. Ἄρης καὶ Ἑρμῆς ἐπικέντροι τυχόντες καὶ ἰσόμοιροι δίχα τῆς τῶν ἀγαθῶν ἐπιθεωρίας ποιοῦσι ψεύστας, ψευδοκατηγόρους, πλαστογράφους, ἐπιόρκους. ἐὰν δὲ Κρόνος καὶ Σελήνη ἐπιθεωρήσωσιν, ποιοῦσι ῥυπαρούς, γόητας, νεκυομάντεις· ἡ Σελήνη μεστὴ κατὰ σῶμα ἀπορρέουσα τὸν Κρόνον ἀποπληκτοὺς ἢ μαινομένους ποιεῖ, ἔσθ' ὅτε δὲ καὶ τυφλούς. ἀποκρουστικὴ δὲ τὸν Ἄρην κατὰ σῶμα ἀπορρέουσα τὸ αὐτὸ ποιεῖ. ἐὰν ὁ Ἄρης ὡροσκοπῇ, ὁ δὲ Ζεὺς ἰσομοίρως δύνῃ τῶν ἄλλων ἀποστρόφων ὄντων θεοφορουμένους ποιεῖ. ἐὰν ὁ Κρόνος διέπῃ τὴν Σελή-
10 νην διαμετρῶν αὐτὴν, ἔσται τὸ γεννηθὲν θεοφορούμενον, ἐπιληπτικόν· ἐὰν οἱ τριγωνικοὶ δεσπόται τοῦ αἱρετικοῦ φωτὸς διάμετροι τύχωσι καὶ ὑπὸ κακοποιῶν θεωρηθῶσιν, ἐπιληπτικοὺς ποιοῦσι μάλιστα τοῦ ὡροσκόπου ἢ τοῦ κυρίου αὐτοῦ ὑπὸ Κρόνου ἢ Ἄρεως θεωρουμένου. ὁ Ἑρμῆς πάντοτε ἀπόστροφος ὢν τοῦ ὡροσκόπου καὶ τῆς Σελήνης ἐπι-
15 ληψίας ποιεῖ· εἰ δὲ καὶ κακοποιὸς ἐπιθεωρήσῃ, δαιμονιοπλήκτους ποιεῖ. ἡ Σελήνη σύνδεσμον πανσεληνιακὸν ἔχουσα ποιεῖ θεολήπτους, ἐνθέους, φοιβαζομένους· ἐὰν δὲ καὶ Ἄρης ἐπιθεωρήσῃ, ποιεῖ δαιμονιοπλήκτους ἢ μαινομένους. ἐὰν ὁ κύριος τοῦ κλήρου τῆς τύχης ἢ τοῦ δαίμονος ἐν τῷ θ' ἢ τῷ γ' τύχωσιν ὑπὸ κακοποιῶν ἐναντιούμενοι, ἀποφθεγγο-
20 μένους ἢ μανιώδεις ἢ προγνωστικοὺς ποιοῦσι. ἡ Σελήνη συνοδικὴν ἔχουσα φάσιν ἢ πανσεληνιακὴν καὶ ὑπὸ Κρόνου θεωρουμένη δίχα Διὸς ἢ Ἀφροδίτης δαιμονιοπλήκτους ποιεῖ· ἐπὶ δὲ πανσελήνου ὑπὸ Ἄρεως μόνου θεωρουμένη μάλιστα ἐν τῷ Τοξότῃ καὶ ἐν Ἰχθύσι, ** ὁ μὲν Ζεὺς ἐπιθεωρῶν θεραπείας δίδωσι ἀπὸ ἰατρῶν ἢ διαίτης

1 καὶ om. A. 2-3 ἐπίκοινοι ἰσόμενοι (sic) μὴ ὁρῶντος Διὸς ἢ Ἀφροδίτης ψεύστας, πλαστογράφους A; cf. *Catal.*, l. c., v. 15. 3 πλαστογράφους om, P. 4 ἐὰν δὲ καὶ] εἰ δὲ A : καὶ P. καὶ Σελήνη om. A. θεωρήσει A. ποιοῦσι om. A. 5 ἡ om. A. κατὰ σῶμα ἀπορρέουσα P : ἀπορρέουσα σωματικῶς A. 5-6 Leg. τοῦ Κρόνου? sed cf v. 7. 6 ἀποπλέκτους A. ποιοῦσι P : om. A; corr. 7 ἀποκρουστικὴ A : λοιποῦσας (sic) P. ἀπορρέουσα Ἄρην τὸ αὐτὸ A. 8 ἐὰν — δύνῃ] Ἄρης ὡροσκοπῶν ἐὰν Ζεὺς δίχα ἰσομοίρως A. ἰσόμοιρος P. 9-10 ἐὰν ὁ — ἐπιληπτικόν om. A. 10 αὐτὴ P; corr. 11 ἐὰν om. A, τρίγωνοι A. τύχωσι καὶ P : ὄντες A. 12 θεωρηθῶσιν P : ὁρώμενοι A. ἐπιλήπτους (om. ποιοῦσι) A. 12-13 τοῦ ὡροσκόπου — Κρόνου ἢ om. P. 13 ὁ om. A. 14-15 ἐπιληψίας P; cf. *Catal.*, l. c., v. 18 : ἐπιλήπτους A. 15 κακοποιὸς ἐπιθεωρίσει P : κακῶς ἐπιθεωρήσῃ *Catal.*, l. c. : Κρόνος ἢ Ἄρης ὁρᾷ A. 15-16 ποιεῖ. ἡ om. A. 16 σύνδ. πανσ. ἔχουσα ποιεῖ P; cf. *Catal.*, v. 19 : πανσεληνιάζουσα ὑπὸ συνδέσμων A. ἐνθέους A : ἢ καὶ P. 17 φηβαζωμένους (φη ex θη corr.) P, cf. p. 192, 18. ἐὰν P : εἰ A. ἐπιθεωρηθῇ P : ὁρᾷ A. ποιεῖ om. A. 18 ἐὰν om. A. κλήρου A : κ- (i. e. κέντρου) P. 19 θ' ἢ τῷ om. A. τύχωσιν om. A. ὑπὸ Κρόνου ἢ Ἄρεως ἐναντιούμενος A. 19-20 ὑποφεγκομένους P; cf. p. 194, 4. 20 ἢ (prius) om. P. ποιοῦσι· ἡ om. A. 21 ἔχουσα φᾶσιν A : φαῦσιν ποιοῦσα P. πανσέληνος signo astr. A. καὶ om. A. θεωρουμένη P : ὁρωμένη A. 22 Διὸς ἢ om. A. ἢ corr. : καὶ P. ποιεῖ om. A. πανσελίνου P : συνόδου (sign. astr.) A. 23 μόνου θεωρουμένη om. A. τῷ om. A. ἐν om. P. 24-p. 194, 1 ὁ μὲν Ζεὺς — ἐπικουρίας om. A. 24 lacunam signavi. δηέτηι P; corr.

make those who are crucified or hurled down from cliffs. Mars and Mercury being angular and in equal degrees without the benefic aspect make liars, false accusers, forgers, perjurers. But if Saturn and the Moon make an aspect, they make filthy persons, sorcerers, necromancers; the Moon, full-bodied and separating from Saturn, makes paralytics or madmen, and sometimes also blind persons. But when she is in opposition, separating from Mars in bodily conjunction, she produces the same effect. If Mars is on the ascendant and Zeus sets in equal degrees while the others are averse, he makes those who are possessed by the gods. If Saturn governs the Moon by opposing her in diameter, the native will be god-possessed, epileptic; if the triplicity lords of the sect light happen to be in opposition and are aspected by malefics, they produce epileptics, especially when the ascendant or its lord is aspected by Saturn or Mars. Hermes, being always averse from the ascendant and the Moon, produces epilepsy; and if a malefic also casts an aspect, it makes those struck by demons. The Moon, having a full-moon conjunction, makes those seized by the gods, divinely inspired, raving in prophetic frenzy; but if Mars also casts an aspect, it makes those struck by demons or madmen.If the lord of the Lot of Fortune or of the Daemon falls in the 9th or the 3rd, being opposed by malefics, they make those who utter oracles, or madmen, or those with foreknowledge. The Moon, having a new-moon phase or a full-moon phase and being aspected by Saturn without Jupiter or Venus, makes those struck by demons; but at full moon, being aspected by Mars alone, especially in Sagittarius and in the Water-pourer [Aquarius], ** Jupiter casting an aspect gives remedies from physicians or regimen

1 and om. A. 2-3 common people (sic) men, forgers A: cf. Catal., l. c., v. 15.nὲ κεὶ] εὖ δε A : κε R. κε Seleni om. A. orontos Dios or Aphrodite false-n3 forgers om, P. 4 ἰνὰntheorisi A. who om. A.5 hn5 hnom. A. physically derived P : physically derived A. 5-6 Leg. of Saturn sed et v. 7. 6 apoplexus A. who P : om. What? corr. 7 opposite A: remaining (sic) P. afforrusa "Arin τὺ αὐτὸ A. 8 ἀν — δυνίῃ "Arisnóroskopion ἀν Εεῖς dikha isomoiros A. esomoiros P. 9-10 ἀν ὁ — epileptikonnom.A. 10 this P? corr. 11 if om. A, triangles A. tychosi and P: beings A.n12 are considered P : acting A. epiliptus (op. who.) A. 12-13 of the horoscope - Saturn or oin. P. 13 the om. A. 14-15 epilepsy P; cf. Catal., l. c., v. 18 :nὲπιλίπτους A. 15 evildoer inspect P : κακῶς ἐπητεοριση Catal., 1. c. : Kronos ἢ 'Aris dra A. 15-16 ποιεῖ, ἡ om. A. 16 cond. pans Who is R? clnCatal., v. 19: full moon under links A. intheus A: or also P. 17 phi-nvazomenu (phi ex en corr.) P. cf. p. 192. what is om. A. 18 if om. A. of lot A : k- (i. e. center) P. 19 θ' ἢ τῷ om.nA. chance om A. ὑπὸ Κρονο ἡ Areos opposed A. 19-20 ὑποφεγο-νμένους P; cf. p. 194, 4. 20 or (prius) om. P. who or om. A. 21.full moon signo astr. A. and om. A. considered P :ndromeni A. 22 Zeus or om. A. or corr. : and P. which om. A. panselinou R:

συνόδου (sign. astr.) A. 23 μόνου θεωρουμένη om. A. τῷ om. A. ἐν om. P. 24-P191, 1 ὁ μὲν Ζεὺς — ἐπικουρίας om. A. 24 lacunam signavi. δηέτηι P; corr.

ἢ φαρμακείας, ἡ δὲ Σελήνη ἀπὸ χρησμῶν καὶ τῆς τῶν θεῶν ἐπικουρίας. ὁ Ἄρης ἢ <ὁ> Κρόνος ἐν τῷ ὑπὸ γῆς δαιμονιοπλήκτους ἢ ὑπὸ εἰδώλων φοβεριζομένους[1]· εἰ δὲ καὶ Ἀφροδίτη συνῇ, ποιεῖ θεοφορουμένους ἢ ἀποφθεγγομένους. Κρόνος ἢ Ἄρης ἐπικείμενοι τῷ δαίμονι ἢ διαμετροῦντες μανιώδεις ἢ ἐκστατικοὺς ποιοῦσιν δίχα Διὸς καὶ Ἀφροδίτης· τὸ δὲ αὐτὸ νόει καὶ ἐπὶ τῶν συνόδων <ἢ> πανσελήνων. ὁ κύριος τοῦ κλήρου τοῦ δαίμονος ἐναγτιούμενος αὐτῷ ποιεῖ ἀκριτοβούλους, ἐναντιόφρονας, ἀλαζόνας, ὑβριστάς.

ξζ'. Περὶ ἀσελγῶν καὶ μεθυστῶν καὶ ἐμπαθῶν.

Ἡ Ἀφροδίτη οἴκοις Ἑρμοῦ τοῦ Ἑρμοῦ κακῶς κειμένου παιδεραστὰς ποιεῖ. ὁ κλῆρος τοῦ γάμου οἴκοις Ἑρμοῦ, τοῦ Ἑρμοῦ ἐν ἀρσενικῷ ἐπικέντρου ὄντος, τὸ αὐτὸ ποιεῖ. Ἄρης καὶ Ἑρμῆς ἐναλλάξαντες τοὺς ἀλλήλων οἴκους ἢ τετραγωνίζοντες ἀλλήλους ἢ διαμετροῦντες παιδεραστὰς ποιοῦσιν. ἡ Ἀφροδίτη Αἰγοκέρωτι ἢ Ἰχθύσιν ἢ Σκορπίῳ ἢ Ταύρῳ ὑπὸ Κρόνου ἢ Ἄρεως θεωρουμένη ἀσελγεῖς ποιεῖ, μάλιστα ὑπαυγος. <ἡ> Ἀφροδίτη οἴκοις Κρόνου ἢ Ἄρεως ὑπ' αὐτῶν θεωρουμένη ἀσελγεῖς ποιεῖ. ἡ Ἀφροδίτη καὶ Ἑρμῆς καὶ Ἄρης θεωρήσαντες ἀλλήλους ἀσελγεῖς ποιοῦσι. ἡ Ἀφροδίτη καὶ ἡ Σελήνη ἐν τῷ δύνοντι

1 Leg. ἡ Ἀφροδίτη? cf. supra cap. ξα', p. 188, 9. χρηστῶν P; corr. 2 ὁ et ἢ om. A. ὁ suppl. ὑπὸ γῆς P : δ' A (i. e. in quarto loco). 3 φωβεριζωμένους sic P : δειματουμένους A. σινοῖ P. ποιεῖ om. A. 3-4 θεωφορουμένη ἢ ἀποφθεγκομένη P. 4-6 Κρόνος ἢ Ἄρης — πανσελήνων om. A; cf. *Catal.*, l. c., v. 20 ss. 4 τῶν cum signo daemonis (i. e. τὸν δαίμονα) P. 6 ἢ suppl. Boll. ἡνίκα ὁ κύριος, *Catal.*, l. c. 7 κλήρου A : κ- (i. e. κέντρου) P. ἑαυτῷ A : ἑαυτὸ P; cf. *Catal.* ποιεῖ om. A. 7-8 ἀκριτοβούλους τὰ ἐναντία φρονοῦντας P. 8 καὶ ὑμβρηστάς P. 9 **P**, f. 121v; **A**, f. 14, cap. ζ'; cf. *Catal.*, VII, p. 113, 2-10. Κεφάλαια ἀσελγῶν ἐμπαθῶν μεθύσσων (sic) μοιχῶν A. 10 ἡ om. A. ἡ Ἀφροδίτης deinde signum Veneris P. οἶκος A : ἥτις P; corr. τοῦ Ἑρμοῦ om. P. κειμένη P. παιδεραστὰς litteris cryptographicis A. 11 γάμου litt. crypt. A. οἶκος Ἑρμοῦ τοῦ Ἑρμοῦ A : ἥτις Ἑρμ(οῦ) ὁ Ἑρμ(ῆς) (signis astr.) P. 12 ἐπικ(έντρου) ὄντος A : ἐπίκεντρος P. καὶ om. A. 12-13 τοῖς οἴκοις ἀλλήλων P. 13 τετραγωνήσαντες ut vid. A. ἀλλήλων ἢ διαμετρίσαντες P : τετράγωνοι ἢ διάμετροι (signis astr.) ἀλλήλοις A. 13-14 τὸ αὐτὸ ποιοῦσι A. 14 ἡ om. A. Σκορπίῳ P : signum dubium A. 15 ὁρωμένη A. ποιεῖ om. A. 16 ὑπαύγους P. ἡ add. οἴκου A. ὑπ' P : ἐπ' A. 17 ἀσελγεῖς P : τὸ αὐτὸ A. ἡ ... καὶ .. καὶ om. A. 17-18 θεωρίσανταις (sic) ἀλλήλους P : ἀλλήλους ὁρῶντες A. 18 ποιοῦσι om. A. ἡ ... καὶ ἡ om. A. δύνοντι P : δ' A (i. e. ὑπογείῳ).

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[1] Fuit, opinor, ἀπὸ εἰδώλων φοιβαζομένους (cf. supra pp. 192, 18; 193, 17), quod aliis verbis dicit Vettius Valens, p. 112, 34 (νεκρῶν εἰδωλοποιητάς); cf. p. 67, 5; 113, 16, Kroll. Necromantios producunt malefici planetae in imo medio caelo, quia ibi collocabantur inferi (cf. supra p. 149, n. 1), unde umbras elicere ars magorum pessima docebat. — Vide etiam supra p. 182, 22 praedictiones per mortuos.

or of poisoning, and the Moon from oracles and the assistance of the gods. If Ares or Kronos is in the [house] of the daemon, [they make people] struck by demons or terrified by phantoms; and if Aphrodite is also present, it makes people possessed by a god or given to prophesying. Kronos or Ares placed upon the daemon or opposing it make people frenzied or ecstatic, apart from Jupiter and Aphrodite. 5 Understand the same also in the case of conjunctions of [the signs] — full moons. The lord of the lot of the daemon opposing it makes people of confused judgment, contrary-minded, boastful, insolent.

Chapter 6. On the Licentious, Drunkards, and the Passionately Inclined.

Aphrodite in the houses of Hermes, when Hermes is badly placed, makes pederasts; 10 the lot of marriage in the houses of Hermes, when Hermes is in a masculine sign and angular, produces the same effect. Ares and Hermes exchanging each other's houses or squaring each other or opposing each other make pederasts. Aphrodite in Capricorn or Pisces or Scorpio or 14 Taurus, when observed by Saturn or Ares, makes the licentious, especially when under the rays; Aphrodite in the houses of Saturn or Ares, when observed by them, makes the licentious. Aphrodite and Hermes and Ares observing one another make the licentious; Aphrodite and the Moon in the setting [sign]

1 Leg. † 'Ampodity? ef. supra cap. Ea', p. 188, 9. χρηστών P: corr. 26 and f om. A.& suppl. ὑπὸ γῆς P :δ' A (i. e. in the fourth place). φωβερίζωμένους thus & suppl. ὑπὸ γῆς P :δ' A (i. e. in the fourth place). φωβεριζωμένους thus P : δειματουμένους A. σινοϊ P. ποιεῖ om. A. 4 θεωφορουμένη ἡ ἀποφθεγκο- μένη P. 4-6 Κρόνος ἡ "Αρης at full moons om. A; cf. Catal., 1. c., v. 30 3. 4 τών with the sign of the daemon (i. e. τὸν δαίμονα) P. 6 ἡ suppl. Boll, when the lord, Catal., I. c. 7 κλήρου A : κ- (i. e. κέντρου) P. ἑαυτῷ, A : ἑαυτὸ P; cf. Catal. ποιεῖ om. A. 7-8 ἀκριτοβώλους those holding contrary opinions m. 8 καί ὑμβρηστάς P. 9 P. (., 121°; A, f. 14, cap. T'; cf. Catal., VI, p. 113, 2-10. Headings of the licentious, passionate, drunkards (sic), adulterers A. 10 ἡ om. A. ἡ Aphrodite's then the sign of Venus P. house A : ἥτις P; corr. of Hermes om. Γ. κειμένη P. pederast in cryptographic letters A. 11 marriage crypt. lett. A. house of Hermes of Hermes A : ἥτις of Hermes') Hermes) (astr. signs) P. 12 ἐπικέντρου) being A: ἐπίκεντρος P. καί om. A. 12-13 in each other's houses P. 13 τετραγωνήσαντες as it appears A. of each other or having squared P : square or diameter (astr. signs) with each other A. 13-14 the same they do A. 14 ἡ om. A. in Scorpio P : doubtful sign A.15 ὁρωμένη A. ποιεῖ om. A. 16 ὑπαύγους P. ἡ add. of house A. ὑπ' P: ἐπ' A. 17 licentious P: the same A. ἡ καὶ καί om. A. 17-18 θεωρίσανταις (sic) αλλήλους P : ἀλλήλους δρώντες A. 18 ποιοῦσι om. A. ἡ ... καὶ ἡ om. A. δύνοντι P : δ' A vi. e. υπογείω).

* It was, I think, ἀπὸ εἰδώλων φοιβαζομένους (cf. above pp. 191 2, 13, 193, 17), which Vettius Valens expresses in other words, p. 112, 34 (νεκρῶν εἰδωλοποιητάς); cf. p. 67, 5; 113, 16, Kroll. Necromancers are produced by malefic planets at the lower midheaven, because the underworld was located there (cf. above p. 149, n. 1), from which the most wicked art of sorcerers taught how to summon shades. — See also above p. 182, 22 on predictions through the dead.

τὰς μὲν γυναῖκας ἀσελγεῖς ποιοῦσι, τοὺς δὲ ἄνδρας μαλακούς, πλέον δὲ εἰ καὶ ὑπὸ Κρόνου ἢ Ἄρεως θεωρηθῶσιν. ὁ Ἥλιος καὶ ἡ Σελήνη πρὸς ἀλλήλους τρίγωνοι μοιχικούς, πολυτόλμους ποιοῦσι τοὺς ἄνδρας, μάλιστα δὲ τὰς γυναῖκας. ἡ Ἀφροδίτη ὑπὸ γῆν ἐν ἀρσενικοῖς ζῳδίοις πολυψόγους γυναῖκας ποιεῖ· ἐὰν δὲ στηρίζῃ, μαλακούς. ὁ Ἄρης τὴν Ἀφροδίτην ἰσομοίρως θεωρῶν κατὰ τρίγωνον ἢ τετράγωνον ἢ διάμετρον ἐν τροπικοῖς ζῳδίοις καὶ ἀλλήλων τὰ δωδεκατημόρια ὑποδεξάμενοι ἢ ἐπιθεωρήσαντες, ποιοῦσι μεθυστάς, μοιχούς, ἀναστάτους· εἰ δὲ Κρόνος ἐπιθεωρήσῃ, ποιεῖ κιναίδους, ἀσελγεῖς, μάλιστα ἐν θηλυκοῖς ζῳδίοις. ἡ Ἀφροδίτη ἐν τῷ ἕκτῳ παιδεραστὰς ποιεῖ· ἡ Ἀφροδίτη ἐν τῷ ἐννάτῳ κακίστη πρὸς γάμον τοῖς ἀνδράσιν, ταῖς δὲ γυναιξὶν ἀγαθή. ὁ Ἄρης ἐν τῷ ἐννάτῳ κακὸς ὑπάρχει. ἡ Σελήνη δὲ ὡροσκοποῦσα καὶ ἡ Ἀφροδίτη ἐν τετραπόδοις ζῳδίοις τὰς μὲν γυναῖκας ἀσελγοπύγους ποιοῦσιν, τοὺς δὲ ἄνδρας λείκτας καὶ αἰσχροποιούς.

ΕΖ'. Περὶ τόπων καὶ μοιρῶν ἀσελγοποιῶν καὶ ἐμπαθῶν.

Ὁ ὡροσκόπος Κριοῦ μοίραις ιγ' ιδ' κβ' κδ' κζ' κη' λ' ἐμπαθεῖς καὶ ἀσελγεῖς ποιεῖ. ὁ ὡροσκόπος Ταύρῳ, μοίραις αὐτοῦ τῶν Ὑάδων, ἀπὸ μοίρας ιβ' ἕως ιζ', ὡροσκόπος Λέοντι ἀπὸ μοίρας κε' ἕως λ', ὡροσκόπος Αἰγοκέρωτι ια' ιβ'· ἐπὶ τούτων τῶν μοιρῶν δέον παρατηρεῖν τὸν ὡροσκόπον καὶ τὸν δύνοντα καὶ τὴν Ἀφροδίτην καὶ τὴν Σελήνην καὶ τὸν κλῆρον τῆς τύχης καὶ τὸν κλῆρον τοῦ γάμου καὶ τοῦ ἔρωτος. καὶ τόποι μαλακοποιοί εἰσιν αἱ τελευταῖαι μοῖραι Κριοῦ, Λέοντος, Τοξότου. οἱ οὖν

1 ποιοῦσι om. A. 2 ἢ καὶ P : εἰ A. Ἄρεως ἢ Κρόνου P. ὁ ... καὶ ἡ om. A. 3 πρὸς ἀλλήλους τρίγωνοι P : signum trigoni A. μοχήμους (sic) πολλυτόμους P : πόρνους A; corr. Delcourt. 3-5 ποιοῦσι τοὺς — μαλακούς om. A. 5 ss. cf. *Catal.*, l. c., v. 8 ss. ὁ om. A. 6 θεωρῶν — διάμετρον P : ὁρῶν διάμετρος ἢ τετράγωνος (signis astr.) A. 7 ἐν τροπικῷ ζωδίῳ A. καὶ om. A. 7-8 ὑποδεξαμένων P : δεξάμεναι (vel -να) A : ἐπιδεξάμενοι *Catal.*, l. c. 8 θεωρήσαντες A. ποιοῦσι om. A. μεθήσους sic P, sed cf. p. 194, 9. ἀναστάτους P : om. A : ἀνουστάτους *Catal.*, v. 10. 8-9 εἰ δὲ Κρ. ἐπιθεωρίσει P : Κρόνου δὲ ὁρῶντος A. 9 ποιεῖ om. A. κιναίδεις A : καινεδ' (sic) P. μάλιστα om. A. 9-10 θηλυκῷ ζῳδίῳ A. 10 ἡ om. A. ἕκτῳ P : ϛ' A. παιδεραστὰς litt. crypt. A. ποιεῖ· ἡ om. A. 11 ἐνάτῳ P : ε' A. κακίστη e corr. P. 12 ὁ om. A. κακῶς P. ὑπάρχει P : ἐστι A. 12-14 ἡ Σελήνη — αἰσχροποιούς om. A. Ante v. 8 transp. *Catal.* (l. c., v. 5) rectius, ut vid. 13 Post ζῳδίοις] ἤγουν Κριῷ Ταύρῳ Λέοντι Αἰγοκέρωτι add. *Catal.*, l. c. ἀσελγοφύγους P; dubitanter corr. *Catal.* habet ἀσελγεῖς. 14 κλέπτας P et *Catal.*; corr.; cf. p. 196. 6; 197, 7. 15 Tit. om. A, qui sequentia cum praecedentibus coniungit; cf. *Catal.*, l. c., v. 10-17 et Anonym. a. 379 in *Catal.*, V, 1, p. 206, 15 ss.; *Maximi rel.*, p. 108, 25. 16 ὁ om. A. Κριοῦ A : ἕως P; *Catal.* ιγ' ιδ'] ιδ' ιδ' sic A. κη' P : κα' A. 16-17 καὶ et ποιεῖ om. A. 17 ὁ om. A. Ταύρων P. μοῖραι P. αὐτοῦ om. A. τῶν om. P. 19 δέον P; *Catal.* : δεῖ A. 20 τὸν δύνοντα P *Catal.* : τὸ δ' A. 21 γάμου et ἔρωτος litt. cryptogr. A. καὶ om. A. 22 εἰσιν] signum Geminorum A. τελεταὶ P. Κριοῦ] signum Mercurii A. οὖν om. P.

They make women wanton and men effeminate, all the more so if they are also aspected by Saturn or Mars. The Sun and Moon in trine to each other make men adulterous and reckless, and especially women. Venus below the earth in masculine signs makes women much reproached; but if she is stationary, it makes them effeminate. Mars aspecting Venus degree-for-degree by trine, square, or opposition in tropical signs, and having received or aspected each other's dodecatemoria, produces drunkards, adulterers, and dissolute persons; but if Saturn aspects, it makes catamites and wanton persons, especially in feminine signs. Venus in the sixth house produces pederasts; Venus in the ninth is very bad for marriage in the case of men, but good for women. Mars in the ninth is malefic. The Moon on the ascendant and Venus in four-footed signs make women licentious in their hindquarters, and men lickers and performers of shameful acts.

15 36. On places and degrees that produce licentiousness and passion.

The ascendant in Aries at degrees 13, 14, 22, 24, 27, 28, 30 produces passionate and licentious persons. The ascendant in Taurus, at its degrees of the Hyades, from degree 12 to 17; the ascendant in Leo from degree 25 to 30; the ascendant in Capricorn at 11, 12: in these degrees one must observe the ascendant and the descendant and Venus and the Moon and the Lot of Fortune and the Lot of Marriage and of Love. And the degrees that produce effeminacy are the final degrees of Aries, Leo, Sagittarius. Therefore those

1 ποιοῦσι om. A. 2 ἢ καὶ P : εἰ A. Ἄρεως ἢ Κρόνου P. 4 ***καὶ ἡ om. A. 3 πρὸς ἀλλήλους τρίγονοι P : signum trigoni A. μοχήμους (sic) πολλυτόμους P : πόρνους A; corr. Delcourt. 3–5 ποιοῦσι τοὺς μαλακούς om. A. 5 ss. cf. Catal., l. c., v. 8 ss. ὁ om. A. θεωρῶν διάμετρον P : ὁρῶν διάμετρος ἢ τετράγωνος (signis astr.) A. 7 ἐν τροπικῷ Ζῳδίῳ A. καὶ om. A. 7–8 ὑποδεξαμένων P : δεξάμεναι (vel -να) A : ἐπιδεξάμενοι Catal., l. c. 8 θεωρήσαντες A. ποιοῦσι om. A. μεθήσους sic P, sed cf. p. 194, 9. ἀναστάτους P : om. A : ἀνουστάτους Catal., v. 10. 8–9 εἰ δὲ Κρ. ἐπιθεωρίσει P : Κρόνου δὲ ὁρῶντος A. 9 ποιεῖ om. A. κιναίδεις A : καινεδ' (sic) P. μάλιστα om. A. 9–10 θηλυκῷ Ζῳδίῳ A. 10 ἢ om. A. ἕκτῳ P : Τ' A. παιδεραστάς litt. cryptogr. A. ποιεῖ· ἢ om. A. 11 ἐνάτῳ P : ε A. κακίστη e corr. P. 12–26 om. A. κακῶς P. ὑπάρχει P : ἐστι A. 12–14 ἡ Σελήνη – αἰσχροποιούς om. A. Ante v. 8 transp. Catal. (l. c., V. 5) rectius, ut vid. 13 Post Ζῳδίοις] ἤγουν Κριῷ Ταύρῳ Λέοντι Αἰγοκέρωτι add. Catal., l. c. ἀσελγοφύγους P; dubitanter corr. Catal. habet ἀσελγεῖς. 14 κλέπτας P et Catal.; corr.; cf. p. 196.6; 197, 7. 15 Tit. om. A, which connects what follows with what precedes; cf. Catal., l. c., v. 10–17 and Anon. a. 379 in Catal., V, 1, p. 206, 15 ss.; Maximi rel., p. 108, 25. 16 δ' om. A. Κριοῦ A : Ἕως P; Catal. 'ιδ'] ιδ' ιδ' sic a. κη' P : κα' A. 16–17 καὶ et ποιεῖ om. A. 17 δ' om. A. Ταύρων P. μοῖραι P. αὐτοῦ om. A. τῶν om. P. 19 δέον P; Catal. : δεῖ A. 20 τὸν δύνοντα P Catal. : τὸ δ' A. 21 γάμου et ἔρωτος litt. cryptogr. A. καὶ om. A. 22 εἰσιν] signum Genuinorum A. τελεταί P. Κριοῦ] signum Mercurii A. οὖν om. P.

ὡροσκοπηθέντες ταύταις ταῖς μοίραις μαλακόσωμοι γίνονται ἢ κιναιδίζοντες τοῖς ἤθεσιν.

ξη'. Περὶ δεκανῶν ἀσελγοποιῶν [1].

Ἐν οἷς ἡ Ἀφροδίτη. Ἡ Ἀφροδίτη ἐπιτυχοῦσα Κριοῦ δεκανῷ πρώτῳ ἀσελγεῖς ποιεῖ καὶ ἀθεμιτοφάγους καὶ ἀθεμιτογάμους καὶ ἀρρητοποιοὺς καὶ λείκτας καὶ ψογιστὰς καὶ ἐμπαθεῖς καὶ ἀρρενοκοίτας καὶ ἅρπαγας γυναικῶν· ἀγαθοποιηθεῖσα δὲ οὐχ οὕτως φαύλη. Ἀφροδίτη Διδύμων δεκανῷ δευτέρῳ παραιρέτης καὶ ἀποκλίνασα ἀρρενοκοίτας, λάγνους, αἰσχρούς, ἀψικόρως συναπτομένους· μοιχικοὺς καὶ ἐπιμανεῖς πρὸς τὰ ἀφροδίσια. Ἀφροδίτη Λέοντος δεκανῷ πρώτῳ κακῶς κειμένη ποιεῖ ἐρωτικούς, κακογάμους, ἀρρητοποιούς· ἢ καὶ ἀρρητοποιῶν γυναικῶν· δῶρα> λήψεται καὶ πολυκοίνων. Ἀφροδίτη Λέοντος δεκανῷ τρίτῳ κακῶς κειμένη ποιεῖ μοιχούς, ἅρπαγας γυναικῶν· ζημιωθήσονται δὲ καὶ ἀτυχήσουσι διὰ γυναικῶν. Ἀφροδίτη Ζυγοῦ δεκανῷ πρώτῳ ἀσελγεῖς

1-2 κιναιδίζονταις sic P : κίναιδοι A ; cf. *Catal.*, l. c., v 17. 3 **P**, f. 122 ; **A**, f. 14', qui haec cum praecedentibus coniungit. Similia ex cod. Monacensi [= **G**ermanico) 7] edidit Boll, *Catal.*, VII, p. 115. « Antiochi [rectius Rhetorii] inter capitula numero λδ' signatum in Vindob. 3, f. 53' ; item in Cantabrig. Trin. O. 7, 39, s. XVII, part. III, f. 9 invenitur, ubi inscribitur Π. δ. ἀσ. ἐν οἷς ἡ Ἀφροδίτη καὶ οἱ λοιποὶ Ἀντιόχου » [Boll]. Titulum om. A. 4 ἐν οἷς ἡ Ἀφρ. om AG. Ante Ἀφροδ. (prius) signum Veneris P. ἡ alter. om. PA. ἐπιτυχοῦσα om PA. δεκανῷ α' Κριοῦ G. 5 ποιεῖ om. A. καὶ ἀθεμιτοφάγους om. AG. 5-6 καὶ ἀθεμιτογ. — ψογιστὰς om. G. καὶ λύπτας καὶ ψωγηστὰς P : om. A ; corr. Legendum ψογιστούς? Sed cf. infra p. 197, 8. 6 ἐμπαθεῖς AG : ἐπιπαθεῖς P. ἀρρενοκοίτας litt. crypt. A. 6-7 καὶ ἀρρενοκ. — φαύλη] καὶ ἄρσενας ἐπιμαινομένους G cet om. 7 φαύλοι P. 8 δευτέρῳ P : β' AG ac sic semper deinceps. παραιρέτης — ἀρρενοκοίτας om. G. ἀρρενοκοίτας litt crypt. A. λαγνοὺς ποιεῖ G. 9 αἰσχροὺς] Leg. αἰσχροποιούς sicut *Catal.*, V, 1. p. 206, 23? cf. tamen p. 197, 1. ἀψικόρως om. G. συναπτομένους om. AG. μο(υσ)ικοὺς ut vid. P : μοιχούς A, qui post ἀφροδίσια transp. ἐπιμανεῖς AP : κατωφερεῖς G. 9-10 πρὸς τὰ ἀφροδ. om. A. 10 Ἀφροδίτη A : ἐν δὲ PG. κακῶς κειμένη om. G. ποιεῖ om. A. 11-12 ἀρρητοποιούς — πολυκοίνων om. G. ἢ καὶ — πολυκοίνων] ἢ γυναῖκας μαχλάδας λαυβάνοντας fors. recte A. 12 δῶρα dubit. suppl. πολλύκυνον P ; cf. infra p. 197, 12. Ἀφροδίτη Παρθένου δεκανῷ γ' A : ἐν δὲ τῷ τρίτῳ P : ἐν δὲ γ' δεκανῷ G : i. e. Leonis. 13 κακῶς κειμένη om. G. ποιεῖ om. A. 13-14 Ζημιωθήσονται — διὰ γυναικῶν om. A : καὶ ὑπὸ γυναικῶν ἀτυχήσει G. 14 ἀτυχήσωσι P. Ἀφροδίτη A : ἐν δὲ PG. δεκανὸς A.

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[1] Haec ex Teucro Babylonio hausit Antiochus vel Rhetorius, qui ipse dicit in cap. Διδασκαλία πῶς δεῖ ἀποτέλεσθαι γενέθλια (Paris. 2506 [= 10], f. 22') : Εἶτα ζήτει τὰ δεκανικὰ ἀποτελέσματα ὡροσκόπου Ἡλίου καὶ Σελήνης καὶ τῶν ε' ἀστέρων καὶ τῶν κλήρων (τὸν κλῆρον cod.) κατὰ Τεῦκρον τὸν Βαβυλώνιον. Cuius originis indicium servatur verbis διὰ τὸν Τράγον τὸν παρανάτελλοντα sc. Ζυγῷ (p. 198, 17) : Haedus signum est « sphaerae Barbarae » quod secundum Teucrum Librae consurgit (*Catal.*, VII, 204, 7 ss.). — Similia praebebat liber Ἰατρομαθηματικῶν Hermetis Trismegisti, quo fonte fortasse Teucrus usus est; cf. *Catal.*, V, 1. p. 209, 9 et *Revue de philol.*, XLII, 1918, p. 106 ss.

Those born with this degree on the ascendant become soft-bodied or effeminate in their character.

68. On the decanates that produce licentiousness

In which Venus is present. Venus, falling in the first decanate of Aries, makes persons licentious, eaters of forbidden things, practitioners of forbidden marriages, doers of unspeakable acts, lickers, slanderers, impassioned, sodomites, and ravishers of women; but when well-aspected by benefics, she is not so base. Venus in the second decanate of Gemini, when intercepted and declining, produces sodomites, lewd persons, shameless ones who copulate insatiably; adulterers and those frenzied toward sexual pleasures. Venus in the first decanate of Leo, when badly placed, produces the amorous, those who make bad marriages, doers of unspeakable acts; and such a one will also receive gifts from women who do unspeakable things, and from promiscuous persons. Venus in the third decanate of Leo, when badly placed, produces adulterers and ravishers of women; and they will suffer loss and misfortune on account of women. Venus in the first decanate of Libra produces licentious persons

1–2 kivaιdízovtaις sic P : kivardor A; cf. Catal., l. c., v. 17. 3 P, f. 122; A, f. 14, who joins these with the preceding. Similar material from the Munich codex [= the Germanic one] was edited by Boll, Catal., VII, p. 115. "Of Antiochus [more correctly Rhetorius], listed among the chapters numbered 64 in Vindob. 3, f. 53v; also found in Cantabrig. Trin. O. 7, 39, s. XVII, part. III, f. 9, where it is titled π. δ. ἀσ. ἐν οἷς ἡ Ἀφροδίτη καί οἱ λοιποί· Ἀντιόχου" [Boll]. Title om. A. + ἐν οἷς ἡ Αφρ. om. Ali. before Αφροδ. (first occurrence) sign of Venus P. ἤ alter. om. PA. ἐπιτυχοῦσα → βλ. δεκανῷ α' Κριοῦ i. 5 ποιεῖ om. A. καὶ ἀθεμιτοφάγους om. AG. 5 καὶ ἀθεμιτογ. – ψογιστάς om. G. καὶ λύπτας καὶ ψωγηστάς: om. A; corr. Read ψογιστούς. But cf. below p. 147, 8. 6 ἐμπαθεῖς Ali: ἐπιπαθεῖς P. ἀρρενοκοίτας in cipher A. 6–7 καὶ ἀρρενοκ. – φαύλη) καὶ ἄρσενας ἐπιμαινομένους G, omitting the rest. 7 φαύλοι P. * δευτέρῳ P: β' Ali and so always thereafter. παραιρέτης ἀρρενοκοίτας om. G. ἀρρενοκοίτας in cipher A. λαγνούς ποιεῖ (l. 9 αἰσχρούς) Read αἰσχροποιούς as in Catal., V, 1, p. 206, 23; cf. however p. 197, 1. ἀψικόρως om. G. συναπτομένους om. Ali. μουσικούς as it seems P: μοιχούς A, who after ἀφροδίσια transposes.ἐπικανεῖς A: κατωφερεῖς G. 9–10 πρὸς τὰ ἀφροδ. om. A. 10 Ἀφροδίτη A: Ἐν δὲ P G. κακώς κειμένη om. G. ποιεῖ om. A. 11–12 ἀρρητοποιούς – πολυκοίνων om. G. ἢ καὶ – πολυκοίνων: ἢ γυναῖκας μαχλάδας λαμβάνοντας perhaps correctly A. 12 δώρα supplied with hesitation. πολλύκυνον P; cf. below p. 197, 12. Ἀφροδίτη Παρθένου δεκανῷ γ' A: ἐν δὲ τῷ τρίτῳ P: ἐν δὲ γ' δεκανῷ G: i.e. of Leo. 13 κακώς κειμένη om. G. ποιεῖ om. A. 13–14 Ζημιωθήσονται – διὰ γυναικῶν om. A: καὶ ὑπὸ γυναικῶν ἀτυχήσει G. 14 ἀτυχήσωσι P. Ἀφροδίτη A: ἐν δὲ PG. δεκανός A.

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1 Antiochus or Rhetorius drew this from TEUCER of Babylon, who himself states in the chapter Διδασκαλία πῶς δεῖ ἀποτέλεσθαι γενέθλια (Paris. 2016 [= 101, 1. 220): Είτα Ζήτει τα δεκανικά αποτελέσματα ωροσκόπου Ηλίου και Σελήνης καὶ τῶν ε' ἀστέρων καὶ τῶν κλήρων (τὸν κλῆρον cod.) κατά Τεύκρον τόν Βαβυλώνιον. An indication of its origin is preserved in the words διὰ τὸν Τράγον τόν παρανατελλοντα, sc. Ζυγώ (p. 148. 17): Haedus is a sign of the "sphaera Barbarae" (which according to Teucer rises with Libra (Catal., VII, 2014, 7 ff.). - Similar material was provided by the book of Ἰατρομαθηματικῶν of Hermes Trismegistus, a source perhaps used by Teucer; cf. Catal., N, 1. p. 209, 9 and Revue de philol., XLII. 1918, p. 106 ff.

ποιεῖ καὶ αἰσχρούς, περὶ τὰς ὀρέξεις ἐπιμανεῖς. Ἀφροδίτη Σκορπίου δεκανῷ πρώτῳ κακῶς κειμένη καὶ ἀποκλίνουσα ποιεῖ ὑπὸ αἰσχροποιῶν βλαπτομένους καὶ φεύγοντας διὰ γυναῖκα. Ἀφροδίτη Τοξότου δεκανῷ τρίτῳ κακῶς κειμένη ποιεῖ αἰσχροποιούς, διὰ γυναικῶν δυστυχοῦντας καὶ εἰς ἐρήμους τόπους ἢ θάλασσαν πλεῦσαι χάριν γυναικός, καὶ ἔπαισχρος ἔσται. Ἀφροδίτη Αἰγοκέρωτος δεκανῷ πρώτῳ κακῶς κειμένη ποιεῖ ἀσελγεῖς, αἰσχροὺς καὶ τὰ παρὰ φύσιν πράττοντας, λείκτας ἢ ψογιστάς. Ἀφροδίτη Αἰγοκέρωτος δεκανῷ δευτέρῳ κακωθεῖσα ποιεῖ μοιχούς, ψογιζομένους ἢ καὶ ἐπὶ ξένης διὰ γυναῖκα ἢ μετὰ γυναικὸς καὶ ἐν θαλάσσῃ δεινὰ ὑπομένοντας. Ἀφροδίτη Ὑδροχόου δεκανῷ τρίτῳ κακωθεῖσα ποιεῖ πολυκοίνους, ῥυπαρούς. Ἀφροδίτη Ἰχθύων δεκανῷ τρίτῳ κακουμένη ποιεῖ πολυκοίνους, μοιχούς, ἐπιμανεῖς ταῖς μίξεσιν.

ξθ'. Περὶ Ἡλίου. Ὁ Ἥλιος Κριοῦ δεκανῷ τρίτῳ καὶ Ζυγοῦ δεκανῷ πρώτῳ καὶ δευτέρῳ καὶ τρίτῳ καὶ Σκορπίου δεκανῷ πρώτῳ καὶ Ἰχθύων δεκανῷ πρώτῳ καὶ τρίτῳ ποιεῖ ἀσελγεῖς καὶ μαλακούς.

ο'. Περὶ Σελήνης. Ἡ Σελήνη Κριοῦ δεκανῷ τρίτῳ μαλακοὺς καὶ ἀσελγεῖς καὶ ἐμπαθεῖς ποιεῖ καὶ Λέοντος δεκανῷ τρίτῳ καὶ Αἰγοκέρωτος δεκανῷ τρίτῳ καὶ Ζυγοῦ δεκανῷ τρίτῳ καὶ Ὑδροχόου δεκανῷ τρίτῳ καὶ Ἰχθύων δεκανῷ πρώτῳ.

οα'. Περὶ Κρόνου. Κρόνος Κριοῦ δεκανῷ τρίτῳ καὶ Ζυγοῦ δεκανῷ

1 ποιεῖ — ἐπιμανεῖς om. A : ποιεῖ καὶ ἐπὶ τ. ὀρ. ἐπ. G. Ἀφροδίτη A : ἐν δὲ PG. 2 κακῶς — ἀποκλίνουσα om. G. ποιεῖ om. A. 2-3 ὑπὸ αἰσχροπ. βλαπτομ. καὶ φεύγοντας διὰ γυναῖκα A : αἰσχροποιῶν βλάβην γυναικῶν PG. 3 Ἀφροδίτη A : ἐν δὲ τῷ P : ἐν δὲ G. 4 κακῶς κειμένη om. G. αἰσχροποιοὺς διὰ γυναικῶν δυστυχοῦντας A : ποιεῖ ἀτυχῆσαι διὰ γυναῖκα PG. 5 καὶ εἰς — γυναικός om. AG. 5-6 καὶ ἐπ. ἔσται om. A. 6 Ἀφροδίτη A : ἐν δὲ PG. κακῶς κειμένη om. G. 7 ποιεῖ om. A. αἰσχροὺς] Leg. αἰσχροποιούς? cf. p. 196, 8. καὶ τὰ P : καὶ ταῦτα G : τὰ A. 7-8 λικτὰς ἢ ψωγηστάς sic P : om. AG; cf. supra p. 196, 6 et infra v. 9 ψογιζομένους. Sunt fellatores et cinaedi. 8 Ἀφροδίτη Αἰγοκέρωτος δεκ. A : ἐν δὲ τῷ δευτέρῳ (β' G) δεκανῷ PG. κακωθεῖσα om. G. ποιεῖ om. A. 9-10 ψογιζομένους — ὑπομένοντας om. A : πόρνους cet. om. G. 9 ψωγιζωμένους P. ξένοις P. 10 Ἀφροδίτη Ὑδροχόου A : ἐν δὲ τῷ Ὑδροχό(ῳ) PG. 11 κακωθεῖσα om. G. ποιεῖ om. A. πολυκοίνους A : πολλυκύνους P (cf. v. 12 et p. 196, 12) : om. G. ῥυπαρούς PG : αἰσχοποιούς A. Ἀφροδίτη Ἰχθύων A : ἐν δὲ Ἰχθύσι (signo astr.) PG. 12 κακουμένη om G. ποιεῖ om. A. πολλυκύνους P : om. G. καὶ ἐπιμ. G. ἐπιμανεῖς ταῖς μίξεσιν (μοίξαισιν P) PG ; γυναικομανεῖς A. Leg. ἐπὶ ταῖς μ.? 13 ξθ'] Numeri capit. in P addili sunt manu posteriore. Titulos Περὶ Ἡλίου, Περὶ Σελήνης etc. om. AG. Revera sequentia cum praecedentibus unum tantum caput efficiunt; cf. summarium *Catal.*, VIII, 3, p. 109. 14. ὁ om. AP. 13 Κριοῦ] Σκορπίου A. Post τρίτῳ] ποιεῖ (ποιεῖ om. P) μαλακοὺς καὶ ἀσελγεῖς (v. 15) transp. PG. ἐν Ζυγῷ G. 15 ποιεῖ om A. 16 ἢ om. AP. τρίτῳ] γ' AG : πρώτῳ P. 16-17 μαλακοὺς — ποιεῖ om A; cf. v. 15. 17 καὶ om. P. Post τρίτῳ] καὶ Ἰχθύων δεκ. α' (v. 19) transp. G. καὶ Λέοντος δεκ. γ' post Pisces v. 19 transp. A. Αἰγοκέρωτος G : Παρθένου PA. 18 δεκ. γ' GA : δεκανῷ πρώτῳ P. Post v. 19 versus quosdam capituli νζ', Πινακικὴ ἐπισκ. supra p. 120, 20 ss. inseruit G.

it also produces shameful persons, frantic in their appetites. Venus badly placed in the first decan of Scorpio and in decline produces those who are harmed by shameful agents and who flee on account of a woman. Venus badly placed in the third decan of Sagittarius produces shameful persons, those who are unfortunate on account of women, and who sail to deserted places or to sea for the sake of a woman, and he will be disgraced. Venus badly placed in the first decan of Capricorn produces the licentious, the shameful, and those who practice unnatural acts, lewd persons or babblers. Venus afflicted in the second decan of Capricorn produces adulterers, those who are censured, or who even in a foreign land endure terrible things on account of a woman or together with a woman and on the sea. Venus afflicted in the third decan of Aquarius produces the promiscuous and the filthy. Venus afflicted in the third decan of Pisces produces the promiscuous, adulterers, those frantic in their sexual unions.

39. On the Sun. The Sun in the third decan of Aries and the first, second, and third decan of Libra and the first decan of Scorpio and the 15 first and third decan of Pisces produces licentious and effeminate persons.

70. On the Moon. The Moon in the third decan of Aries produces effeminate, licentious, and passionate persons, and likewise in the third decan of Leo and the third decan of Capricorn and the third decan of Libra and the third decan of Aquarius and the first decan of Pisces.

20 71. On Saturn. Saturn in the third decan of Aries and the decan of Libra

1 produces – frenzied om. A : produces and upon the or. fr. G. Aphrodite A : but in PG. 2 badly; declining om. G. produces om. A. 2-3 harmed by those who do shameful deeds and fleeing on account of a woman A : harm of shameful-doers of women PG. 3 Aphrodite A : but in the P : but in the . 4 badly positioned om. G. those made shameful on account of women meeting misfortune A : causes misfortune on account of a woman PG. 5 and into a woman's om. AG. 5-6 and it will be ep. om. A. 6 Aphrodite 4: but in PG. badly positioned om. G. 7 produces om. A. shameful ones] Read those who make shameful? cf. p. 196, 8. and the P : and these G : the A. 7-8 liktás or psōgēstás sic P : om. AG; cf. above p. 196, 6 and below v. 9 those who are censured. These are fellators and cinaedi. 8 Aphrodite Capricorn dec. A : but in the second (β' G) decan PG. having been harmed om. G. produces om. A. 9-10 those who are censured O psōgizōmenous P.

νους ὑπομένοντας omn. A: πόρνους cet. om. G.

ξένοις P. 10 'Αφροδίτη Υδροχόου A : ἐν δὲ τῷ Ὑδροχό(ψ) PG. 11 κακωθεῖσα om. G. ποιεί om. A. πολυκοίνους A : πολλυκύνους P (cf. v. 12 et p. 196, 12 : om. G. ρυπαρούς PG : αἰσχοποιούς A. Αφροδίτη Ιχθύων A: ἐν δὲ Ἰχθύσι (signo astr.) PG. 19 κακουμένη on i. ποιεῖ om. A. πολλυκύνους P: om. G. καὶ ἐπιμ. G. ἐπιμανεῖς ταῖς μίξεσιν (μοίξαισιν () PG; γυναικομανείς A. Leg. ἐπὶ ταῖς μ.? 13 ἔθ'] Numeri capit. in P addili sunt manu posteriore. Titulos Περί Ηλίου, Περί Σελήνης etc. om. Ali. Revera sequentia cum praecedentibus unum tantum caput efficiunt; ef. summarium Catal., VIII, 3, p. 109. 14. ὁ om. AP. 13 Κριού] Σκορπίου A. Post τρίτῳ ποιεῖ (ποιεῖ on. 1) μαλακούς καί ἀσελγείς (v. 15) transp. PG. ἐν Ζυγῷ G. 15 ποιεῖσι A. 16 ή om. A. τρίτῳ] γ' AG : πρώτῳ P. 16-17 μαλακοὺς ποιεί om A; cf. v. 15. 17 kai om. P. Post τρίτῳ καί Ἰχθύων δεκ. α' (v. 19) transp. G. καὶ Λέοντος δεκ. γ' post Pisces v. 19 transp. A. Αἰγοκέρωτος (: Παρθένου A. 18 δεκ. γ' (A : δεκανῷ πρώτῳ P. Post v. 19 versus quosdam capituli νζ', Πινακική ἐπισκ. supra p. 190, 90 ss. inseruit G.

πρώτῳ καὶ τρίτῳ καὶ Αἰγοκέρωτος δεκανῷ πρώτῳ καὶ τρίτῳ ἀσελγεῖς ποιεῖ.

οβ'. Περὶ Διός. Ζεὺς Κριοῦ δεκανῷ τρίτῳ καὶ Ζυγοῦ δεκανῷ πρώτῳ καὶ τρίτῳ καὶ Αἰγοκέρωτος δεκανῷ πρώτῳ καὶ τρίτῳ ‹ἀσελγεῖς ποιεῖ›.

ογ'. Περὶ Ἄρεως. Ἄρης Κριοῦ δεκανῷ τρίτῳ καὶ Ζυγοῦ δεκανῷ πρώτῳ καὶ τρίτῳ τὰ αὐτὰ σημαίνει.

οδ'. Περὶ Ἑρμοῦ. Ἑρμῆς Ζυγοῦ δεκανῷ πρώτῳ καὶ Αἰγοκέρωτος δεκανῷ πρώτῳ ‹τὰ αὐτὰ σημαίνει›.

οε'. Περὶ ὡροσκόπου. Ὡροσκόπος Κριοῦ δεκανῷ τρίτῳ καὶ Ζυγοῦ δεκανῷ πρώτῳ καὶ τρίτῳ καὶ Αἰγοκέρωτος δεκανῷ πρώτῳ ἀσελγεῖς καὶ ἡδυπαθοῦντας ποιεῖ.

Ὁ Κλῆρος τῆς Τύχης καὶ τοῦ Δαίμονος καὶ οἱ κύριοι αὐτων ἐν ἀσελγεῖ ζῳδίῳ ἐμπεπτωκότες μαλακοὺς καὶ ἀσελγεῖς ποιοῦσιν.

οϛ'. Περὶ ζῳδίων ἀσελγῶν. Ἀσελγῆ δὲ ζῳδιά εἰσιν Κριός, Ταῦρος, Λέων, Αἰγόκερως ἀπὸ μέρους δὲ Ἰχθύες καὶ Ζυγὸς διὰ τὸν Τράγον τὸν παρανατέλλοντα [1].

|Ἀφροδίτη ἐν ἀρσενικῷ ζῳδίῳ καὶ οἴκῳ ἢ ὁρίοις Ἑρμοῦ παιδεραστὰς ποιεῖ, ἀλλὰ δὴ καὶ ὁ Ἑρμῆς οἴκοις ἢ ὁρίοις Ἀφροδίτης τὰ αὐτὰ ‹ποιεῖ›. Ἀφροδίτη ἐπίκεντρος καὶ ἐν θηλυκῷ ζῳδίῳ ὑπὸ Ἄρεως θεωρουμένη δίχα Ἑρμοῦ φιλογυναίους ποιεῖ, μάλιστα δὲ ἑσπέριος.|

1 α' καὶ γ' A (καὶ superscr.) : τρίτῳ P : γ' G. 1-2 ἀσελγεῖς ποιεῖ PG : τὰ αὐτὰ σημαίνει A. 4-5 ἀσελγεῖς ποιεῖ suppl. 6 τρίτῳ P : γ' A : α' G. 6-7 Ζυγ. δεκ. πρ. κ. τρίτῳ P : Ζυγοῦ δεκανῷ α' A : Αἰγοκέρωτος δεκανῷ α' G. 7 τὰ αὐτὰ σημαίνει om. PG. 8-9 De Mercurio tacent AG. 9 τὰ αὐτὰ σημαίνει suppl. 10 καὶ om. A. 11-12 ἀσελγ. καὶ ἡδυπ. ποιεῖ PG : ἀσελγεῖς ποιοῦσιν A. 14 εἰς ἀσελγῆ ζῴδ(ιον) πεσόντες A. ἀσελγεῖς ἢ μαλακοὺς (sine ποιοῦσιν) A. 15 De titulo cf. *Catal.*, VIII, 3, p. 109. 16 et de re *Maximi reliquias* ed. Ludwich, p. 108. 25; *Catal.*, I, p. 166, 7. δὲ om. P. 16 καὶ Ἰχθ. A. 16-17 διὰ τὸν τράγον τὸν παρανατέλλοντα P : διὰ τὸν παρανατέλλοντα τράγον A : om. G. 18-21 Haec postea addita esse videntur, nam de Venere supra p. 196, 4 ss. Rhetorius egit. 18 καὶ om. A. 18-19 παιδεραστὰς P : litt. cryptogr. A : ἀσελγεῖς G. 19-20 ἀλλὰ δὴ — τὰ αὐτὰ ποιεῖ om. G. 19 ποιεῖ· ἀλλὰ δὴ καὶ ὁ om. A. οἴκῳ AG. τὰ αὐτὰ A : om. P. 20 ποιεῖ suppl. ἐπὶ κέντρῳ G. καὶ om. AP. 21 ὁρωμένη A. δίχα Ἑρμοῦ om. G. φιλογυνέους (vel -γοιν-) P : γυναικομανεις A : πρὸς φίλτρον ἐγείρει τοὺς ἔρωτας καὶ ἐπιχαρεῖς G, fors. recte. μάλ' ἑσπερία ante γυναικομ. transp. A. δὲ om. P.

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[1] Signum « sphaerae Barbarae », cf. supra p. 196, n. 1 et Boll, *Sphaera*, p. 48, 23; p. 295 ss.

in the first and third decanates and in the first and third decanates of Capricorn produces licentious persons.

72. On Jupiter. Jupiter in the third decan of Aries and the first and third decan of Libra and the first and third decan of Capricorn produces licentious persons.

73. On Mars. Mars in the third decan of Aries and the first and third decan of Libra signifies the same things.

74. On Hermes. Hermes in the first decan of Libra and the first decan of Capricorn signifies the same things.

75. On the Horoscope. The Horoscope in the third decan of Aries and the first and third decan of Libra and the first decans of Capricorn produces licentious and pleasure-seeking persons.

The Lot of Fortune and of the Daemon and their lords, when fallen in a licentious Sign, make persons soft and licentious.

76. On Licentious Signs. The licentious signs are Aries, Taurus, Leo, Capricorn, and in part Pisces and Libra, on account of the Goat that rises alongside them.

[Venus in a masculine Sign and in the house or terms of Hermes produces pederasts; but indeed Hermes in the house or terms of Venus produces the same things. Venus angular and in a feminine sign, beheld by Mars without Mercury, produces lovers of women, especially when she is evening.]

1 a' and y' A (kai superscr.) : tritō P : y' G. 1–2 aselgeis poiei PG : ta auta sēmainei A. 4–5 aselyeis poiei suppl. 6 tritō P : y' A : a' G. 6–7 Zyg. dek. pr. k. tritō P : Zygou dekanō, a' A : Aigokerōtos dekanō a' G. 7 ta auta sēmainei om. PG. 8–9 De Mercurio tacent AG. ! ta auta sēmainei suppl. 10 kai om. A. 11–19 aselyg. kai hēdyp. poiei PG : aselyeis poiousin A. 11 eis aseley Zōdion pesontes A. aselyeis ē malakous (sine poiousin) A. 15 De titulo cf. Catal., VIII, 3, p. 109, 16 et de re Maximi reliquias ed. Ludwich, p. 108. 25; Catal., 1. p. 166, 7. de om. P. 16 kai Ichth. A. 16–17 dia ton tragon ton paranatellonta P : dia ton paranatellonta tragon A : om. G. 18–21 Haec postea addita esse videntur, nam de Venere supra p. 196, 4 ss. Rhetorius egit. 18 kai om. A. 18–19 paiderastas P : litt. cryptogr. A : aselyeis (p. 19–20 alla dē ta auta poiei om. G. 19 poiei alla dē kai ho om. A. oikō AG. ta auta A : om. P. ta auta A : om. P. 21) poiei suppl. epi kentrō G. kai om. AP. 21 horōmenē A. dicha Hermou om. G. philogynaious (vel -goin.) P : gynaikomaneis A : pros filtron egeirei tous erōtas kai epichapeis G, furs. recte. mal' hesperia ante gynaikoman. transp. A. de om. P.

1 Sign of the "Sphaera Barbarae", cf. above p. 196, n. 1 and Bull, Sphaera, p. 18, 23; p. 205 ff.

οζ'. Καθολικὰ σχήματα βιαιοθανάτων.

Κλῆρος ἀναιρέτου ἀπὸ τοῦ οἰκοδεσπότου τοῦ ὡροσκόπου ἐπὶ Σελήνην καὶ τὰ ἴσα ἀπὸ ὡροσκόπου, νυκτὸς δὲ ἐναλλάξ· ἡ Σελήνη ὁρῶσα τὸν κλῆρον τοῦ ἀναιρέτου βιαιοθανάτους ποιεῖ, χεῖρον δὲ ἐὰν ἡ Σελήνη εὑρεθῇ ἐν τοῖς μελεοκοπουμένοις ζῳδίοις· ὁ κύριος τῆς προγενομένης συνόδου ἢ πανσελήνου ἀπόστροφος ὢν τοῦ ἰδίου οἴκου καὶ ὑπὸ κακοποιῶν θεωρούμενος· ἡ συνοδοπανσέληνος ἡ προγενομένη ὑπὸ κακοποιῶν θεωρουμένη μόνων· ἐὰν ὁ κύριος τοῦ ὡροσκόπου ἢ τοῦ κλήρου τῆς τύχης ὑπὸ κακοποιῶν θεωρούμενος εὑρεθῇ· ἐὰν ὁ πρῶτος τριγωνικὸς δεσπότης τοῦ ὑπογείου κέντρου κακῶς πέσῃ καὶ ὑπὸ κακοποιῶν θεωρηθῇ δίχα Διὸς καὶ Ἀφροδίτης. — Κλῆρος θανάτου ἀπὸ Σελήνης ἐπὶ τὸν ὄγδοον τόπον τοῦ ὡροσκόπου ἐπὶ ἡμέρας καὶ νυκτός· καὶ ὅπου ἂν ἐκπέσῃ ὁ κλῆρος, σκόπει τοὺς ἐπιθεωροῦντας· ἐὰν γὰρ κακοποιὸς μόνος ἐπιθεωρήσῃ τὸν κλῆρον, βιαιοθανάτους ποιεῖ. Ἄλλως κατὰ Κριτόδημον[1]. ὁ ὁριοκράτωρ τοῦ δύνοντος κέντρου κακοποιὸς ὢν καὶ ὕπαυγος ἐν ταῖς τοῦ Ἡλίου μοίραις τυχὼν ἐκ δόλου καὶ ἐξ ἐνέδρας τὸν θάνατον σημαίνει, ἔξαυγος δὲ ὢν βιαιοθανάτους ποιεῖ καὶ φανερῶς ἀποθνήσκοντας. ὁ ὁριοκράτωρ τοῦ δύνοντος κακοποιὸς ὢν καὶ στηρίζων ἢ ἀναποδίζων ἀπὸ σίνους καὶ φαρμάκων ἢ τραυμάτων ἀναιρεῖ. ὁ ὁριοκράτωρ τοῦ δύνοντος κακοποιὸς ὢν καὶ ἐν ἀνθρωποειδέσιν ζῳδίοις ὢν καὶ ὑπὸ κακοποιῶν θεωρούμενος ἐξ ἀνθρώπων τὸν θάνατον ποιεῖ, ἐν δὲ παρύγροις ζῳδίοις ἀπὸ ὑγρῶν, ἐν δὲ θηριωδέσιν

1 **P** = Paris. 2425. f. 123v: **A** = Paris. 2506 (= astrol. 10), f. 15. βιαιοθανάτων σχήματα A. Formas contractas populares βιόθανατος, βιοθανασία ubique adhibuit P; cf. *Catal.*, VIII, 3, p 109, 17 et *Thes. l. Lat.* s. v. «Biothanati». 2 λήρος (κ omisso) P. τοῦ ante οἰκ. om. P. 3 νυκτὸς P : εἰ A. ἡ om. A. 4 ὡροσκοποῦσα P. κλῆρον corr. : κύριον codd. βιοθανασίας P. 5 εὑρεθῇ P : ἢ A. μελεοκοπουμένοις scripsi: cf. *Catal.*, I, p. 165, 3; 166, 9 : μελοκοπουμένοις A : μελλωκοπιμένοις P. 5 ss cf. Vett. Val., II, 40, p. 126, 2 ss. Kroll. 7 κακοποιοῦ A συνοδοπ. ἡ προγεναμένη P : προγενομένη συζυγία A. 8 μόνων θεωρουμένη A. ἐὰν ante ὑπὸ transfert A. κύριος om. P. 9 θεωρούμενος εὑρεθῇ P : θεωρῆται A. 10 τοῦ ὑπογείου κέντρου P : τοῦ δ' A. 11 καὶ om. A 11-14 κλῆρος θανάτου — ποιεῖ] τὸν η' σκόπ(ει) τίνος ἐστὶ καὶ τίς αὐτῷ ἐπικεῖται καὶ οὕτως στοχάζου A. 12 ἐπὶ] ἀπὸ P; corr. 13 ἂν | ἐὰν P; corr 15 Ἄλλως — Κριτόδημον om. P. δύνοντος κέντρου P : ζ' A. 16 ὕπαυγος om. P. μοίραις om. A. 17 καὶ ἐξ ἐνέδρας om. A. σημαίνει P : δηλοῖ A. ἔξαυγος A : ὕπαυγος P. βιοθανάτους P. 18 ποιεῖ καὶ φανερῶς (dubium) ἀποθνήσκοντας P: βιαιοθανάτους φανερῶς ποιεῖ A. An φονικῶς? sed cf. p. 200, 25. ὁριοκράτωρ P. δύνοντος P : ζ' A. 19-20 στηρίζων — δύνοντος om. P. 20 ss. cf. Firmic. Mat., VII, 23 (p. 259, 19). δύνοντος scripsi: ζ' A. 21 ὢν καὶ om. A. 22 ζῳδίοις om. A. δὲ om. P.

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[1] Quae hic ex Critodemo excerpuntur, partim (p. 200, 2 ss.) inveniuntur quoque supra in capitulo de loco VIII, p. 162, 1 ss. — Βιαιοθανασίας praedictionem iam Socrati Syrum quemdam magum fecisse ex Aristotele refert Diogenes Laertius II, 5, 24. Cf. Lamprid., *Heliogab.*, 33, 2.

77. General configurations of violent deaths.

The Lot of the Destroyer from the lord of the horoscope to the Moon, and the same distance from the horoscope, but reversed at night; the Moon looking upon the Lot of the Destroyer produces violent deaths, and worse if the Moon is found in the signs of dismemberment; the lord of the preceding conjunction or full moon being averse to its own house and beheld by malefics; the preceding syzygy (conjunction/full moon) beheld by malefics alone; if the lord of the horoscope or of the Lot of Fortune is found being beheld by malefics; if the first triplicity lord of the subterranean angle falls badly and is beheld by malefics without Jupiter and Venus. — The Lot of Death from the Moon to the eighth place of the horoscope, by day and by night; and wherever the lot falls, observe those that oversee it; for if a malefic alone oversees the lot, it produces violent deaths. 15 Otherwise, according to Critodemus: the term-ruler of the setting angle being a malefic and combust, having fallen in the degrees of the Sun, signifies death by treachery and ambush; but being outside combustion, it produces violent deaths and death openly. The term-ruler of the setting angle being a malefic and stationary or retrograde destroys through injuries, poisons, or wounds.The term-ruler of the setting angle being a malefic and being in human-shaped signs and beheld by malefics brings death at the hands of men; in semi-aquatic signs, death from liquids; in beastly signs, 1 P = Paris. 2425, f. 123; A = Paris. 2506 (= astrol. 10), f. 15. βιαιοθανά- τῶν σχήματα A. Popular contracted forms βιόθανατος, βιοθανασία used throughout by P; cf. Catal., VIII, 3, p. 109, 17 and Thes. I. Lat. s.v. "Biothana ti". 2 λήρος (κ omitted) F. τοῦ before οἰκ. om. P. 3 νυκτός P: εἰ A. ἡ om. A. 4 ὡροσκοποῦσα P. κλῆρον corr.: κύριον codd. βιοθανασίας P. 5 εὑρεθῇ P: ἢ A. μελεοκόπου- μένοις scripsi: cf. Catal., I, p. 165, 3; 166, 9: μελοκοπουμένοις A: μελλωκοπιμέ- νοις P. 5 ss cf. Vett. Val., II, 40, p. 126, 2 ss. Kroll. 7 κακοποιοῦ A συνοδοπ. 5 ss cf. Vett. Val., II, 40, p. 126, 2 ss. Kroll. 7 κακοποιοῦ A συνοδοπ. ἡ προγενομένη β: προγενομένη συζυγία A. 8 μόνων θεωρουμένη A. ἐὰν before ὑπὸ transferred by A. κύριος om. F. 9 θεωρούμενος εὑρεθῇ P: θεωρῆται A. 10 τοῦ ὑπογείου κέντρου P: τοῦ δ' A. 11 καὶ om. A. 11-14 κλῆρος θανάτου — ποιεῖ] τὸν η' σκόπει) τίνος ἐστὶ καὶ τίς αὐτῷ ἐπικεῖται καὶ οὕτως στοχάζου A. 12 ἐπὶ] ἀπὸ P; corr. 13 ἂν] ἐὰν P; corr. 15 Ἄλλως – Κριτόδημον om. P.setting angle P: Z' A. 16 ὕπαυγος om. F. μοίραις om. A. 17 καὶ ἐξ ἐνέδρας om. A. σημαίνει P: δηλοῖ A. ἔξαυγος A: ὕπαυγος P. βιοθανάτους P. 18 ποιεῖ καὶ φανερῶς (doubtful) ἀποθνήσκοντας P: βιαιοθανάτους φανερῶς ποιεῖ A. Or φονι- κῶς? but cf. p. 200. 25. δριοκράτωρ P. δύνοντος P: Z' A.

19-21 στηρίζων – δύνοντος om. P. 20 ss. cf. Firmic. Mat., VII, 23 (p. 259, 19). δύνοντος scripsi: Z' A. 21 ὧν καὶ om. A. 22 Ζωδίοις om. A. δε om. P.

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1 What is excerpted here from Critodemus is found in part (p. 200, 2 ss.) also above in the chapter on Place VIII, p. 162, 1 ss. That a certain Syrian magician foretold a violent death for Socrates is reported from Aristotle by Diogenes Laertius 11, 5, 24. Cf. Lamprid., Heliogal., 33, 2.

ἀπὸ θηρίων ἢ ὕψους. ἡ Σελήνη συνεχομένη ὑπὸ Κρόνου καὶ Ἄρεος ἐν ἑνὶ ζῳδίῳ ἐπίκεντρος ἢ ἐπαναφερομένη βιαιοθανάτους ποιεῖ. Κρόνος οἰκοδεσποτῶν τὸν ὄγδοον τόπον καὶ μαρτυρῶν αὐτὸν δίχα τῶν ἀγαθοποιῶν ἐξ ὑγρῶν ἀναιρεῖ· ἐὰν δὲ καὶ ὁ Κρόνος ἐν παρύγροις ζῳδίοις τύχῃ, ἐν ποταμοῖς ἢ ἐν θαλάσσαις· ἐν δὲ χερσαίοις ἢ ἐν ὄρεσιν ἢ ἐν ἐρημίᾳ. ὁ δὲ Ἑρμῆς ἀπέχων τοῦ Ἡλίου μοίρας κδ' βιαιοθανάτους ποιεῖ, ἡ δὲ Ἀφροδίτη μοίρας κη' τὸ αὐτὸ ποιεῖ. ὁ δὲ Ἥλιος οἰκοδεσποτῶν τὸν ὄγδοον τόπον καὶ ἐν ἀλλοτρίοις τόποις ἐστώς, τοῦ Ἡλίου καὶ τοῦ ὀγδόου τόπου κεκακωμένων, ἀπὸ ὕψους τὸν θάνατον ποιεῖ. ἐὰν δὲ ὁ Ἄρης οἰκοδεσποτήσῃ τὸν ὄγδοον τόπον καὶ κακωθῇ ὁ τόπος δίχα Διὸς καὶ Ἀφροδίτης, ὑπὸ λῃστῶν ἢ θηρίων ἢ ἐχθρῶν τὸν θάνατον ποιεῖ· μαρτυρηθεὶς δὲ ὁ Ἄρης ὑπὸ Ἡλίου, ἀπὸ δήμου ἢ πλήθους ἢ βασιλέων ἀναιρεῖ σταυρουμένους [1] ἢ ἀποκεφαλιζομένους ἢ θηριομαχοῦντας. ἐὰν ἡ Ἀφροδίτη οἰκοδεσποτήσῃ τὸν ὄγδοον τόπον καὶ κακωθῇ καὶ αὐτὴ καὶ ὁ ὄγδοος τόπος δίχα Διός, ἀπὸ γυναικὸς ἢ οἴνου πολλοῦ ἀναιρεῖ ἢ φαρμάκῳ. Ἑρμῆς οἰκοδεσποτῶν τὸν ὄγδοον τόπον καὶ κακούμενος καὶ αὐτὸς καὶ ὁ ὄγδοος τόπος ἀπὸ δούλων ἢ γραμμάτων ἀναιρεῖ. Ζεὺς οἰκοδεσποτῶν τὸν ὄγδοον τόπον καὶ κακούμενος σὺν τῷ τόπῳ ἀπὸ βασιλέων ἢ ἡγεμόνων ἀναιρεῖ. ὁ κύριος τοῦ ὀγδόου τόπου μὴ ἐπιβλέπων αὐτὸν ἀλλὰ κακούμενος καὶ ἐν ἀλλοτρίῳ ζῳδίῳ ἐστὼς ἐπὶ ξένης τὰ προειρημένα ποιεῖ· ἐὰν δὲ ἐπιβλέπῃ τὸν ὄγδοον τόπον ἐν ἰδίῳ οἴκῳ ἢ τριγώνῳ ἢ ὑψώματι τυχών, ἐν τῇ πατρίδι ταῦτα πείσεται. τοῦ ὀγδόου τόπου καὶ τοῦ οἰκοδεσπότου αὐτοῦ κακῶς κειμένων, ἐὰν οἱ ἀγαθοποιοὶ τὸν ὄγδοον τόπον ἢ τὸν κύριον ἀποβλέπωσιν, τοὺς αὐτοὺς θανάτους καὶ οὐ φανεροὺς ποιοῦσι. σκέπτου δὲ καὶ τὴν τριταίαν καὶ ἑβδομαίαν καὶ τεσσαρακοσταίαν τῆς Σελήνης· ἡ γὰρ τεσσαρακοσταία

2-6 Κρόνος — ἐρημίᾳ om. A. 4 ἀναιρεῖται cod. : corr. ex p. 162, 1 ss. 6 ὁ δὲ om. A. τοῦ om. A. 6-7 βιοθανάτους ποιεῖ om. A. 7 ἡ A : εἰ P. μ(οίρας) η' A. τὰ αὐτὰ ποιοῦσιν A. δὲ om. A. 7-9 cf. supra p. 162, 5. οἰκοδεσποτῶν τοῦ Κρόνου (Ῑ pro η') ἐν ἀλλ. τόπ. ἐστὼς κεκακωμένος ἅμα τῷ η' ἀπὸ ὕψους ἀναιρεῖ A. 9 κεκακωμένου P ; corr. ἐὰν δὲ ὁ om. A. 10 οἰκοδεσποτῶν τοῦ η' κεκακωμένου τοῦ η' ἄνευ A. 11 καὶ om. A. ἐγχθρῶν P. τὸν θ. ποιεῖ P : ἀναιρεῖται A. 12 ὁ om. A. ἀπό] ὑπὸ A. ἢ πλήθους om. A. 13 ἀναιρεῖ A : ποιεῖ P. ἢ θηριομ. ἢ ἀποκεφαλ. A. 14 ἐὰν ἡ Ἀφροδίτη usque ad 25 ποιοῦσι om. A. 15-16 ὁνω πολὺ ἀναιρεῖται P : corr., ex p. 162, 10. 17 ὑπὸ cod. : corr. γράμματα P : corr. 19 ὑπὸ cod. : corr. cf. p. 162, 13. 21 ξένοις P. 23 κειμένου P ; corr. 24 ἀποβλέπουσιν P. 26 ζ' καὶ μ' A : ἑβδομαίαν καὶ μηνιαίαν P falsa interpretatione numeri μ' ; cf. infra p. 206, 13 et Vett. Val., p. 126, 7. τεσσαρακοσταία scripsi : μ' A : μηνιαία P.

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[1] Haec ante aetatem scripta Constantini Magni, qui crucis supplicium suppressit (Mommsen, *Strafrecht*, p. 921), nihil cogitans transcripsit Rhetorius. — Item p. 201, 22.

from beasts or from a height. The Moon held by Saturn and Mars in one zodiac sign, angular or in a succedent house, causes violent deaths. Saturn, being lord of the eighth place and witnessing it without the benefics, kills by drowning; and if Saturn also happens to be in watery signs, then in rivers or at sea; but in earthy or mountainous signs, or in a deserted place. Hermes being 24 degrees distant from the Sun causes violent deaths, and Aphrodite being 28 degrees distant causes the same, and the Sun being lord of the eighth place and standing in foreign places, with both the Sun and the eighth place afflicted, causes death from a height. And if Mars becomes lord of the eighth place and the place is afflicted without Jupiter and Aphrodite, he causes death by robbers or beasts or enemies; but Mars, when witnessed by the Sun, kills men who are crucified or beheaded or thrown to wild beasts. If Aphrodite becomes lord of the eighth place and both she and the eighth place are afflicted without Jupiter, she kills by a woman or by much wine or by poison. Hermes, being lord of the eighth place and being afflicted, both himself and the eighth place, kills by slaves or by letters.Zeus, being lord of the eighth place and afflicted together with the place, kills by kings or rulers. The lord of the eighth place not looking upon it but being afflicted and standing in a foreign zodiac sign causes the aforementioned things in a foreign land; but if he looks upon the eighth place while situated in his own house or triplicity or exaltation, the native will suffer these things in his homeland. When the eighth place and its lord are badly situated, if the benefics look upon the eighth place or its lord, they bring about the same deaths but not openly. Observe also the third, seventh, and fortieth day of the Moon; for the fortieth

2-6 Saturn - ἐρημίᾳ omn.A. 4 is repealed cod. : corr. ex p. 162, 1 ss.

n66 de om.nA. of om. A. 6-7 bio-deaths. A. 7th A : ei R. miras) th' A. τὰνὰτὰ ποιοῦσιν A. de om. A. 7-9 cf. supra p. 162, 5. lords of Saturn(1) pro ῃ!! among others place ὥὧς kekakomenos amma τῷς c' from the heights negates A.nO of kekakomenou Pi corr. if om. A. 10 ikodespotion of the 3rd kekakomenou n' aneu A. 11 and om. A. enemy P. τὸν th. A. from ὑπὸ A. or plural om. A. 13 negates A : poieis R. the beast. a head A. 14 if Venus usque ad 25 who om. A. 15-16 above πολονὰναιρεῖται P : corr., ex p. 162, 10. 17 under cod. : corr. letters 1: corr. 1! subcode.? corr.ef. p. 162, 13. 21 Xenois P. 20 text Pi corr. 24 see P.n26 Z and m' A: weekly and monthly P falsa interpretatione numeri m'. cf. intrang. 206, 13 et Vett. Val., p. 126, 7. tessarakostea scripsi : m' A : monthly 1.

These things, written before the age of Constantine the Great, who abolished the punishment of crucifixion (Mommsen, Strafrecht, p. 921), were copied without reflection by Rhetorius. Likewise at p. 201, 21.

πρὸς κακοποιὸν φερομένη, βιαιοθανάτους ποιεῖ. ἔτι οὖν χρή, καθὼς προείπομεν, ζητεῖν καὶ τοὺς ἐκλειπτικοὺς συνδέσμους. ἐὰν ὁ Ἀναβιβάζων τύχῃ ἐν τῷ ὀγδόῳ τόπῳ < καὶ > ἐπιθεωρήσωσι Ἄρης καὶ Κρόνος καὶ Ἑρμῆς, βιαιοθανασίαν ποιοῦσι· ἢ γὰρ ἀποκεφαλίζονται ἢ ἀνασκολοπίζον-
5 ται. εἰ δὲ καὶ ὁ Ἥλιος τούτοις ἐπιμαρτυρήσῃ, σινοῦνται τὴν ὅρασιν ἢ τοὺς πόδας. εἰ δὲ ἀγαθοποιοὶ μόνοι θεωροῦντες τύχωσιν τὸν ὄγδοον τόπον δίχα Κρόνου Ἄρεως, εὐθανασίαν ποιοῦσι. ἐὰν ὁ Καταβιβάζων τύχῃ ἐν τῷ η' τόπῳ καὶ Ζεὺς καὶ Ἀφροδίτη καὶ Ἄρης ἐκεῖ τύχωσι, βιαιοθανάτους ποιεῖ ἢ ἀποκεφαλιζομένους.

10 Ἔστι δὲ καὶ ἄλλα κεφάλαια βιαιοθανασίαν ποιοῦντα ἀλλ' οὐχ οὕτω μονοσχηματοῦντα ἀλλ' ἀπὸ πολλῶν ἀστέρων συσχηματιζόμενα. οἷον Σελήνη μεστὴ ἐν τῷ μεσουρανήματι, Ἄρεως καὶ Ἡλίου διαμετρούντων ἐν τῷ ὑπογείῳ, Διὸς καὶ Ἀφροδίτης ἀποστρόφων ὄντων, βιαιοθανάτους ποιεῖ καὶ ζῶντας καιομένους. ἐπεὶ οὖν ταῦτα τὰ κεφάλαια ἐκ διαφόρων
15 σχημάτων γίνεται, οὐκ ἀναγκαῖον ἡγησάμην ταῦτα ὑποτάξαι διὰ τὸ ἅπαξ μὲ προθέμενον ἐξ ἀρχῆς τὰ μονοειδῆ καὶ ἀνυπέρβλητα κεφάλαια τῆς γενέσεως κατὰ μέρος ὑφηγήσασθαι τὴν ἐπιλογὴν ἀπὸ διαφόρων ἀρχαίων ποιησάμενος· τὰ γὰρ λοιπὰ τοῖς ἀρχαίοις κατέλιπον. ὁ κύριος τοῦ κλήρου τῆς τύχης καὶ ὁ κύριος τοῦ ὀγδόου τόπου ἐναντιού-
20 μενοι ἀλλήλοις βιαιοθανάτους ποιοῦσιν. ὁ Κρόνος ὡροσκοπῶν Ἄρης δύνων ἐκ διαμέτρου ποιοῦσιν κυνηγοὺς ἢ θηριομάχους ἢ κυνοβρώτους. ὁ Κρόνος ὑπογείῳ, Ἄρης μεσουρανῶν νυκτὸς ποιοῦσιν ἐσταυρωμένους καὶ ὑπὸ ὄρνεων βεβρωμένους. ἐὰν ὁ κύριος τῶν ὁρίων τοῦ διέποντος κακοδαιμονήσῃ, θηριόβρωτον ποιεῖ τὸν γεννηθέντα. εἰ δὲ
25 <ὁ> Ἄρης καὶ ὁ Κρόνος τύχωσιν ἐν Λέοντι καὶ ἐν Καρκίνῳ, ἢ ὀλιγοχρονίους ποιοῦσιν ἢ βιαιοθανάτους. ὁ κύριος τοῦ ὡροσκόπου καὶ τῆς Σελήνης διαμετροῦντες ἑαυτοὺς ξενοθανάτους ποιοῦσιν· εἰ δὲ καὶ

1-2 ἔτι — συνδέσμους om. A. 1 ἔτι corr. : ἐπὶ cod. 2-4 ἐὰν — ἀνασκολοπίζονται] ἀναβιβάζων ἐν τῷ η' ὑπὸ Κρόνου Ἄρεως Ἑρμοῦ θεωρούμενος βιαιοθανάτους ποιεῖ A. 3 καὶ suppl. 3-4 Ἑρμῆς corr.: Ἀφροδίτη signo astr. P; cf. p. 162, 16. 5 καὶ ὁ om. A. μαρτυρ(εῖ) A. ἢ P : καὶ A. 6-7 εἰ δὲ Ζεὺς Ἀφροδίτη μόνοι ἄνευ τῶν κακοποιῶν θεωρήσωσιν, εὐθαν. A. 7-8 καταβιβάζων ἐν τῷ η' μετὰ Διὸς Ἀφροδίτης Ἄρεως A. 8 ιη' P. 9 ποιοῦσι P. ἢ ἀποκεφαλιζομένους om. A. 10 ss. De re. cf. Firm. Mat., VII, 23. 10-11 ἔστι δὲ — συσχηματιζόμενα οἷον om. A. 10 δὲ corr.: μὲν cod. ποιοῦντες P. (οὕ)τω dubium P. 12 διαμ. Ἄρ. καὶ Ἡλ. A. 13 ἐν τῷ ὑπογείῳ om. A. ἀπεστραμμένων Διὸς καὶ Ἀφρ. A. 14 ποιεῖ om. A. 14-18 ἐπεὶ οὖν ταῦτα — κατέλιπον om. A. 16 μονοηδοὶ cod. 19 ὁ κύριος τοῦ ὀγδ. τόπου P : ὁ τοῦ Κρόνου A. 20 βιοθαν. ποιοῦσι P : βιαιοθανατοῦσι A. ὁ om. A. 20 ss. cf. supra p. 128, 22; infra p. 212, 22 sq. 21 ἐκ διαμέτρου om. P. ποιοῦσι om. A. 22 ὁ om. A. ὑπογείῳ P : ἐν τῷ δ' A. ποιοῦσιν om. A. 22-23 ἐσταυρ. — βεβρωμένους P : σταυρουμένους A. 23 ἐὰν om. A. 24 κακοδαιμονήσῃ — τὸν γεννηθέντα P : ἐν τῷ ιβ' θηριοβρώτους A cet. om. δὲ om. A. 25 ὁ prius suppl. ὁ om. A. καὶ ἐν om. A. 26 ποιοῦσιν om A. 27 ἑαυτοὺς om. A. ξενοθανάτους ποιοῦσιν P : ἐπὶ ξένης ἀναιροῦσιν A. καὶ om. A.

moving toward a malefic, produces violent deaths. It is therefore necessary, as we said before, to seek out also the ecliptic nodes: if the Ascending Node happens to be in the eighth place and Ares, Kronos, and Hermes regard it, they produce a violent death — for the natives are either beheaded or impaled. But if the Sun also bears witness to these, they damage the eyesight or the feet. If, however, only benefics happen to be regarding the eighth place without Kronos and Ares, they produce a peaceful death. If the Descending Node happens to be in the eighth place and Zeus, Aphrodite, and Ares are there, it produces violent deaths or beheadings.

10 There are also other chapters that produce violent death, but not configured in a single formation, being formed instead from the configurations of many stars. For example, the full Moon in the Midheaven, Mars and the Sun in opposition in the subterranean place, Jupiter and Venus being in aversion, produces violent deaths and those burned alive. Since, then, these chapters arise from various configurations, I did not consider it necessary to set these out, because I had proposed from the beginning to expound, part by part, the simple and unsurpassable chapters of the nativity, making my selection from various ancient sources; for the rest I have left to the ancients. The lord of the Lot of Fortune and the lord of the eighth place in opposition to each other produce violent deaths. Saturn on the Ascendant, Mars setting in opposition, produce hunters or beast-fighters or those eaten by dogs. Saturn in the subterranean place, Mars culminating by night, produce those crucified and devoured by birds. If the lord of the terms of the ruling planet falls into misfortune, it makes the native devoured by wild beasts; but if 25 <6> Mars and Saturn happen to be in Leo and in Cancer, they produce either short-lived persons or those who die violently. The lord of the Ascendant and the lord of the Moon in opposition to each other produce those who die in a foreign land; and if also

1–2 ἔτι συνδέσμους om. A. 1 ἔτι corr.: ἐπὶ cod. 2–4 ἐάν – ανασκολοπίζονται] ἀναβιβάζων ἐν τῷ η' ὑπό Κρόνου "Αρεως Ἑρμοῦ θεωρούμενος βιαιοθανάτους ποιεῖ A. 3 καὶ suppl. 3–4 Ἑρμῆς corr.: Αφροδίτη signo astr. P: cf. p. 162, 16. 5 καὶ ὁ om. A. μαρτυρεῖ) A. ἡ P: καί A. 6–7 εἰ δέ Ζεύς Αφροδίτη μόνοι ἄνευ τῶν κακοποιών θεωρήσωσιν, εὐθαν. A. 7–8 καταβιβάζων ἐν τῷ η' μετά Διός Αφροδίτης Αρεως A. 8 ιη' P. 9 ποιοῦσι P. ἢ ἀποκεφαλιζομένους om. A. 10 ss. De re. cf. Firm. Mat., VII, 23. 10–11 ἔστι δέ – συσχηματιζόμενα οἷον om. A. 10 δέ corr.: μέν του ποιοῦντες P. οὕτω dubium P. 12 διαμ. Αρ. καὶ

10 δέ corr.: μέν του ποιοῦντες P. οὕτω dubium P. 12 διαμ. Αρ. καὶ Ηλ. A. 13 ἐν τῷ ὑπογείῳ om. A. ἀπεστραμμένων Διὸς καὶ Ἀφρ. A. 14 ποιεῖ om. A. 14–18 ἐπεὶ οὖν ταῦτα – [redacted]τέλιπον om. A. 16 μονοηδοί coll. 19 ὁ κύριος του ὀγδ. τόπου P: ὁ τοῦ Κρόνου A. 20 βιοθαν. ποιοῦσι P: βιαιοθανατοῦσι A. d om. A. 20 ss. cf. supra p. 128, 22, infra p. 212, 21 sq. 21 ἐκ διαμέτρου om. P. ποιοῦσι om. A. 22 6 om. A. υπογείῳ P: ἐν τῷ δ' A. ποιοῦσιν om. A. 22–23 ἐσταυρ. βεβρωμένους P: σταυρουμένους A. 23 ἐάν om. A. 24 κακοδαιμονήσῃ τὸν

τὸν γεννηθέντα P: ἐν τῷ ιβ' θηριοβρώτους A cet. om. δε om. A.25 & prius suppl. δ om. A. καὶ ἐν om. A. 26 ποιοῦσιν om. A. 27 ἑαυτούς om. A. ξενοθανάτους ποιοῦσιν Γ': ἐπὶ ξένης ἀναιροῦσιν A. καὶ om. A.

ὑπὸ κακοποιῶν θεωρηθῶσιν, καὶ βιαίως ἀναιροῦσι. ὁ κύριος τοῦ κλήρου τῆς τύχης ὕπαυγος πάνυ τυχὼν δίχα Διὸς καὶ Ἀφροδίτης κακοθανάτους ποιεῖ πρὸς τὴν φύσιν τοῦ ζῳδίου. τῇ τεσσαρακοσταίᾳ τῆς Σελήνης Κρόνος Ἑρμῆς Ἄρης ἐπικειμένοι, βιαιοθανάτους ποιοῦσι. ἡ Σελήνη μεστὴ ὑπὸ Ἄρεος δεκατευομένη ἐν τοῖς μελεοκοπουμένοις ζῳδίοις δίχα Διὸς καὶ Ἀφροδίτης βιαιοθανάτους ποιεῖ. οἱ κακοποιοὶ καθυπερτεροῦντες τὰ φῶτα δίχα Διὸς καὶ Ἀφροδίτης βιαιοθανάτους ποιοῦσι. Σελήνη ἐν τῷ δ', οἴκῳ Ἄρεως, διχὰ Διὸς Ἀφροδίτης βιαιοθανάτους ‹ποιεῖ›. ὁ Ἑρμῆς ἐναντιούμενος τῇ πανσελήνῳ καὶ ὑπὸ κακοποιῶν θεωρούμενος βιαιοθανάτους ποιεῖ.

οη'. Καθολικὰ σχήματα ἐκπτώτων.

Κλῆρος αἰτιατικοῦ τόπου ἡμέρας ἀπὸ Κρόνου ἐπὶ Ἄρεα καὶ τὰ ἴσα ἀπὸ ὡροσκόπου, νυκτὸς δὲ ἐναλλάξ. οὗτος ὁ κλῆρος ὑπὸ κακοποιῶν μόνον θεωρούμενος ἐπισφαλεῖς καὶ ἐπικινδύνους καὶ καθαιρετικὰς ποιεῖ τὰς γενέσεις[1]. συνοδοπανσέληνοι ὑπὸ κακοποιῶν μόνον θεωρούμενοι μετὰ Ἡλίου δίχα Διὸς καὶ Ἀφροδίτης ἐκπτώσεις σημαίνουσιν· χεῖρον δὲ εἰ καὶ οἱ κύριοι αὐτῶν ὑπὸ κακοποιῶν θεωροῦνται ἢ ἀπόστροφοι αὐτῶν τύχωσι. οἱ κύριοι τῶν συνοδοπανσελήνων κακοδαιμονοῦντες ἢ κακοτυχοῦντες ἐκπτώτους ποιοῦσιν. ἡ Σελήνη λείπουσα καὶ ἀπὸ Ἄρεος μόνου τὴν ἀπόρροιαν ποιουμένη, οὐκ ἀγαθὴν λέγει τὴν γένεσιν· ὁμοίως δὲ καὶ ‹ἀπὸ› Κρόνου μεστὴ ἀπορρέουσα· ἔσθ' ὅτε δὲ καὶ μαινομένους ἢ ἀποπλήκτους ποιεῖ. ἡ Σελήνη ἀπορρέουσα ἀπὸ κακοποιοῦ καὶ πρὸς κακοποιὸν φερομένη ἔκπτωσιν σημαίνει. ἡ Σελήνη καὶ ὁ ὡροσκόπος ὑπὸ κακοποιῶν ἐμπεριεχόμενοι ἔκπτωσιν ποιοῦσιν.

1 καὶ βιαίως ἀναιροῦσι P : βιαιοθανάτους A. 2 καὶ om. A. 2-3 κακοθανάτους — ζῳδίου P : κακωθέντα A. 3 ἡ μηνιαία P : τῇ μ' A : corr ; cf p. 200. 26. 4 Ἑρμῆς Κρόνος A. ποιοῦσι om. A. ἡ om. A. 5 μελοκοπουμένοις A : τοῖς μελλωκοπιμένοις P. καὶ om. A. 6 ποιοῦσι P : om. A. 7 καὶ om. A. ποιοῦσι om. A. 8 Σελήνη — βιαιοθ. om. P. 9 ποιεῖ suppl. ὁ om. A. διαμέτρος τῇ A. καὶ om. A' 11. F. 125 P; f. 15' A. καθολικὰ ἐκπτώτων σχήματα A. 12 λῆρος ἐπιατοικοῦ sic P. ἡμέρας om. P. 13 ὡροσκόπου P : Ἑρμοῦ (signo astr.) A. 14 ἐπισφαλεῖς καὶ ἐπικ. καὶ om. A. 15 ποιοῦσι P. σύνοδοι πανσέλινοι P : ἡ προγενομένη συζυγία A. μόνον om. P. 15-16 θεωρουμένη A. 16 μετὰ Ἡλίου — Ἀφροδίτης om. A· ἔκπτωσιν σημαίνει A. 17 ὁ κύριος αὐτοῦ A. 17-18 θεωροῦνται — τύχωσι P : ὁρᾶται ἢ ἀπέστραπται αὐτῆς A. 18-20 οἱ κύριοι — ποιουμένη P : ὁ κύριος τῆς προγενομένης συζυγίας ἐν τῷ γ' ἢ τῷ ιβ' ὢν ἔκπτωσιν σημαίνει· Σελήνη ἀπὸ Ἄρεως μόνον ἀπορρέουσα A. 21 ὁμοίως — ἀπορρέουσα om. A. 22 ἢ ἀποπλήκτους om. A. 22-23 ἡ Σελήνη — σημαίνει P : Σελήνη ἀπὸ Κρόνου εἰς Ἄρη φερομένη ἢ ἐμπαλιν ἔκπτωτον ποιεῖ A. 23-24 Κρόνος Σελήνη καὶ ὡροσκόπος A 24 περιεχόμενοι ἔκπτωτον A.

[1] Haec ex Vettii Valentis lib. V cap. 1 hausta esse videntur, ubi Krollii supplementum καὶ ἐπικίνδυνοι (p. 208. 16) hoc excerpto confirmatur.

observed by malefics, and they cause violent death. The lord of the Lot of Fortune, being entirely under the beams without Zeus and Aphrodite, causes evil deaths according to the nature of the zodiac sign; Saturn, Hermes, and Ares placed at the fortieth degree of the Moon cause violent deaths; the Moon, full and decimated by Ares in the zodiac signs of dismemberment, without Zeus and Aphrodite, causes violent deaths. The malefics overcoming the lights without Zeus and Aphrodite cause violent deaths. The Moon in the fourth house, the house of Ares, without Zeus and Aphrodite, causes violent deaths. Hermes opposing the full moon and observed by malefics causes violent deaths.

78. Universal configurations of the fallen.

The lot of the accusative place: by day from Saturn to Ares and the same distance from the horoscope, by night in reverse. This lot, observed by malefics alone, makes nativities precarious, dangerous, and ruinous. Conjunctions and full moons observed by malefics alone, together with the Sun, without Zeus and Aphrodite, signify falls; worse still if their lords too are observed by malefics or happen to be averse to them. The lords of the conjunction and full moon, faring badly in fortune or luck, cause falls. The Moon waning and making her separation from Ares alone does not bespeak a good nativity; likewise when full and flowing away from Saturn; and sometimes it even causes madness or paralysis. The Moon separating from a malefic and moving toward a malefic signifies a fall. The Moon and the horoscope, enclosed by malefics, cause a fall. 1 καὶ βιαίως ἀναιροῦσι P : βιαιοθανάτους A. 2 kai om. A. 2-3 κακοθανάτους ζωδίου P : κακωθέντα A. 3 ἡ μηνιαία P : τῇ μ' A : corr; ef p. 200. 26. 4 Ἑρμῆς Κρόνος A. ποιοῦσι om. A. ἡ om. A. 5 μελοκοπουμένοις A : τοῖς μελλω κοπιμένοις μ. καί om. A. 6 ποιοῦσι μ : omn. A. 7 καί om. A. ποιοῦσι om. A. Σελήνη - βιαιοθ. om. P. Η ποιεῖ suppl.om. A. διαμέτρος τη A. καί οι. A' 11. F. 125 P; Γ. 15' A. καθολικά εκπτώτων σχήματα A. 12 λῆρος ἐπιατοικού sic P. ἡμέρας om. P. 13 ὡροσκόπου P : Ἑρμοῦ (signo astr.) A. 14 ἐπισφαλεῖς καὶ ἐπικ. καὶ om. A. 15 ποιοῦσι P. σύνοδοι πανσέλινοι P : ἡ προγενομένη συζυγία A. μόνον om. P. 15-16 θεωρουμένη A. 16 μετά Ηλίου Ἀφροδίτης om. A. ἔκπτωσιν σημαίνει A. 17 ο κύριος αὐτοῦ A. 17-18 θεωρούνται–τύχωσι P : ὁρᾶται ἡ ἀπέστραπται αὐτῆς A. 18-19 οι κύριοι–ποιουμένη β : ὁ κύριος τῆς προγενομένης συζυγίας ἐν τῷ τ' ἢ τῷ ιβ' ὧν ἔκπτωσιν σημαίνει Σελήνη ἀπὸ Ἄρεως μόνον ἀπορρέουσα A. 21 ὁμοίως–ἀπορρέουσα om. A. 22 ἡ ἀποπλήκτους om. A. 22-23 ἡ Σελήνη–σημαίνει P : Σελήνη ἀπό Κρόνου εἰς Ἄρη φερομένη ἡ ἔμπαλιν ἔκπτωτον ποιεῖ A. 23-24 Κρόνος Σελήνη καὶ ὡροσκόπος A. 24 περιεχόμενοι ἔκπτωτον A.

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1 These passages appear to be drawn from Vellius Valens, Book V, Chapter 1, where Kroll's supplement καὶ ἐπικίνδυνοι (p. 203. 16) is confirmed by this excerpt.

ζήτει λοιπὸν τοὺς τριγωνικοὺς δεσπότας τοῦ αἱρετικοῦ φωτός· κακῶς γὰρ κείμενοι καὶ ὑπὸ κακοποιῶν θεωρούμενοι ἢ ὕπαυγοι ἔκπτωσιν ποιοῦσι. ὁμοίως δὲ καὶ ὁ οἰκοδεσπότης τῆς γενέσεως κακῶς κείμενος καὶ ὑπὸ κακοποιῶν θεωρούμενος ἐκπτώτους ποιεῖ τὰς γενέσεις. ἔτι δὲ καὶ ὁ κλῆρος τῆς τύχης καὶ τοῦ δαίμονος καὶ οἱ κύριοι αὐτῶν κακῶς κείμενοι καὶ ὕπαυγοι καὶ ὑπὸ κακοποιῶν θεωρούμενοι μετὰ καὶ τοῦ ια' τοῦ κλήρου τῆς τύχης ἐκπτώσεώς εἰσιν δηλωτικοί. Κρόνος καὶ Ἄρης ἐξάγωνοι Ἡλίῳ καὶ Σελήνῃ αἰτιατικὰς τὰς γενέσεις ποιοῦσιν. ὁ Ἥλιος καὶ ἡ συνοδοπανσέληνος ὑπὸ κακοποιῶν θεωρουμένοι, αἰτιατικὰς τὰς γενέσεις ποιοῦσιν. ἔτι δὲ ὡροσκόπος ἢ Σελήνη ὑπὸ κακοποιῶν θεωρουμένοι ἐπινόσους τὰς γενέσεις ποιοῦσι. οἱ δὲ κύριοι τῶν συνοδοπανσελήνων ἀπόστροφοι τῶν τόπων ἢ ἐναντιούμενοι τοῖς τόποις ἐναντιώσεων καὶ δυστευξιῶν εἰσι δηλωτικοί. αἱ συνοδοπανσέληνοι καὶ οἱ κύριοι αὐτῶν ἐν τῷ ιβ' ἢ τῷ η' κείμενοι ἔκπτωσιν ποιοῦσιν, ἐξαιρέτως δὲ εἰ καὶ ὑπὸ κακοποιῶν θεωρηθῶσιν. ὁ Ἥλιος μὴ ἐπιθεωρῶν τὸν κλῆρον τῆς τύχης ἢ τὸν κύριον αὐτοῦ μήτε κατὰ τὰ ἰσανάφορα μήτε κατὰ τὰς ἰσοδυναμίας μήτε κατὰ τὰς ὁμοζωνίας ἔκπτωσιν ἀποτελεῖ. οἱ κακοποιοὶ μόνοι ἐπιφερόμενοι τῷ ὡροσκόπῳ ἢ τῷ μεσουρανήματι ἔκπτωσιν ποιοῦσι· πλεῖον δὲ οἱ παραιρέται ἢ ὁριοκράτορες Ἡλίου καὶ Σελήνης κακῶς κείμενοι καὶ ὕπαυγοι πεπτωκότες τοὺς γονεῖς ἢ τοὺς τεχθέντας ταπεινοὺς ποιοῦσι.

[οθ'. Περὶ φάσεων τῆς Σελήνης.]

Εἰσὶ τῆς Σελήνης φάσεις ια'· σύνοδος· εἶτα ἀπόστημα τοῦ Ἡλίου

1 ζήτει — δεσπότας P : τριγωνικοὶ δὲ δεσπόται A. 2 γὰρ om. A. καὶ ὑπὸ — ἔκπτωσιν P : ἢ ὕπαυγοι ἢ κακούμενοι ὑπὸ Κρόνου Ἄρεως ἐκπτώτους A. 3-7 ὁμοίως δὲ — δηλωτικοί P ; τὸ δ' αὐτὸ γίνεται καὶ ἐπὶ τοῦ οἰκοδεσπότου τῆς γενέσεως καὶ τοῦ κλήρου τῆς τύχης καὶ τοῦ δαίμονος καὶ τῶν κυρίων αὐτῶν τὸ αὐτὸ παθόντων· ἀλλὰ καὶ ὁ ια' τοῦ κλήρου τῆς τύχης τὸ αὐτὸ παθὼν ποιεῖ A. 7 τοῦ om. P. 8 καὶ P : ἢ A. 9 ὁ Ἥλιος καὶ ἡ συνοδ. P : Ἥλιος καὶ ἡ προγενομένη συζυγία A. θεωρουμένη P. 10 αἰτ. τὰς γεν. P : τὸ αὐτὸ A. ἔτι] ἐπὶ P. ὑπὸ A : ἐπὶ P. 11 θεωρουμένη codd. 11-12 εἰ δὲ κύριοι — τόπων P : οἱ κύριοι τῶν προγενομένων συζυγιῶν ἀπεστραμμένοι A. 13 δυστεύκτων P. 13-14 αἱ συνοδοπ. — κειμένοι P : ἡ προγενομένη συζυγία ἢ ὁ κύριος αυτῷ (sic) ἐν τῷ β' ἢ η' κειμένη A. 15 ἐξαιρέτως — θεωρηθῶσιν P : μάλιστα δὲ ὑπὸ κακοποιῶν ὁρωμένη A. 16 θεωρῶν P. τὰ om. P. 17 ὁμοδωνίας P : ὁμοζωνοίας A. 18 ποιεῖ A. μόνοι om. P. 19 καὶ τῷ P. 19-20 καὶ μάλιστα παρ' αἵρεσιν οἱ ὁριοκράτορες A. 20-21 κακῶς κείμενοι ὕπαυγοι A : κακῶς καὶ ὕπαυγοι πεπτωκότες P. 22 **P**(arisinus 2425), f. 125ᵛ : **A** (= Paris. 2506), f. 15ᵛ ; cf. *Catal.*, VII, p. 116, p. 222. Titulus falsus. Sunt cap. II 34-35 Vettii Valentis. 23-p. 204,6 sic praebet A : Φάσεις τῆς Σελήνης ια' (postea γ' μηνοειδὴς μοίρ(ας) με' rubr. expunctum) α' σύνοδος μοῖρα α'. β' ἀνατολὴ μοίρ(ας) ιε'. γ' μηνοειδὴς μοίρ(ας) με'. δ' διχότομος μοίρ(ας) ϛ'. ε' ἀμφίκυρτος μοί(ρας) ρλε'. ϛ' πανσέληνος μοί(ρας) ρπ'. ζ' ἀμφίκυρτος μοί(ρας) ρλε'. η' διχότομος μοί(ρας) ϛ'. θ' δευτέρ(α) μηνοειδὴς μοί(ρας) με'. ι' δύσις μοί(ρας) ιε'. ια' σύνοδος μοῖ(ρα) α'. 24 σύνοδος] διάμετρος signo astr. P.

Seek next the triplicity lords of the sect light; for when they are badly placed and beheld by malefics or are under the beams, they bring about ruin. Likewise, the lord of the nativity, when badly placed and beheld by malefics, renders the nativities fallen. Furthermore, the Lot of Fortune and of the Daimon, and their lords, when badly placed and under the beams and beheld by malefics, together with the eleventh from the Lot of Fortune, are indicative of ruin. Saturn and Mars in sextile to the Sun and Moon render the nativities liable to accusation. The Sun and the syzygy, when beheld by malefics, render the nativities liable to accusation. Furthermore, the Ascendant or the Moon, when beheld by malefics, render the nativities prone to illness. The lords of the syzygies, when turned away from their places or in opposition to those places, are indicative of opposition and misfortune. The syzygies and their lords, when placed in the twelfth or the eighth, bring about ruin, especially if they are also beheld by malefics. The Sun, when it does not behold the Lot of Fortune or its lord, neither according to equal ascensions, nor according to equal powers, nor according to co-zonality, brings about ruin.The malefics alone, when advancing upon the Ascendant or the Midheaven, bring about ruin; and even more so, the releasers or the bound-lords of the Sun and Moon, when badly placed and under the beams and fallen, humble the parents or those born.

[79. On the Phases of the Moon.

There are eleven phases of the Moon: first, conjunction; then, distance from the Sun

1 asks -- despot P : trigonic δέ despotai A. 2 gar omn. A. and hyponekhptosin P: ή ypavgoi or kakuumenos under Kronos Areos eptotus A.n3-7 likewise declaratives P i? this is also done to the lord of the house of birth and the lot of fortune and the demon and their masters, the same sufferers, but also the one of the lot of fortune, the same sufferer says A.n7 of the op. R. 8 and R. or A. the sun and the companion. R: Sun and the previous marriage A. considered P. 10 aet. the gen. P : τὸ αὐτὸ A. ἔτι ἐπὶ P. έπο A :nὲπὶ P. 11 considered codd.]11-12 if they are lords of places P: the lords of pre-born marriages turned away A. 13 difficult P. 13-14 the conjoined.nkemeni P: the previous marriage or the master himself (sic) in the second the nth text A.n15 should be considered exceptionally P: well as a wife of evil-doers A. 16 theo-nrῶν P. ta om. F. 17 ομοδονίας P: ομοιονοίας A. 18 ποιεῖ A. ομονιος om. P.n19 and to P. 19-20 and even in spite of the oriocrators A.20-21 poorly written ypaugoi A: also poorly written peptocotes P. 22 P(arisinus 2425), nf. 125' : A (= Paris. 2506), f. 15? cf. Catal., VII, p. 116, p. 222. Titulus falsus. Suntncap. II 34-35 Vellii Valentis. 23-1.204, 6 sic praebet A : The phases of the Moon are eleven (thereafter crescent degrees) 45 rubr. expunctum) 1st conjunction degree 1°. 2nd rising degrees) 15°. 3rd crescent degrees) 45°. 4th first quarter degrees) 90°. 5th gibbous degrees) 135°. 6th full moon full moon degrees) 180°. 7th gibbous degrees) 6th full moon degrees) 180°. 7th gibbous degrees) 235°. 8th last quarter degrees) 270°. 9th second crescent degrees) 45° 40° setting degrees) 15°. 11th conjunction degree) 1°. 2 conjunction) opposition astr. sign P.

μοίρας ιε', ἀνατολή· τρίτον ἀπόστημα μοίρας με' μηνοειδής· τέταρτον ἀπόστημα τοῦ Ἡλίου μοίρας ϛ', διχότομος· πέμπτον ἀπόστημα τοῦ Ἡλίου ἀπὸ μοίρας ϛα' ἕως ρλε' καὶ καλεῖται ἀμφίκυρτος· ἕκτον ἀποστάσα τοῦ Ἡλίου μοίρας ρπ' πανσέληνος· ἕβδομον ἀποστάσα τῆς πανσελήνου μοίρας ρξε' μηνοειδής· ** ἐνδέκατον πληρωθεῖσα ἀπὸ Ἡλίου μοίρας τε' δύσις ἢ καὶ ἀφώτιστος.

Τούτων τῶν φάσεων τοὺς κυρίους καὶ τοὺς τόπους ἀπὸ τοῦ ὡροσκόπου [τοὺς οἰκοδεσπότας] χρὴ ζητεῖν· ὁ μὲν γὰρ τόπος τῆς φάσεως τὸν τόκον καὶ τὴν πρώτην ἡλικίαν σημαίνει· ὁ δὲ κύριος τῆς φάσεως τὴν δευτέραν ἡλικίαν. ἐὰν οὖν τὸ ζῴδιον τῆς φάσεως ἢ ὁ κύριος τοῦ ζῳδίου ἐν κακῷ τόπῳ τύχῃ καὶ ὑπὸ κακοποιῶν κατοπτευθῇ, ἀγενεῖς καὶ καθαιρετικοὺς ποιεῖ τὰς γενέσεις· ἐὰν δὲ ἐπίκεντρος ἡ φάσις τύχῃ καὶ ὁ κύριος αὐτῆς ὑπὸ ἀγαθοποιῶν θεωρηθῇ, εὐγενεῖς καὶ ἔνδοξοι γενήσονται. ἐὰν δὲ ὁ μὲν τόπος ἐν χρηματιστικοῖς ζῳδίοις τύχῃ, ὁ δὲ κύριος παραπέσῃ καὶ ὑπὸ κακοποιῶν θεωρηθῇ, ἐλεύθεροι γεννηθέντες ἢ καλῶς ἀναχθέντες, ἐνδείαις καὶ ὑποταγαῖς περιτραπήσονται. ἐὰν δὲ ὁ μὲν κύριος ἐν χρηματιστικοῖς ζῳδίοις εὑρεθῇ, ὁ δὲ τόπος παραπέσῃ, ἐν τοῖς πρώτοις χρόνοις κακοπαθήσαντες περὶ τὰς ὑποταγὰς καὶ ** ἐξ ὑστέρου ἐλευθερίας καὶ προκοπῆς ἀξιωθήσονται, μάλιστα εἰ καὶ ὑπὸ ἀγαθοποιῶν θεωρηθῶσιν. ἐὰν δὲ τοῦ τόπου καὶ τοῦ κυρίου παραπεπτωκότων ἀγαθοποιοὶ ἐπιθεωρήσωσι, μετὰ τοὺς τῶν κακοποιῶν χρόνους τῆς ὑποταγῆς ἢ τῆς αἰχμαλωσίας ἀπαλλαγέντες ἐν περιουσίᾳ γενήσονται. ἐὰν δὲ ὁ μὲν τόπος ὑπὸ κακοποιῶν θεωρηθῇ, ὁ δὲ κύριος ὑπὸ ἀγαθοποιῶν, ὑποτακτικοὶ γεννηθέντες, ἐλευθέρως ἀνατραφήσονται ἢ εἰς ὑποβολὴν καὶ τεκνοποιΐαν χωρήσουσιν. ἐὰν δὲ ὁ μὲν τόπος ὑπὸ ἀγαθοποιῶν θεωρῆται, ὁ δὲ οἰκοδεσπότης ὑπὸ κακοποιῶν, ἐλεύθεροι γεννηθέντες εἰς δουλείαν ἀνατραφήσονται. ἢ ἑαυτοὺς ἐν ὑποταγῇ παραδώσουσι διὰ τροφῆς ἔνδειαν ἢ πίστεως ἢ πράξεως ἀφορμήν. — Αἱ σύνοδοι καὶ διχότομοι τῆς Σελήνης ὑπὸ Κρόνου θεωρού-

5 Lacunam signavi. 7 κυρίους P : οἴκους A. 8 τοὺς οἰκοδεσπότας P : καὶ τοῦ οἰκοδεσπότου A ; delevi. ζητεῖν χρὴ A. 9-10 τὸν τόκον — φάσεως om. P, qui tantum ση(μαίνει) habet. 10 δευτέραν P : β' A. 10-28 = Vett. Val. II. 34 11 τοῦ ζῳδίου P : αὐτοῦ A. τύχῃ τόπῳ A. καὶ om. A. 11-12 κατωπτευστῇ (sic) P : ὁρώμενος A. 12 ποιοῦσι P. 14 ἔνδοξοι γενήσονται P : ἐνδόξους A. δὲ ὁ μὲν A : μὲν ὁ P. χρηματικοῖς AP ; corr. 15 καὶ om. A. θεωρηθείεις A. 16 ἢ om. A. κακῶς A. ἀφέντες P ἐνδείαις A : ἐν βίαις P. 17 δὲ ὁ μὲν A : ὁ P. χρηματικοῖς A. 18-20 κακοπαθήσαντες — θεωρηθῶσιν om. A qui habet tantum : δυστυχήσαντες ὕστερον εὐτυχήσουσιν. 19 Post καὶ | ἐνεχθέντες add. Val. Lac. sign. Kroll. 20 κακοποιῶν cod. : corr. ex Val. τόπου P : πρώτου A. 21 ἀγαθοποιὸς ἐπιθεωρήσῃ A. μετὰ τοὺς τῶν A : μὴ καὶ τῶν P. 22 τῆς ante αἰχμ. om. A. ἐγχμαλωσίας P. 23 ἐν περιουσίᾳ γενήσονται P : εὔποροι ἔσονται A. 24 γενόμενοι A. ἐλευθερίαν P. Fort. εἰς ἐλευθερίαν, cf. v. 27. 26 μὲν om. P. 27 ἀνατραφήσονται P : ἀχθήσονται A. 28-29 δι' ἔνδειαν τροφῆς ἢ διαφορὰν πίστεως ἢ πράξεως (sine ἀφορμὴν) A. 29 αἱ om. P. τῆς om. P. 29-p. 205, 1 θεωρουμένη P.

15 degrees, rising; third distance 45 degrees, crescent; fourth distance of the Sun (degrees, half-moon; fifth distance of the Sun from degree 91 to 315 and is called gibbous; sixth distance of the Sun 180 degrees, full moon; seventh distance from the full moon 165 degrees, crescent; ** eleventh, having completed from the Sun 345 degrees, setting or also invisible.

For these phases one must seek the lords and the places from the ascendant, the house-lords; for the place of the phase signifies the birth and the first age, while the lord of the phase signifies the second age. If, therefore, the zodiac sign of the phase or the 10 lord of the sign happens to be in an unfavorable place and is observed by malefics, it renders the nativities ignoble and ruinous; but if the phase happens to be angular and its lord is beheld by benefics, they will be born noble and distinguished. But if the place happens to be in financially productive signs while the lord falls away and is observed by malefics, those born free 15 or well raised will be overturned into poverty and servitude. But if the lord is found in financially productive signs, while the place falls away, having suffered hardship in the first years regarding servitude and ** they will afterward be deemed worthy of freedom and advancement, especially if they are also observed by benefics. But if both the place and the 20 lord have fallen away and benefics look upon them, after the years of the malefics, being released from servitude or captivity, they will come to prosperity.But if the place is observed by malefics while the lord is observed by benefics, those born into servitude will be raised freely, or they will advance to surrogacy and childbearing. But if 25 the place is observed by benefics while the house-lord is observed by malefics, those born free will be raised into slavery, or they will deliver themselves into servitude due to lack of sustenance, or for the sake of faith or the opportunity of an occupation. — The conjunctions and half-moons of the Moon observed by Saturn

5 I have marked a lacuna. 7 κυρίους P : οἴκους A. 8 τοὺς οἰκοδεσπότας P : καὶ τοῦ οἰκοδεσπότου A; deleted. Ζητεῖν χρή l. 9.10 τὸν τόκον - φάσεως om. P, which has only σημαίνει. 10 δευτέραν P: β΄ A. 10-28 = Fell, Val. 11. 34 11 τοῦ Ζωδίου P : αὐτοῦ A. τύχη τόπῳ A. καί om. A. 11-12 κατωπτευστῇ (sic) P : ὁρώμενος A. 12 ποιοῦσι P. 14 ἔνδοξοι γενήσονται β' : ἐνδόξους A. δὲ ὁ μέν A : μὲν ὁ P. χρηματικοῖς A' ; corr. 15 καί om. A. θεωρηθείς A. 16 ἢ om. A. κακῶς A. ἀφέντες P ἐνδείαις A : ἐν βίαις P. 17 δὲ ὁ μέν A : ὁ P. χρηματικοῖς A. 15-20 κακοπαθήσαντες θεωρηθῶσιν om. A which has only: δυστυχήσαν-τες ὕστερον εὐτυχήσουσιν. 19 Post καί | ἐνεχθέντες add. Val. Luc. sign. Kroll. 41) κακοποιῶν cod. corr. ex Sil. τόπου P: πρώτου A. 21 ἀγαθοποιὸς ἐπιθεω-ρήσῃ A. μετὰ τοὺς τῶν A : μὴ καὶ τῶν P. 21 τῆς ante αἰχμ. om. A. ἐγχεα-λαισίας P. 13 ἐν περιουσίᾳ γενήσονται '' : εὔποροι ἔσονται A. 24 γενόμενοι A. ἐλευθερίαν P. Perhaps εἰς ἐλευθερίαν, cf. v. 17. 165 μέν om. P. 17 ἀνατραφήσον-ται P : ἀχθήσονται A. 25-10 δι' ἔνδειαν τροφῆς ἢ διαφορὰν πίστεως ἢ πράξεως (sine ἀφορμήν A. 20 αί om. P. τῆς om. P. 29-p. 205, 1 θεωρουμένη P.

μεναι, ἐκπτώσεως εἰσὶ δηλωτικαί. αἱ πανσέληνοι καὶ ἀναδιχότομοι ὑπὸ Ἄρεως θεωρούμεναι ἀοιδίμους τὰς ἐκπτώσεις ποιοῦσιν, ἐπὶ μὲν τῶν στερεῶν ζῳδίων ἅπαξ, ἐπὶ δὲ τῶν δισώμων πλεονάκις, ἐπὶ δὲ τῶν τροπικῶν δημοσίως καὶ περιθρυλλήτως. καὶ ἐπίκεντροι μὲν οὖν ἐκ μεγίστης τύχης πίπτουσιν, ἐπαναφερόμενοι δὲ ἐξ ἑτέρων ἑτέρα ὑπομένουσιν, ἀποκεκλικότες δὲ εἰς φυγὴν καὶ ὕβρεις καὶ βασάνους καὶ πλεονεξίας καὶ βιαιοθανασίας ἐκπεσοῦνται.

[π'. Περὶ Ἀναβιβάζοντος καὶ Καταβιβάζοντος.]

Ἐὰν ὁ Ἀναβιβάζων ᾖ μετὰ Διὸς ἢ Σελήνης ἢ Ἀφροδίτης ἢ Ἡλίου, ἐκπτώσεις ποιεῖ· καὶ μετὰ μὲν Ἡλίου τὸν πατέρα σινοῖ, μετὰ δὲ Σελήνης τὴν μητέρα ἢ εὐτελίζει ἢ ὑβρισμένην λέγει, μάλιστα εἰ ἐπίκεντρος εἴη. ὁ Ἀναβιβάζων μετὰ Κρόνου καὶ Ἄρεως τὸ αὐτὸ ποιεῖ, ἐξαιρέτως δὲ εἰ ἐπίκεντροι εἶεν. ἐπὶ μὲν τῶν ἀγαθοποιῶν ὁ Ἀναβιβάζων καλός, ἐπὶ δὲ τῶν κακοποιῶν ὁ Καταβιβάζων καλός. οἱ τριγωνικοὶ δεσπόται τῶν φώτων, ὁ πρῶτος καὶ ὁ δεύτερος, ἀσύμφωνοι πρὸς ἀλλήλους τυχόντες ἢ ἐναντιούμενοι ἑαυτοῖς καὶ μὴ θεωρούμενοι ἡμέρας μὲν ὑπὸ Ἡλίου, νυκτὸς δὲ ὑπὸ Σελήνης αἰχμαλώτους ποιοῦσιν ἢ δουλεύοντας ἢ φυγάδας διὰ τὰ συμβαίνοντα αὐτοῖς ἐν τῇ πατρίδι κακά. ἡ Σελήνη καὶ ὁ Κρόνος ἐν ἑνὶ ζῳδίῳ τυχόντες ἐκπτώτους ἀεὶ ποιοῦσιν, ἀλλὰ μετὰ λϛ' ἐνιαυτοὺς ἀνανεύοντας, εἴπερ ἐν καλῷ τόπῳ τύχωσιν. ἐὰν ὁ κύριος τοῦ κλήρου τῆς τύχης εὑρεθῇ ἐν τῷ ζ' ἢ τῷ ὑπογείῳ, ἔκπτωσιν δηλοῦσιν, εἰ δὲ ἐν τῷ η' ᾖ, δι' ὀνείρων τὰς κτήσεις δίδωσι καὶ οὐ παραμόνους· οἱ κακοποιοὶ μόνοι καθυπερτεροῦντες τὰ φῶτα κατὰ τετράγωνον ἢ ἑξάγωνον μεγάλους κινδύνους ποιοῦσιν, ἐσθ' ὅτε δὲ καὶ βιαιοθανασίαν.

1 εἰσὶ om. P. αἱ om. P. ἀναδιχότομοι A (quod διχότομος δευτέρα esse videtur): εὔπρωτ δηχωτόμος P (pro δευτέρως διχ.?). 2 θεωρούμενοι ἀειδήμους P. 3-4 ἐν δὲ τοῖς τροπικοῖς P. 4 ιδημοσίως καὶ περιθρηλήτως P: δημοσίως A cet. om. περίκεντρι sic P. οὖν om. A. 5 μεγάλης A. ἑταίρων P: ἑτέρας A 5-6 An ὑπομενοῦσιν? 6 δὲ om. P. ὕμβρην sic P. 7 καὶ βιαιοθανασίας om. P. 8 P(arisinus 2425), f. 126ᵛ: A (= Paris. 2506), f. 16; cf. *Catal.*, VII, p. 117, 3 ss. (= M). Titulum omisit A. qui haec cum praecedentibus coniungit; recte, nam ad primos tantum versus titulus convenit. 9 ᾖ scripsi: ἢ A: om. PM. 10-12 καὶ μετὰ — τὸ αὐτὸ ποιεῖ om. PM. 12 ἑξόχως M. εἰ P: οἱ AM. 13 μὲν corr.: δὲ PM: γὰρ A. καλός A: καλῶς PM. 14 καλός A: καλῶς P: κακῶς M. τρίγωνοι A. 15 ὁ α' καὶ ὁ β' AM. 15-16 ὄντες ἢ ἐνάντιοι ἢ μὴ A. 17 αἰχμαλωσίας M: ἐγχμαλώτους P. δούλους A. 18 διὰ τὰ ἐν τ. πατ. αὐτ. συμβ. κακά A: om. M. ἢ om. A. ὁ om. A. 19 τυχόντες PM: ὄντες A. ἀεὶ om. M. 19-20 ἀλλὰ — τύχωσιν om. M. 20 ἐνιαυτοὺς P: ἔτη A. ἐὰν om. A. 20-21 τοῦ κλήρου om. PM. 21 εὑρεθῇ om. A. ἢ τὸ ἀντιμεσουράνημα M. ὑπογείῳ P: δ' (= τετάρτῳ) A. ποιοῦσιν M. 22 ᾖ om. PM. κτίσεις P: κτήσεις ex κρίσεις corr. A. 22-24 καὶ οὐ παραμ. — ποιοῦσιν om. M. 23 τετράγωνον καὶ τούτων ἢ P. 24 ἐσθ' ὅτε δὲ A: ἔκτοτε δὲ P. εἶτα M. βιοθανασίαν M: βιοθανασίας A.

indicating a fall from fortune. Full moons and half-moons observed by Ares produce notorious falls: in fixed signs, once; in bicorporeal signs, multiple times; in tropical signs, publicly and amid great notoriety. Those at the angles fall from the greatest fortune; those in succedent houses endure different reversals from different causes; and those in cadent houses will fall into exile, outrages, tortures, acts of greed, and violent deaths.

[4. On the Ascending Node and the Descending Node.]

If the Ascending Node is with Zeus or the Moon or Aphrodite or the Sun, it causes falls; and when with the Sun it harms the father, and when with the Moon it either degrades the mother or portrays her as having been insulted, especially if it is on an angle. The Ascending Node with Kronos and Ares does the same thing, especially if they are on angles. With the benefics the Ascending Node is favorable, but with the malefics the Descending Node is favorable. The triplicity lords of the luminaries, the first and the second, when they are discordant with one another or in opposition to each other and not beheld by day by the Sun, and by night by the Moon, make men captives or enslaved or fugitives on account of the misfortunes that befall them in their homeland. The Moon and Kronos when in the same zodiac sign always cause falls, but with recovery after 36 years, provided they happen to be in a favorable place. If the lord of the lot of fortune is found in the 7th or in the subterranean place, they indicate a fall; but if it is in the 8th, it grants possessions through dreams, and these do not last; the malefics alone dominating the luminaries by square or hexagon cause great dangers, and sometimes even violent death.

1 εἰσί om. P. today man p. ἀναδιχότομοι A (which should be understood as διχότομος δευτέρα):

ur): εὔπρω δηλωτόμος P (for δευτέρως διχ. ?). 2 θεωρούμενοι ἀειδήμους P. 3-4 ἐν δὲ τοῖς τροπικοῖς P. 4 δημοσίως καὶ περιθρηλήτως P: δημοσίως A cet. om. περίκεντρι sic P. οὖν om. A. 5 μεγάλης A. ἑταίρων P: ἑτέρας A 5-6 An ὑπομενοῦσιν? 6 δέ om. P. ὕμβρην sic P. 7 καὶ βιαιοθανασίας om. P. 8 P(arisinus 2425), f. 126′; A. (= Paris. 2500), f. 16; cf. Catal., VII, p. 117, 3–49. (= M). A omitted the title, which joins these with the preceding; rightly so, for the title corresponds only to the first verses. 9 ἤ scripsi: ἤ A: om. PM. 10-12 καὶ μετά τὸ αὐτὸ ποιεῖ om. PM. 12 ἐξόχως M. εἰ P: οἱ AM. 13 μὲν corr.: δὲ PM: γάρ A. καλός A: καλώς PM. 1[illegible] καλός A: καλώς P: κακῶς M. τρίγω νοι A. 15 ὁ α' καὶ ὁ β' AM. 15-16 ὄντες ἢ ἐνάντιοι ἢ μὴ A. 17 αἰχμαλωσίας M: ἐγχμαλώτους P. δούλους A. 18 διὰ τὰ ἐν τ. πατ. αὐτ. συμβ. κακά A: om. M. ἡ om. A. om. A. 19 τυχόντες PM: ὄντες A. ἀεί om. M. 19-20 ἀλλά – τύχω σιν om. M. 20 ἐνιαυτούς P: ἔτη A. ἐάν om. A. 20-21 τοῦ κλήρου om. PM. 21 εὑρεθῇ om. A. ἢ τὸ ἀντιμεσουράνημα M. ὑπογείῳ P: δ' (= τετάρτω) A. ποιοῦσιν M. 22 ἤ om. PM. κτίσεις P: κτήσεις ex κρίσεις corr. A. 22-24 καὶ οὐ παραμ. ποιοῦσιν om. M. 23 τετράγωνον καὶ τούτων ἢ P.24 ἐσθ' ὅτε δὲ A: ἔκτοτε δέ P. εἶτα M. βιοθανασίαν M: βιοθανασίας A.

πα'. Καθολικὰ σχήματα εὐτυχούντων.

Τὰς εὐτυχεῖς γενέσεις, αἱ τῶν φώτων δορυφορίαι ποιοῦσι κατὰ τὴν αἵρεσιν τυχοῦσαι, καὶ αἱ τῶν ἀγαθοποιῶν πρὸς αὐτοὺς ἐμπεριοχαὶ καὶ οἱ συσχηματισμοὶ καὶ οἱ τριγωνικοὶ δεσπόται τοῦ αἱρετικοῦ φωτὸς καλῶς κείμενοι φάσει καὶ τόπῳ καὶ ὑπὸ ἀγαθοποιῶν καλῶς θεωρούμενοι καὶ αἱ προγενόμεναι συζυγίαι καὶ οἱ κύριοι αὐτῶν καλῶς κείμενοι καὶ ὑπὸ ἀγαθοποιων θεωρούμενοι καὶ οἱ κλῆροι τῆς τύχης καὶ τοῦ δαίμονος καλῶς κείμενοι μετὰ τῶν κύριων αὐτῶν φάσει καὶ τόπῳ καὶ ὑπὸ ἀγαθοποιῶν θεωρούμενοι, ἀλλὰ δὴ καὶ ὁ ια' τοῦ κλήρου τῆς τύχης καὶ ὁ κύριος αὐτοῦ καλῶς κείμενοι καὶ ὑπὸ ἀγαθοποιῶν θεωρούμενοι, ὁμοίως δὲ καὶ οἱ ὁριοκράτορες καὶ οἱ οἰκοδέκτορες τῶν φώτων καὶ τοῦ ὡροσκόπου καλῶς κείμενοι φάσει καὶ τόπῳ. Ζήτει δὲ καὶ τὴν τριταίαν καὶ ἑβδομαίαν καὶ τεσσαρακοσταίαν[1] τῆς Σελήνης εἰ ὑπὸ

1 **P**(arisinus 2425), f. 126' : **A** (= Paris. 2506), f. 16, ια'. εὐτυχούντων σχήματα A. 3 αἱ τῶν ἀγαθοποιῶν A : ἐκ τῶν ἀγαθῶν P. 4 σχηματισμοὶ A. οἱ om. P. τριγωνοδεσπόται A. 5 φάσει καὶ **A** : χαση sic P. 6-7 καὶ αἱ προγ. — θεωρούμενοι om. P. 9 δὴ A : δεῖ P. ια' vel ιζ' P : ια' A. 10 κείμενοι A : σημαίνη P. 11 καὶ om. P. 13 τὴν γ' καὶ ζ' καὶ α' μετὰ τῆς A : τὴν τριτέαν καὶ εὐδομηαίαν καὶ μηνιαίαν τῆς P. Cum cursus Lunae XXIX diebus compleatur, librarius μ' non intellexit et in μηνιαίαν correxit, sicut p. 200, 26; 252, 3 (cf. adn.). εἰ om. A.

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[1] Vide Vett. Val., I, 15, Περὶ τριταίας ἑβδομαίας τεσσαρακοσταίας Σελήνης (p. 29, 15 Kroll) : Καθολικῶς σημειοῦνται τάς τε εὐτυχεῖς καὶ ἀτυχεῖς καὶ μέσας γενέσεις ἐκ τῆς τριταίας καὶ ἑβδομαίας καὶ τεσσαρακοσταίας κ. τ. λ. et Critodemum supra in cap. οζ', p. 200, 26 et p. 202, 3 et infra p. 224, 18 : ἦν ἡ ἑβδομαία τῆς Σελήνης. Cf. Firmic. Mat., I, 4, 7 : « Primus dies (Lunae) et tertius eadem simili ratione decernit, septimus etiam et undecimus per Lunam totius vitae substantiam monstrat » : cf. Bouché-Leclercq, *Astrol. gr.*, p. 487, n. 2. — Rhetorii testimonio Valentis textus confirmatur : itaque non culpa librarii, qui M pro IA legerit, τεσσαρακοσταία ortum est, quod dubitanter coniecit Kroll, sed e contrario Firmici errore XL in XI mutatum est. Qui alio quoque modo peccavit : nam non a partu, ut vult iste (IV, 8, 1 : III, 14, 10), sed a conceptione mulieris dies illi numerandi sunt (cf. IV, 1, 6 : « (Luna) corpora concepta procreat et generata dissolvit »). Huc enim pertinet sine dubio quod Lydus ex « Romanorum physicis » affert, *De mensib.*, IV, 26, etsi ibi nonus dies non septimus signatur : Οἱ τῶν Ῥωμαίων τὴν φυσικὴν ἱστορίαν συγγράφοντές φασι σπέρμα τῇ μήτρᾳ καταβαλλόμενον ἐπὶ μὲν τῆς τρίτης ἡμέρας ἀλλοιοῦσθαι εἰς αἷμα καὶ πρώτην διαζωγράφειν τὴν καρδίαν ... ἐπὶ δὲ τῆς ἐννάτης πήγνυται καὶ εἰς σάρκα καὶ μυέλους συγγλοιοῦται· ἐπὶ δὲ τῆς τεσσαρακόστης εἰς ὄψιν τελείαν διατύπωσιν ἀλλοιοῦται. Vide quae de his disserui in *Comptes-rendus Acad. des Inscr.*, 1918, p. 289 ss. (*La triple commémoration des morts*). — De die autem septimo vide Censorin., XI, 7 : cf. Fredrich, *Hippokrat. Studien* (Phil. Unters. XV), p. 128 ; Roscher, *Die Tessarakontaden* (Berl. Ges. Wiss., Leipzig. LXI), 1909, p. 85 ss. : 133.

Ch. 81. Universal configurations of whatever may occur.

The fortunate nativities are produced by the spear-bearers of the luminaries occurring according to sect, and by the enclosures of the benefics around them and their configurations, and by the triplicity lords of the sect luminary well-placed, both in phase and in position, and well-aspected by benefics, and by the preceding syzygies and their lords well-placed and aspected by benefics, and by the Lots of Fortune and of the Daimon well-placed together with their lords in phase and in position and aspected by benefics, but also the 11th from the Lot of Fortune and its lord well-placed and aspected by benefics, and likewise the bound-rulers and the house-receivers of the luminaries and of the horoscope well-placed in phase and in position. Seek also the third, seventh, and fortieth day of the Moon, whether by

1 Parisinus 2425, f. 126v: A (Paris. 2516), f. 16, ch. 81. εὐτυχούντων σχήματα A. 3 αἱ τῶν ἀγαθοποιών A : ἐκ τῶν ἀγαθῶν P. 4 σχηματισμοί A. ol om. P. τριγωνο δεσπόται A. 5 φάσει καί A : χωση sic l. 6–7 καὶ αἱ προγ.–θεωρούμε- 6–7 καὶ αἱ προγ.–θεωρούμενοι om. P. 9 by A: det P. ia' vel 12' P: 10' A. 10 κείμενοι A : σημαίνη P. 11 καὶ omn. P. 13 τὴν γ΄ καὶ ζ΄ καί μ΄ μετὰ τῆς A : τὴν τριτέαν καὶ εὐδομηαίαν καὶ μηνιαίαν τῆς P. Since the course of the Moon is completed in 29 days, the scribe did not understand μ΄ and corrected it to μηνιαίαν, as on p. 200, 26; 262, 3 (cf. adv.), cf om. A.

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1 Vide Velt. Vall. 1, 15, Περὶ τριταίας εβδομαίας τεσσαρακοσταίας Σελήνης (p. 29, 15 Kroll): In general, fortunate, unfortunate, and intermediate nativities are marked from the third, seventh, and fortieth days, etc., and Critodemos above in ch. o', p. 200, 2ff. and p. 202, 3 and below p. 224, 18: it was the seventh day of the Moon. Cf. Firmic. Mat, I, 4, 7: "The first day (of the Moon) and the third determine by the same reasoning, the seventh also and the eleventh through the Moon reveal the substance of the whole life"; cf. Bouché-Leclercq, Astrol. gr., p. 487, n. 2. The text of Valens is confirmed by the testimony of Rhetorius: therefore it is not the fault of the copyist, who read M instead of IA, that τεσσαρακοσταία arose, which Kroll tentatively conjectured. Rather, on the contrary, the error of Firmicus changed XL into XI. Who also erred in another way: for those days are to be counted not from birth, as he maintains (IV, 8, 1: III, 14, 10), but from the conception of the woman (cf. IV, 1, 6: "(The Moon) brings forth bodies that have been conceived and dissolves those that have been born"). For to this matter belongs without doubt what Lydus cites from "the physical writers of the Romans," De mensib., IV, 26, although there the ninth day is indicated, not the seventh: Those among the Romans who write the natural history say that seed deposited in the womb on the third day is transformed into blood and first traces out the heart, while on the ninth day it congeals and is consolidated into flesh and limbs; on the fortieth day it is transformed into a complete and fully formed appearance. See what I have discussed concerning these matters in Comptes-rendus Acad. des Inscr., 1918, p. 289 ff. (La triple commémoration des morts). Concerning the seventh day see Censorin., NI, 7: cf. Fredrich, Hippokrat. Studien (Phil. Unters. XV), p. 128); Roscher, Die Tessarakon-talen (Berl. Gies. Wiss., Leipzig. LNI), II. p. 3 ff.: 133.

ἀγαθοποιῶν θεωροῦνται· οὐ μὴν ἀλλὰ καὶ τὰς λαμπρομοιρίας τῶν ἀστέρων καὶ τὰς ἰσομοίρους παρανατολὰς αὐτῶν πρὸς τοὺς ἀπλανεῖς ἀστέρας τοῦ πρώτου καὶ δευτέρου μεγέθους τετυχηκότας κατὰ τὰς χρήσεις αὐτῶν. ζήτει δὲ καὶ τοὺς οἰκοδεσπότας τῶν γενέσεων καὶ τοὺς οἰκοδεσπότας † αὐτῶν πῶς κεῖνται φάσει καὶ τόπῳ καὶ ὑπὸ τίνων θεωροῦνται. ταῦτα γὰρ πάντα τὰ σχήματα καλῶς πεπτωκότα μεγάλας καὶ παραδόξους ποιοῦσι τὰς εὐτυχίας· εἰ δὲ τῷ μὲν ὡροσκόπῳ ἀσύμφωνοι τύχωσι, τῷ δὲ κλήρῳ τῆς τύχης συμφωνήσωσι, καὶ οὕτως εὐτυχεῖς γίνονται. ζήτει δὲ καὶ τὸν Ἀναβιβάζοντα πρὸς τοὺς ἀγαθοποιοὺς καὶ τὴν Σελήνην καὶ τὸν Ἥλιον. φυλάττου δὲ μή τι τῶν ἐγκειμένων σχημάτων ἐν τῷ περὶ ἐκπτώσεως κεφαλαίῳ τύχῃ ἐπὶ τῆς γενέσεως κείμενον· καὶ ἐπισφαλῆ καὶ οὐ παράμονον ποιήσει τὴν εὐτυχίαν· τὸ γὰρ εὐτυχεῖν μέχρι θανάτου τοῖς πολλοῖς σπάνιόν τε καὶ ἀβέβαιον. πρὸς δὲ τούτοις πᾶσι τοῖς προειρημένοις ἀναγκαῖόν ἐστιν ζητῆσαι καὶ τὰ πλάτη καὶ τὰς φάσεις τῶν ἀστέρων καὶ τὰς συναφὰς καὶ τὰς ἀπορροίας τῆς Σελήνης κατὰ μῆκος καὶ κατὰ πλάτος, καὶ ἐὰν ἀπὸ ἐλαχίστου δρομήματος ἡ Σελήνη ἐπὶ μεῖζον ἥξει δρόμημα· καὶ τοῦτο γὰρ τὸ σχῆμα εὐτυχίας ἐστὶν σημαντικὸν μετὰ καὶ τῶν λοιπῶν σχημάτων. φυλάττου δὲ καὶ τὰ σχήματα τοῦ κεφαλαίου τοῦ περὶ βιαιοθανάτων· πολλοὶ γὰρ εἰς ἄκρον εὐτυχήσαντες, βίαιον θάνατον ἐσχήκασι. φησὶ δὲ Οὐάλης ἐν τῷ θ' βιβλίῳ ὅτι τῆς ὑποστάσεως ἐπὶ τοῦ τῆς γενέσεως καλῶς κειμένης, ἐὰν τύχῃ ὁ κλῆρος τῆς τύχης Καρκίνῳ ἢ Λέοντι ἢ Ζυγῷ ἢ Ὑδροχόῳ ὑπὸ ἀγαθοποιῶν θεωρούμενος ἐν χρηματιστικοῖς ζῳδίοις, ἡγεμονικὰς καὶ βασιλικὰς καὶ στραταρχικὰς γενέσεις ποιεῖ.

πβ'. Περὶ πράξεως καὶ ἐπιτηδεύματος.

Τὸν περὶ πράξεως καὶ ἐπιτηδεύματος λόγον ἀναγκαῖον ὄντα ἐσπού-

1 θεωρεῖσθαι A. ἀλλὰ om. P. καὶ τὰς A : πρὸς τὰς P. λαμπρομοιρίας] cf. cap. νζ', p. 124, 17. 2 αὐτῶν A : τῶν ἀστέρων P. 3 ἀστέρας P : τοὺς A. 3-4 τετυχ. κ. τ. χρ. αὐτῶν om. A. 3 τετυχηκότες P ; corr. 4-5 τῶν γεν. καὶ τοὺς οἰκοδεσπότας om. A. 5 αὐτῶν] Leg. τῶν κλήρων ? 6 cf. supra p. 124, 22. 7 μὲν om. P. 8 δὲ om. P. 9 γίνονται A : ἔσονται P. 11 σχημάτων A : ζητημάτων P. ἐκπτώσεων A ; cf. supra cap. οη', p. 202. 15 ἀπορίας P. 16 καὶ κατὰ A. κατὰ πλάτος κ. κ. μῆκος P. ἐλαχίστου P : ἀνατολῆς ἐστὶ A. 17 ἐπὶ μεῖζον ἥξει δρόμημα P : ἐπιμείνον δρόμημα ἔρχεται A. 18 καὶ om. A. λοιπῶν P : ἄλλων A. 19 δι' θανάτων sic P : cf. supra cap. οζ'. 20 βιαίως ἀπέθανον A. δὲ A : οὖν P. 20-21 Οὐάλης — βιβλίῳ A : τις τῶν σοφῶν P ; cf. Vett. Val., IX, 1 (p. 333, 22, Kroll). 21 ὅτι A : ἤτι P. ἐπὶ corr. : ἀντὶ codd. καλῶς om. P. 22 τῆς τύχης κλῆρος Διδύμοις (signo astr.) A. ἢ ... ἢ ... ἢ om. A. χρηματιστικοῖς] στι superscr. A. Ζυγῷ] Αἰγόκερῳ Valens. 23-24 βασιλ. καὶ ἡγεμ. ποιεῖ τὰς γενέσεις A. 25 Hoc capitulum partim (usque ad p. 209, 19) ex cod. Veneto 7 (Marciano 345) et cod. Parisino 2506 edidit A. Olivieri, *Catal.*, II, p. 190, 12-191, 14. P(arisinum) 24-25 descripsi ; cod. Parisini 2506 (= **A**) et cod. Veneti (= **B**) varias lectiones praecipuas ex Catalogo *l. c.* excerpsi. ἐπιτηδευμάτων P : ἐπιτηδεύματος καὶ τεχνῶν AB. 26 τὸν : ὧν (sic) P.

of the benefics are observed; and moreover also the bright degrees of the stars and their equal-degree co-risings with the fixed stars of the first and second magnitude, as they occur according to their uses. Seek also the lords of the nativities and the lords † of these, how they are placed in phase and position and by whom they are observed. For all these configurations, when they fall well, produce great and extraordinary good fortunes; but if they happen to be discordant with the ascendant yet concordant with the Lot of Fortune, even so they become fortunate. Seek also the Ascending Node in relation to the benefics and the Moon and the Sun. But be careful lest any of the configurations set out in the chapter on falling away happen to lie in the nativity; for it will make the good fortune precarious and not lasting; for to be fortunate until death is for most people rare and uncertain. In addition to all these things mentioned above, it is necessary to seek also the latitudes and the phases of the stars and the applications and separations of the Moon in longitude and in latitude, and whether the Moon will proceed from a minimum course to a greater course; for this configuration too is indicative of good fortune, together with the remaining configurations.But also guard against the configurations of the chapter concerning violent deaths, for many who have attained the highest good fortune have met a violent death. Valen says in the ninth book that when the substance is well·placed in the nativity, should it happen that the Lot of Fortune falls in Cancer or Leo or Libra or Aquarius, observed by benefics in active zodiac signs, it produces regal, kingly, and military-command nativities.

25

82. On Practice and Occupation.

The account concerning practice and occupation, being necessary, was diligently

1 is considered A. but om. R. and A: to R. labromoirias] cf.ncap. vZ', p. 124, 17. 2 αὐτῶν A : of the stars R. 3 αστερας R : τοὺς A.n3-4 tetykh k. t. hr. αὐτῶν om. A. 3 tycoons P? corr. 4-5 of gen. and the hosts om. A. 5 of them] Leg. of lots 6 cf. supra p. 124, 22. ῖ μὲnom. P. 8 but oii. P. 9 become λ : ἔσονται P. 11 of shapes A : Issues P.nὲkpotoses A? cf. supra cap. on', p. 202. 15 aporias P.16 and according to A. in width Mr. Mr. length R. at least R: east is l.17 on a major axis route P: persistent route comes A. 18 and om. A.of other P : of other A.n19 by' death sic P : cf. supra cap. oz'. 20 violently died A. δὲ A : οὖν P.n20-21 Walis - bivliῳ A : tis tến sofọn P? cf. Vett. Val., IX, 1 (p. 333, 22, Kroll).n21 ὅτι A : ἧτι P. ἐπὶ corr. : against codd. welcome omg P. 21 τῆς τύχης κλῆροςnDidymois (signo aslr.) A. or ... or ... or op. A. finance] in superscr. A.nZygῷ] Capricornus Valens. 23-24 Kings and afternoon what is Genesis A. 25 Hocncapitulum partim (usque ad p. 209, 19) ex cod. Veneto 7 (Marciano 315) et cod. Pari-nsino 2506 edidit A. Olivieri, Catal., 11, p. 190, 12-191, 14. P(arisinum) 2425 descripsi;ncod.Parisini 2506 (A) et cod. Veneti (= B) varias lectiones praecipuas ex Cata- nlogo l. c. excerpts. of honors P : honors and arts AB. 26 τον⸗nῶν (sic) P.

δασα καθυποτάξαι τὴν ἐπιλογὴν ποιούμενος ἐκ διαφόρων ἀρχαίων πρὸς τὸ ἄπταιστον τῆς ἐπιστήμης. περὶ οὖν τούτου τοῦ κεφαλαίου ἐπαινῶ καὶ τὸν Ἀνουβίωνα εἰρηκότα οὕτως·

ἐν πράξει πρῶτον ζήτει σίνος· ἐκ γὰρ ἐκείνου
οὔτε τέχνην λαμπρὰν οὔτε τύχην ἔτορε,

καὶ ὅτι δεῖ τὸν πρῶτον τὸν πρακτικὸν τὸν περὶ σίνους λόγον ἐξετάζειν, ἐπεὶ πῶς οἷόν τε τὸν ποδαγρὸν ἀθλητὴν γενέσθαι ἢ τὸν χειραγρὸν σκυτέα ἢ τὸν τυφλὸν ῥάπτην· προσκεψάμενοι οὖν τὸν περὶ σίνους λόγον εἰς τὴν τῆς πράξεως ἐλθωμεν ποιότητα οὕτως· οἱ οὖν τῶν πράξεων δοτῆρές εἰσιν Ἑρμῆς, Ἀφροδίτη, Ἄρης· οἱ δὲ πρακτικοὶ τόποι ὡροσκόπος, μεσουράνημα, ὑπόγειον, καὶ αἱ τούτων ἐπαναφοραί, ἀλλὰ δὴ καὶ ὁ ἕκτος τόπος καὶ ὁ κλῆρος τῆς τύχης καὶ ἡ συναφὴ τῆς Σελήνης καὶ ὁ πρὸ ἑπτὰ ἢ μεθ' ἑπτὰ ἡμερῶν ποιῶν φάσιν ἑῴαν ἢ ἑσπερίαν ἀνατολήν. ἐὰν οὖν τύχωσι ὅ τε Ἑρμῆς καὶ ἡ Ἀφροδίτη καὶ ὁ Ἄρης ἀπόστροφοι τοῦ μεσουρανήματος καὶ τοῦ ὡροσκόπου δυσπράκτους τοὺς τοιούτους ποιοῦσι, μάλιστα εἰ καὶ ὁ κύριος τοῦ μεσουρανήματος τύχῃ ἐν ἀλλοτρίῳ ζῳδίῳ· καὶ αὐτὸς γὰρ πρᾶξιν δίδωσιν ἐν τῷ μεσουρανήματι τυχών· φησὶ δὲ καὶ Ἀνουβίων ὅτι δεῖ ζητεῖν τὴν Σελήνην ἀπὸ συνόδου ἢ πανσελήνου πρὸς τίνα φέρεται καὶ πρὸς ἐκεῖνον τὴν πρᾶξιν λέγειν, οἷον εἰ μὲν τῇ Ἀφροδίτῃ συνάπτῃ ἀπὸ συνόδου ἢ πανσελήνου τὰς εὐτυχίας ἀπὸ γυναικῶν δίδωσιν, εἰ δὲ τῷ Διὶ εὔπορον καὶ εὐσχήμονα ποιήσει, εἰ δὲ πρὸς ‹ τὸν › Ἄρη, στρατιωτικὸν τὸν τοιοῦτον ἐποίησεν, εἰ δὲ τὸν Ἑρμέα, γραμματικὸν ἢ ῥήτορα ἢ σοφόν, εἰ δὲ τὸν Κρόνον, ποιεῖ φροντιστὴν καὶ ἐπίτροπον ‹ καὶ › οἰκονόμον. καὶ ταῦτα δεῖ παραφυλάττειν τὰ σχήματα ἐν τῷ περὶ πράξεως λόγῳ. καὶ εἰ

1 ποιησάμενος AB. 2 ἄπταιστον AB : ἀνάπτεστον P. περὶ — κεφαλαίου P : ἀλλὰ AB. 3 καὶ om. AB. τὸν Ἀνουβίωνα AB : τὸ σάρει P, quod unde ortum sit, non video : cf. infra Serapionem Alex., f. 158 σαρηκ(ἢ ?) οὕτως om. AB. 4 τὸ σίνος AB. ἐκ P : πρὸς AB. 4-5 ἐκείνου — ἔπορε] σίνους οὔτε τέχνη λαμπρὰ οὔτε τύχην δώσων (vel δμέμων) ἔπορα P. 6 τὸν bis om. P. 7 ἐξετάζη P. οἷον τε] ἴονται P. 7-8 ἀθλητὴν γένεσθαι P : γενέσθαι δρομέα AB. 8 χειραγρὸν P : πηρὸν τὴν χεῖρα AB. σκυτέαν P. 10 πιότηταν P. οὕτως οἱ τῶνου sic P : εἰ οὖν τῶν AB. εἰσιν οὗτοι AB. 11 οἱ δὲ πρακ. τόποι om. P. μεσουράνημα om. P. 12 τούτων αἱ ἐπαν. P. δὴ AB : δεῖ P. 13 Post πρὸ ἑπτὰ add. ἡμερῶν AB. 14 ἢ om. P. 16 μάλιστα δὲ AB. 17 τύχοι A. 18 καὶ Ἀνουβίων AB : τις τῶν σοφῶν P; cf. Praefationem, p. 115. 20 πρὸς τὴν Ἀφ. AB. 20-21 συνάπτῃ — πανσελήνου om. AB. 21 τὰς — δίδωσιν P : ἀπὸ γυναικῶν τὰς πράξεις ἔχειν AB. 21-22 ἐὰν τῷ Διὶ P : εἰ δὲ πρὸς Δία AB. 22 ποιήσει om. AB. πρὸς om. AB. τὸν suppl. 23 τὸν τοιοῦτον ἐποίησεν om. AB. τὸν om. AB. ἤρρητορα (sic) ἢ σοφόν P : om. AB. 24 τὸν om. AB. ποιεῖ om. AB. φροντίστην, ἐπίτροπον, οἰκόνομον AB. καὶ οἰκονόμον om. P. 24-25 καὶ ταῦτα — λόγῳ om. AB.

making the selection from various ancient sources in order to subject all things to the infallibility of the science. Concerning this chapter, I also praise Anoubion, who has spoken thus:

In practice, first seek harm; for from that
neither a brilliant craft nor fortune was pierced

and that one must first examine the practical account of afflictions, since how is it possible for a gouty man to become an athlete, or a man with diseased hands to become a cobbler, or a blind man a tailor? Having therefore appended the account of afflictions, let us proceed thus to the quality of the practice: the givers of actions are Hermes, Aphrodite, Ares; and the practical places are the horoscope, the midheaven, the subterranean point, and their succedents, but also the sixth place and the Lot of Fortune and the application of the Moon and the one making a phase seven days before or after, whether an evening or a morning rising. If, then, Hermes and Aphrodite and Ares happen to be averse to the Midheaven and the 15 ascendant, they render such persons ineffective in action, especially if the lord of the Midheaven also happens to be in a foreign zodiac sign; for he too gives activity when he is placed in the Midheaven. And Anubion also says that one must examine the Moon from the conjunction or full moon toward whichever planet it is applying and declare the activity according to that planet; for example, if it applies to Aphrodite 20 from the conjunction or full moon, it grants good fortune from women; but if to Zeus, it will make the person prosperous and of good standing; and if toward Ares, it has made such a person a soldier; if toward Hermes, a scholar or orator or wise man; if toward Kronos, it makes him a thinker and steward and > household manager. And these configurations must be observed in the discussion concerning activity, and if 25

1 ποιησάμενος AB. · ἁπταιστον AB : ἀνάπτε στον P. περί – κεφαλαίου Γ : ἀλλὰ AB. 3 και om. AB. τὸν Ανουβίωνα AB: τὸ σάρει P, the origin of which I cannot see: cf. below Serapion of Alex. f. 158 σαρηκ(ή ?) οὕτως om. AB. 4 τὸ σίνος AB. ἐκ P : πρός AB. 4-5 ἐκείνου – neither a distinguished skill nor fortune grants (vel δμέμων) ἔποραι P. 6 τόν bis om. P. 7 εξετάζη P. οἷον τε] ίονται P. 7-8 to become an athlete P : to become a runner AB. 8 leading by the hand P: crippled in the hand AB. σκυτέαν P. 10 πιότηταν 1. οὕτως οἱ τῶνου sic P: if therefore those of AB. εἰσιν οὗτοι AB. 11 the practical types om. P. midheaven om. p.

12 τούτων αἱ ἐπαν. P. δὴ B : δεῖ P. 133 After πρὸ ἑπτὰ add. ἡμερῶν AB. 14 h om. P. 16 μάλιστα δέ AB. 17 τύχοι A. 18 καὶ Ανουβίων AB : one of the wise P; cf. Preface, p. 115. 20 πρὸς τὴν Ἀφ. Αθ. 2) 21 συνάπτη - πανσελήνου om. AB. 21 τάς – δίδωσιν 1 : to have activities from women AB. 21-22 ἐὰν τῷ Διὶ P : εἰ δὲ πρὸς Δία AB. 22 ποιήσει om. AB. pros om. AB. ton suppl. 23 τὸν τοιοῦτον ἐποίησεν om. AB. the which. A.B. ērrētora (sic) or σοφόν P : om. AB. 24 ton om. AB. ποιεῖ 19. AB. caretaker, upon τροπον, οἰκόνομον AB. and steward opi. R. 11-20 and these things in word om. AB.

μὲν ὁ τὴν πρᾶξιν παρέχων τύχῃ ἐν ἰδίῳ οἴκῳ, αὐτὸς τὴν ἰδίαν πρᾶξιν παρέχει, ἥνπερ ἔλαχε φύσει· εἰ δὲ ἐν ἀλλοτρίῳ ζῳδίῳ τύχῃ, συμπαραλαμβάνει καὶ τὸν ὑποδεξάμενον τὸν τὴν πρᾶξιν παρέχοντα, οἷον ἐὰν ὁ τὴν πρᾶξιν παρέχων τύχῃ ἐν οἴκοις Διός, εὐκλεεῖς καὶ εὐθύμους καὶ εὐφαν-
5 τασιώτους τὰς πράξεις ποιεῖ· εἰ δὲ οἴκοις Κρόνου, ῥυπαρὰς καὶ ἐπιμόχθους καὶ ἐπονειδίστους· εἰ δὲ Ἄρεως, δι' ὅπλων ἢ πυρὸς ἢ σιδήρου ἢ σιδηρουργίας ἢ δημοσίων πραγμάτων, εἰ δὲ οἴκοις Ἀφροδίτης, ὅσα πρὸς γυναικεῖα ἔργα ἢ μουσικὰ ἢ ὑφάντας ἢ ζωγράφους ἢ πλάστας ἢ μυροπώλας ἢ ἀνθοπλόκους ἢ βαφεῖς ἢ πορφυροπώλας καὶ τὰ ὅμοια·
10 εἰ δὲ καὶ Ζεὺς ἐπίδοι τὸν κλῆρον τῆς πράξεως ἐν οἴκοις Ἀφροδίτης, ἱερέων ἢ τελεστῶν ἢ τελετῶν χάριν τιμηθήσονται οἱ τοιοῦτοι· εἰ δὲ ἐν οἴκοις Ἑρμοῦ, ποιεῖ τὰς πράξεις ἀπὸ παιδείας ἢ σοφίας ἢ λογογραφίας ἢ ψήφων ἢ λόγων ἢ καλάμου ἢ ἐμπορίας ἢ ἀπὸ σταθμοῦ καὶ ζυγοῦ τὸν βίον ἔχοντας· εἰ δ' ἐν οἴκῳ Ἡλίου, τὰς ἐν ἀγορᾷ ἢ φανερὰς δίδωσι
15 τέχνας ἢ ἀπὸ πυρὸς ἢ σιδήρου τὴν τέχνην δίδωσι· εἰ δ' ἐν οἴκῳ Σελήνης, αὐτομαθεῖς καὶ αὐτοδιδάκτους τὰς τέχνας παρέχει.

Καὶ ταῦτα μὲν οὖν ἐκ τῆς τοπικῆς διακρίσεως· καὶ τῶν ζῳδίων δέ, ἐν οἷς ἂν ὦσιν οἱ τὸ πράττειν παρέχοντες, αἱ κατ' εἶδος ἰδιοτροπίαι συλλαμβάνονται πρὸς τὸ ποικίλον τῆς πράξεως, καθὼς ὁ Πτολεμαῖος
20 διδάσκει· τὰ μὲν γὰρ ἀνθρωπόμορφα ζῴδια ὑποδεξάμενα τὸν τὴν πρᾶξιν παρέχοντα ἐνεργεῖ πρὸς πάσας τὰς ἐπιστημονικὰς τέχνας καὶ τὰ πρὸς τὴν ἀνθρωπίνην χρείαν γινόμενα· τὰ δὲ τετράποδα πρὸς τὰ μεταλ-

1 τύχοι B. 1-2 τὴν ἰδίαν πρᾶξιν παρέχει ἢ περιέλαχε φύσιν P, corr. : κατὰ τὴν ἑαυτοῦ φύσιν παρέχει AB. 2 τύχῃ om. AB. 3 ὑποδεξάμενον — παρέχοντα P : οἰκοδέκτορα AB. 3-4 ὁ τὴν πρ. παρ. τύχῃ om. AB. 4 οἴκ(οις) Διός P : Τοξότῃ ἢ Ἰχθύσι AB. 4 εὐκληοῖς P. 4-5 εὐθύμους καὶ εὐφαντασιώτους P, corrigere nolui : εὐφήμους καὶ εὐφροσύνους AB. 5 ποιεῖ P : ποιοῦσιν AB. εἰ δὲ οἴκος Κρόνου P : εἰ Ταύρῳ Ὑδροχόῳ AB. 6 δὲ Ἄρεος P : δ' ἐν Κριῷ [Αἰγοκέρῳ B] Σκορπίῳ AB. ὅπλων AB : ὁδῶν P. 7 σιδηρουργίας corr. : σκληρουργίας P : ἢ σκληρότητος AB. 7-9 δὲ οἴκοις Ἀφροδίτης — τὰ ὅμοια P : δ' ἐν Ζυγῷ Ταύρῳ ὅσα διὰ ποικιλμάτων ἢ εὐωδίας ἢ τὰ τοιαῦτα AB. 9 μυροπόλους et πορφυροπόλους P ; cf. p. 211, 19. 10 ἐπίδοι AB : ἐπείδει P. τῶν κλήρων (sic) τῆς — Ἀφροδίτης P : τούτους B : τούτοις A. 11 ἱερῶν (sic) ἢ — οἱ τοιοῦτοι P : ἐν ἱεροῖς ἢ τελεταῖς AB. τελεστῶν corr. : τελείων P. 12 οἴκοις P : ἐν οἴκῳ B : οἴκος A. 12-14 ποιεῖ τὰς πράξεις — βίον ἔχοντας P : παιδευτὰς ψήφων γραμμάτων παλαίστρας ἐμπορίας σταθμοῦ ζυγοῦ AB 14 οἴκῳ Ἡλίου ὁ ☉ sic P : ἐν Λέοντι AB, ubi sequitur : αὐτοδιδάκτους καὶ αὐτομάθεις, εἰ δ' ἐν νυκτὶ τὰς ἐν ἀγοραῖς φανερὰς δίδωσι τέχνας ἢ πυρὸς ἢ σιδήρου. 16 αὐτοδιδάκτους in litura P. παρέχουσι P; corr. 17 οὖν om. AB. ἐκ om. P. 17 ss. cf. Ptolem., *Tetrab.*, p. 181, 7 ss., ed. a. 1553. 18 ἂν ὦσιν AB : ἦσαν P. πράττειν AB : πρᾶγμα P. αἱ om. P. 18-19 συμβάλλονται B et editio Ptolemaei. 19 πρὸς τὸ ποικίλον AB. Ptol.: ὑπὸ P. 19-20 καθὼς ὁ Πτολεμαῖος διδάσκει om. P, qui auctorum nomina ubique suppressit. Quae in P ex Ptolemaeo p. 181, 9 ss. descripta sunt, omiserunt AB, sed hic verbis ἔστι δὲ καὶ ἕτερα τοιαῦτα alia incipiunt, quae a forma in P servata omnino differunt, nec Rhetorii esse videntur; cf. *Catal.*, II, p. 191, 15 ss.

When the one providing the activity happens to be in its own house, it provides its own activity, which it received by nature; but if it happens to be in a foreign zodiac sign, it also takes along the one that received it — the one providing the activity — for example, if the one providing the activity happens to be in the houses of Zeus, it makes the activities glorious, cheerful, and impressive in appearance; but if in the houses of Kronos, base, laborious, and disgraceful; if in those of Ares, through weapons, fire, iron, ironworking, or public affairs; if in the houses of Aphrodite, all things relating to women's work, music, weavers, painters, sculptors, perfume-sellers, garland-weavers, dyers, purple-sellers, and the like; if Zeus also looks upon the lot of activity in the houses of Aphrodite, such persons will be honored on account of priesthoods, initiations, or sacred rites; if in the houses of Hermes, it makes the activities derived from education, wisdom, prose-writing, reckoning, discourse, the pen, commerce, or those who make their living from weights and scales; if in the house of the Sun, it grants arts performed in the marketplace or in public, or grants a craft involving fire or iron; if in the house of the Moon, it produces those who are self-taught and self-instructed in their crafts.

These things, then, arise from local distinction; and from the Zodiac signs, in which the planets providing action may be found, the specific characteristic qualities are gathered together toward the variety of action, as Ptolemy teaches: for the human-shaped signs, when they receive the planet providing the action, work toward all the scientific arts and the things that arise for human need; while the four-footed signs work toward the metal-

1 τύχοι B. 1-2 τὴν ἰδίαν πράξιν παρέχει ἢ περιέλαχε φύσιν P, corr. : κατὰ τὴν ἑαυτοῦ φύσιν παρέχει AB. 2 τύχῃ om. A.B. 3 ὑποδεξάμενον παρέχοντα P : οἰκοδέκτορα AB. 3-4 ὁ τὴν πρ. παρ. τύχῃ om. A. 4 βίκ(οις) Διός P : Τοξότη ἡ Ἰχθύσι AB. 4 εὐκληροῖς P. 4-5 εὐθύμους καὶ εὐφαντασιώτους P, corrigere nolui : εὐφήμους καὶ εὐφροσύνους AB. 5 ποιεῖ P : ποιοῦσιν AB. εἰ δὲ οἶκος Κρόνου P : εἰ Ταύρῳ Ὑδροχόῳ AB. 6 δὲ Ἄρεος P : δ' ἐν Κριῷ [Αἰγοκέρῳ B] Σκορπίῳ AB. ὅπλων AB : ὁδῶν P. 7 σιδηρουργίας corr. : σκληρουργίας P : ἢ σκληρότητος AB.

7-9 δὲ οἴκοις Ἀφροδίτης · τὰ ὅμοια P : δ' ἐν Ζυγῷ Ταύρῳ ὅσα διὰ ποικιλμάτων ἢ εὐωδίας ἢ τὰ τοιαῦτα AB. 9 μυροπόλους et πορφυροπόλους P; cf. p. 211, 19. 10 ἐπίδοι AB: ἐπείδει P. τῶν κλήρων (sic) τῆς – Ἀφροδίτης P : τούτους B : τούτοις A. 11 ἱερῶν (sic) ἢ οἱ τοιοῦτοι P : ἐν ἱεροῖς ἢ τελεταῖς AB. τελεστῶν corr. : τελείων P. 12 οἴκοις P : ἐν οἴκῳ B : οἶκος A. 12-14 ποιεῖ τὰς πράξεις – βίον ἔχοντας P : παιδευτὰς ψήφων γραμμάτων παλαίστρας ἐμπορίας σταθμοῦ Ζυγοῦ AB 14 οἴκῳ Ἡλίου ὁ ⊙ sic P : ἐν Λέοντι AB, ubi sequitur : αὐτοδιδάκτους καὶ αὐτομαθεῖς, εἰ δ' ἐν νυκτί τὰς ἐν ἀγοραῖς φανερὰς δίδωσι τέχνας ἢ πυρὸς ἢ σιδήρου. 16 αὐτοδιδάκτους in litura P.παρέχουσι P; corr. 17 οὖν om. AB. ex om. P. 17 ss, cf. Ptolem., Tetrab., p. 181, 7 ss., ed. a. 1553. 18 ἂν ὦσιν AB : ἦσαν P. πράττειν AB : πρᾶγμα P. ai om. P. 18-19 συμβάλλονται B et editio Ptolemaei. 19 πρὸς τὸ ποικίλον AB. Ptol.: ὑπὸ P. 19-20 καθὼς ὁ Πτολεμαῖος διδάσκει om. P, qui auctorum nomina ubique suppressit. Quae in P ex Ptolemaeo p. 181,9 ss. descripta sunt, omiserunt AB, sed hic verbis ὅτι δὲ καὶ ἕτερα τοιαῦτα alia incipiunt, quae a forma in P servata omnino differunt, nec Rhetorii esse videntur; cf. Catal., II, p. 191, 15 ss.

λικὰ καὶ ἐμπορικὰ καὶ οἰκοδομικὰ καὶ τεκτονικά· τὰ δὲ ἰσημερινὰ πρὸς τὰς ἑρμηνευτικὰς καὶ μεταβολικὰς καὶ γεωμετρικὰς καὶ ἱερατικάς, τὰ δὲ χερσαῖα καὶ κάθυγρα πρὸς τὰ ἔνυγρα ἢ δίυγρα καὶ τὰς βοτανικὰς καὶ τὰς ναυπηγικάς, ἔτι δὲ περὶ ταφὰς καὶ ἁλιείας.

Ἰδίως δὲ ἐπὰν ἡ Σελήνη τὸν πρακτικὸν τόπον ἐπισχῇ τὸν ἀπὸ συνόδου δρόμον ποιουμένη σὺν τῷ τοῦ Ἑρμοῦ ἐν μὲν Ταύρῳ καὶ Αἰγοκέρωτι καὶ Καρκίνῳ ποιεῖ μάντεις ἢ θύτας <ἢ> λεκανομάντεις· ἐν δὲ Τοξότῃ καὶ Ἰχθύσιν νεκυομάντεις καὶ δαιμόνων συνετικούς· ἐν δὲ Παρθένῳ καὶ Σκορπίῳ μάγους, ἀστρονόμους, ἀποφθεγγομένους, προγνωστικούς· ἐν δὲ Κριῷ καὶ Λέοντι καὶ Ζυγῷ θεολήπτους, ὀνειροκρίτας, ἐξορκιστάς. τὸ δὲ μέγεθος τῶν πράξεων ἀπὸ τῆς τῶν οἰκοδεσποτησάντων ἀστέρων δυνάμεως κριθήσεται· ἀνατολικοὶ μὲν γὰρ ὄντες ἢ ἐπίκεντροι τὰς πράξεις καθολικὰς ποιοῦσι, δυτικοὶ δὲ <ἢ> ἀποκεκλικότες ὑπὸ προγόνων. καὶ ὑπὸ μὲν ἀγαθοποιῶν μαρτυρούμενοι, μεγάλους καὶ ἐπιδόξους καὶ ἐπικερδεῖς καὶ ἀπταίστους καὶ ἐπαφροδίτους τὰς πράξεις ποιοῦσι· ὑπὸ δὲ κακοποιῶν ταπεινοὺς καὶ ἀδόξους καὶ ἀπερίκτητους καὶ ἐπισφαλεῖς. Κρόνου μὲν ἐναντιουμένου καταψύξεις καὶ χρώματος καὶ † τοσίας αὔξησιν καὶ πράξεις, Ἄρεως δὲ ῥιψοκινδυνίας καὶ περιβοησίας.

πγ'. Περὶ τῶν γ' ἀστέρων τῶν σημαινόντων τὰς πράξεις.

<Ὁ> μὲν οὖν τῆς πράξεως τὴν οἰκοδεσποτείαν λαβὼν διακριθήσεται ἡμῖν καθ' ὃν προειρήκαμεν τρόπον· τὴν δὲ ποιότητα τῆς πράξεως ἐκ τῆς ἰδιοτροπίας Ἑρμοῦ καὶ Ἀφροδίτης καὶ Ἄρεως <καὶ> ἐκ τῆς τῶν ζῳδίων, ἐν οἷς ἂν τύχωσιν παραπορεύομενοι, λήψομεθα.

Ὁ μὲν γὰρ τοῦ Ἑρμοῦ τὸ πράσσειν παρέχων ποιεῖ γραμματέας, πραγματευτάς, τραπεζίτας, μάντεις, ἰατροὺς καὶ ἀστρολόγους, θύτας, νομικούς, ῥήτορας καὶ ὅλως τοὺς ἀπὸ γραμμάτων καὶ δόσεων καὶ λήψεων γινομένους ἢ ἐργαζομένους· κἂν μὲν ὁ τοῦ Κρόνου αὐτῷ μαρτυρήσῃ, ἀλλοτρίων οἰκονόμους ἢ ὀνειροκρίτας ἢ ἐν ἱεροῖς ἀναστροφὰς ποιουμένους προφάσει μαντειῶν, ἐνθουσιασμῶν ἢ μαθημάτων· ὁ

1 ss. τέχνας supplere nolui. 4 δὲ Ptol. : τε cod. ἁλίας cod.; corr.: ἁλυκείας Ptol. 7 ἢ suppl. 8 συνετικοὺς cod.: κινητικοὺς Ptol. 9 ἀστρολόγους Ptol. 10 θεολυπτικούς cod.; corr ex Ptol., cf. p. 148, 15. 13 καθολικὰς | αὐθεντικὰς Ptol. ἢ omis. cod. 14 ὑπὸ προγόνων vix sanum : ὑπὸ τὰς πρακτικὰς Ptol. editio. καθυπερτερούμενοι Ptol. 15 ἀναπτέστους cod.; cf. indicem s. v. ἀπταιστος. 16 δὲ καὶ cod. 16-17 ἐνδόξους καὶ ἀπερεκτίτους cod ; corr. ex Ptol. 17 ἐὰν δὲ Κρόνος cod. 17-18 Verba corrupta. χρωματοκρασίας cet. om. Ptol. 18 ῥιψοκινδύνοις καὶ deinde verbum erasum καὶ περιβοησίας P. 20 P(arisinus 2425), f. 129. 20-p. 211, 2 Ptolem. *Tetrab.*, IV, 3, p. 178, 9-21, ed. a. 1553. 21 ὁ omis. cod. διακριθήσονται cod. 22 καθὼς cod. 22-23 ἑκτὴν ἰδιοτροπίαν sic cod. 23 καὶ suppl. ex Ptol. 27 ῥήτορας perperam additum a Rhet., cf. p. 211, 1.

related to commerce, trade, construction, and carpentry; the equinoctial signs to interpretive, transformative, geometric, and priestly matters; the terrestrial and semi-aquatic signs to aquatic or dual-aquatic matters, and to botanic and shipbuilding crafts, as well as to burials and fishing.

In particular, when the Moon occupies the practical place, making her course from conjunction together with that of Hermes: in Taurus, Capricorn, and Cancer, she produces seers, sacrificial priests, and lecanomancers; in Sagittarius and Pisces, necromancers and those skilled in demons; in Virgo and Scorpio, magicians, astronomers, oracular speakers, and prognosticators; in Aries, Leo, and Libra, those possessed by the gods, dream interpreters, and exorcists. The magnitude of these practices will be judged by the power of the stars that are lords of the houses; for when they are oriental or at the angles, they make the practices universal, but when occidental or in declining places, dependent on ancestors. When witnessed by benefics, they render the practices great, distinguished, profitable, unerring, and graceful; but when witnessed by malefics, humble, inglorious, unprofitable, and precarious. When Saturn opposes, there are chilling effects and an increase of color and † of activity; when Mars opposes, recklessness and notoriety.

83. On the 3 stars signifying occupations.

"The one who has taken the lordship of the occupation will be distinguished by us in the manner we have previously stated; but the quality of the occupation we shall derive from the characteristic nature of Hermes and Aphrodite and Ares, and from that of the Zodiac signs in which they happen to be traversing."

For the one who provides activity through Hermes produces scribes, agents, bankers, seers, physicians and astrologers, sacrificers, jurists, orators, and in general those who are born or work by means of letters and giving and receiving; and if Saturn bears witness to him, managers of others' affairs, or interpreters of dreams, or those who spend time in sacred places under the pretext of divinations, inspirations, or studies; the

1 ff. I did not wish to supply "arts." 4 δὲ Ptol. : τε cod. ἁλίας cod.; corr. : ἁλυκείας Ptol. 7 ἡ suppl. 8 συνετικούς cod. : κινητικούς Ptol. 9 ἀστρολόγους Ptol. 10 θεολυπτικούς cod.; corr. ex Ptol., cf. p. 148, 15. 13 καθολικάς | αὐθεντικάς Ptol. omis. cod. 14 ὑπὸ προγόνων vix sanum : ὑπὸ τὰς πρακτικάς Ptol. editio. καθυπερτερούμενοι Ptol. 15 ἀναπτέστους cod; cf. indicem s. v. ἁπταιστος. 16 δὲ καὶ cod. 16-17 ἐνδόξους καὶ ἀπερεκτίτους cod; corr. ex Ptol. 17 ἐὰν δὲ Κρόνος cod. 17-18 Text corrupted. χρωματοκρασίας cet. om. Ptol. 18 ριψοκιν-δύνοις καὶ then a word erased καὶ περιβοησίας P. 20 P(arisinus 2425), f. 129, 20 p. 211, 2 Ptolem. Tetrab., IV, 3, p. 178, 9-21, ed. a. 1553, 21 o omis. cod. διακριθήσονται cod. 21 καθώς cod. 22-23 ἐκτήν ιδιοτροπίαν sic cod. 23 καὶ suppl. ex Ptol. 27 ῥήτορας wrongly added by Rhet., cf. p. 211, 1.

δὲ τοῦ Διός, νομογράφους, ῥήτορας, σοφιστάς, μετὰ μεγάλων προσώπων ἔχοντας <τὰς> ἀναστροφάς· ὁ δὲ τοῦ Ἄρεως αὐτῷ συμπάρων ποιεῖ θύτας, χειρουργοὺς ἢ ὁπλοφόρους ἢ ἀπὸ πυρὸς ἢ σιδήρου τὰς τέχνας ἔχοντας. καὶ ἐὰν μὲν τύχῃ ὁ τοῦ Ἑρμοῦ ἐν τῷ κακοδαιμονοῦντι, ποιεῖ κακοπράγμονας, κακοτρόπους, φιλοδίκους· εἰ δὲ Κρόνος καὶ Ἄρης αὐτῷ μαρτυρήσωσι καλῶς κείμενοι, ποιοῦσι θύτας καὶ ἀστρολόγους ἢ μυθῳδούς. εἰ δὲ καὶ Ζεὺς τούτοις ἐπιμαρτυρήσῃ, χάριν τῶν προειρημένων γνωστὸς ἔσται καὶ προσφίλης παρὰ μεγιστανῶν ἢ βασιλέων.

Ἄρης τὸ πράσσειν παρέχων καὶ μαρτυρῶν ἢ ὡροσκοπῶν ποιεῖ λαξευτὰς ἢ τέκτονας ἢ λιθοέργους. εἰ δὲ Ἥλιος αὐτῷ συμμαρτυρήσῃ, ποιεῖ χαλκοτύπους ἢ ἱερουργοὺς ἢ βαφέας ἢ ὅσα διὰ πυρὸς καὶ σιδήρου. εἰ δὲ Ἀφροδίτη ἐπιμαρτυρήσῃ τῷ Ἄρει, ἀπὸ πυρὸς ἢ σιδήρου ἢ ἀκμόνων τὰς τέχνας δίδωσι μάλιστα ἐπὶ ἡμερινῆς γενέσεως. ὁ Ἄρης καὶ ἡ Σελήνη καὶ <ἡ> Ἀφροδίτη ἐπικείμενοι ποιοῦσι ληστὰς καὶ θυρεπανοίκτας.

Ὁ δὲ τῆς Ἀφροδίτης τὸ πράσσειν παρέχων ποιεῖ μυροπώλας ἢ οἰνοπώλας ἢ ἀνθοπώλας ἢ χρωμάτων ἢ βαφῶν ἢ ἀρωμάτων πραγματεύτας ἢ φαρμακοπώλας, ὑφαντάς, ζωγράφους, βαφέας, ἱματιοπώλας, καὶ ὅσα πρὸς γυναικεῖον κόσμον ἀνῆκε. ἐὰν ὁ μὲν τοῦ Κρόνου αὐτῇ μαρτυρήσῃ, ἐμπόρους τῶν πρὸς ἀπόλαυσιν καὶ κόσμον, γόητας δὲ καὶ φαρμακοποιούς, ἢ καὶ δημοσίων τόπων ἄρχουσιν ἢ ἱερῶν τοῦ Κρόνου καλῶς κειμένου. ἐὰν δὲ ὁ τοῦ Διὸς μαρτυρήσῃ, ποιεῖ μουσικὸν ἢ ὑποκριτὴν λογίων, ἱερῶν προϊστάμενον ἢ γυναικῶν φροντίζοντα. ὁ δὲ τοῦ Ἄρεως αὐτῷ συμπαρὼν μετὰ μὲν Ἡλίου <συ>σχηματισθεὶς τοὺς διὰ πυρὸς ἐργαζομένους ποιεῖ, μαγείρους, χωνευτάς, καύστας, μεταλλευτάς· χωρὶς δὲ Ἡλίου ἑστῶς τοὺς διὰ σιδήρου τὰς ἐνεργείας ἔχοντας, ναυπηγούς, τέκτονας, γεωργούς, λατόμους, λιθοξόους, λιθουργούς, ξυλοσχίστας. κἂν μὲν ὁ τοῦ Κρόνου αὐτῷ μαρτυρήσῃ, ποιεῖ ναυτικούς, ἀντλητάς, ὑπονομευτάς, θηριοτρόφους, μαγείρους, περιχύτας, βαλανέας. ἐὰν δὲ Ζεὺς μαρτυρήσῃ Ἀφροδίτην καὶ Ἄρεα,

1 Διὸς corr. ex Ptol.: Ἄρεως (sign. astr.) cod. 2 τὰς suppl. 3 θύτας corr., cf. v. 7 : ἀθετας (sic) cod. 4 τὰς suppl. ex Ptol. 5 κακοδαιμονοῦντι scripsi, i. e. in XII loco; cf. supra p. 129, 18 ss. : κακωτεροδαιμονοῦντ(ι) (τερο dubium) cod. 7 μυθῳδούς corr. : μυδώδας cod. 10 πράσσειν] πρμάξιν m. 2 rescriptum P. 11 συμμαρτυρίσει ac sic saepe cod. 14 ἐπὶ corr.: ἐν δὲ cod. 15 ἡ suppl. 17 ss. cf. Ptol., p. 178, 25 ss. 17 τὸ] τὴν cod. 17-18 μυροπόλους ἢ ὀνωπόλους ἢ ἀνθοπόλους cod. χρημάτων cod., corr. ex Ptol. ἀρωμάτων corr. e Ptol. : βρωμάτων cod. 19 φαρμακοπώλους cod. 19-20 ἱματιοπούλ(ους) cod. 20 ἀνεῖκε cod. 22 φαρμακοποιεῖ cod. 23 μαρτυρίσει cod. 24 ὑπόκτην λόγιον cod.; corr. 25 σχηματισθεὶς cod.; corr. ex Ptol. (p. 179, 12). 26 χωνευτάς, καύστας corr. ex Ptol. : χουγοτὰς σύστας cod.; cf. p. 212, 27. 27 ἑστῶς τοὺς scripsi : εἰς τὼς (λοὺς superscr.) cod.; cf. Ptol., p. 179, 15 : τυχὼν τοὺς. 30 θυριτρόφους cod. περὶ πυρὸς cod. : περιχύτας ex Ptolem. (p. 179, 19) corr. 31 μαλλαναίας cod.; corr. Delcourt; cf. p. 215, 6.

of Zeus, lawmakers, orators, sophists, those who associate with great persons; and Ares accompanying him produces sacrificers, surgeons, or weapon-bearers, or those who practice crafts involving fire or iron. And if Mercury happens to be in the unfortunate place, it produces evildoers, men of bad character, lovers of litigation; but if Saturn and Ares bear witness to him while well-placed, they produce sacrificers and astrologers or mythological singers. And if Zeus also bears additional witness to these, he will be known and beloved by magnates or kings on account of the aforementioned qualities.

20 Ares, providing the means of action and bearing witness or being on the ascendant, produces stone-cutters or carpenters or stone-workers. If the Sun bears witness to him jointly, it produces bronze-smiths or sacrificial priests or dyers, or those who work with fire and iron. If Aphrodite bears additional witness to Ares, it grants crafts from fire or iron or anvils, especially in a diurnal nativity. Ares and the Moon and Aphrodite in conjunction produce robbers and door-openers.

The star of Aphrodite, providing the means of action, produces perfume-sellers or wine-sellers or flower-sellers, or dealers in pigments, dyes, or aromatics, or drug-sellers, weavers, painters, dyers, garment-sellers, and all that pertains to feminine adornment. If Saturn bears witness to her, it produces merchants of goods for pleasure and decoration, and also sorcerers and poisoners, or those who rule over public places or sacred precincts of Saturn when he is well-placed. If Jupiter bears witness, it produces a musician or an interpreter of sacred words, one who presides over shrines or cares for women. Ares in conjunction with her, when configured together with the Sun, produces those who work with fire — cooks, smelters, cremators, miners; but when standing apart from the Sun, those whose activities involve iron — shipwrights, carpenters, farmers, quarrymen, stone-cutters, stone-workers, wood-splitters. And if Saturn bears witness to him, it produces sailors, bilge-pumpers, miners of underground passages, animal-keepers, cooks, pourers, bath-attendants. If Zeus bears witness to Aphrodite and Ares,

1 Jupiter corr. ex Ptol. : Areos (sign. astr.) cod. 2 suppl. 3 thytas corr., cf.nv. 7 : ἀθετας (sic) cod. 4 the suppl. ex Ptol. 5 malevolent scripsi, i. e. innXII loco? cf. supra p. 199, 18 ff. : evil demon(s) (τερο dubium) cod.n7 μιθῳδους corr. : cod mussel. 10 prassin] pramaxin m. 2 rescriptum P.n11 testify ac sic saepe cod. 14 on corr.: ἐν δὲ cod. 15 or suppl. 17 ff. cf. nPtol., p. 178, 25 ff. 17 To] TŶν cod. 17-18 myropoulos or ὑnopolous or anthopoulos cod. money cod., corr. ex Ptolncod. 19 pharmacists cod. 19-20n22 of perfumes corr. and Ptol. : smelling drugs cod. 23 witness cod.nsplit cod.; flowers) cod. 20 ἀνεῖκε cod.n24 ὑπόκτην corr. ex Ptol. (p. 179, 12).nHugotes λογιον cod.; corr. 2 shape-n26 recessed, system cod. cf. p. 219, 27.nsuperscr.) burner corr. ex Plol. :n27 έστὼς τους cod. cf. Ptol., p. 179, 15:: of their luck. scripsi : εἰς τος (λοὺςn30 doorkeepers npyròς cod. : pφur ex Ptolem. (p. 179, 19) corr. cod. about nDelcourt; cf. p. 215, 6. 31 mallanaia cod. ; corr.

ποιήσει ὑπερέχοντας, στρατιώτας, τελώνας, πανδοχέας, θυσιουργούς.
Ἄρης καὶ Ἑρμῆς τὸ πράσσειν παρέχοντες ποιοῦσιν ἀνδριαντοποιοὺς ἢ τέχνην τινὰ ἀπὸ πυρὸς ἢ σιδήρου, ἢ πάλιν ὁπλουργούς, κατηγόρους, μοιχικούς, ἱερογλύφους, ζωοπλάστας, ἰατρούς, χειρουργούς, κακοπράγμονας, πλαστογράφους. κἂν ὁ τοῦ Κρόνου αὐτοῖς μαρτυρήσῃ, φονέας, ἅρπαγας, ἀπελάτας, λῃστάς. ἐὰν δὲ ὁ τοῦ Διὸς αὐτοῖς μαρτυρήσῃ, φιλομάχους, δράστας, δεινούς, φιλοπράγμονας καὶ ἀλλοτρίων φροντίζοντας.
Ὁ δὲ Ἄρης καὶ ὁ Κρόνος καὶ ὁ Ἥλιος ἐν τοῖς πρακτικοῖς τόποις τυχόντες, ἐξαιρέτως δὲ ὡροσκοποῦντες ἢ μεσουρανοῦντες, ποιοῦσιν ναυτικούς, πλεύστας. καὶ Ἑρμῆς ἐν τῷ γ' καὶ Ἄρης ἐν τῷ θ' κυνηγοὺς ποιοῦσιν. ὁ Ἄρης καὶ ὁ Ἑρμῆς οἴκοις ἢ ὁρίοις Ἀφροδίτης ποιοῦσιν ἰατρούς. ὁ Ἄρης καὶ ὁ Ἑρμῆς ὡροσκοποῦντες ἢ μεσουρανοῦντες ποιοῦσιν φιλόπλους, θρασυτόλμους ἢ ὁπλίτας. Κρόνος ἐπὶ <τοῦ> τῆς πράξεως τόπου παρών, ἐπὰν ὁ Κρόνος παραιρέτης καὶ ἐν ἀλλοτρίῳ ζῳδίῳ τύχῃ ἐν τῷ μεσουρανήματι, τὰς δι' ὑγρῶν ποιεῖ τέχνας, τοῦτ' ἐστι ἀντλητάς, κηπουροὺς ἢ ἀλιεύοντας καὶ τὰς παρύγρους πράξεις παρέχει μετὰ κόπου καὶ μόχθου κάμνοντας. ὁ δὲ Κρόνος καὶ Ἄρης καὶ Σελήνη ὡροσκοποῦντες ἢ μεσουρανοῦντες ποιεῖ φιλοσόφους, ῥήτορας ἢ ἀστρολόγους. τοῦ ὡροσκόπου Καρκίνῳ ἢ Σκορπίῳ ἢ Ἰχθύσι ὄντος Ζεὺς καὶ Κρόνος ὑπογείῳ ποιοῦσι βοτανικοὺς ἢ θηριοδείκτας. ὁ Κρόνος ὡροσκοπῶν Ἄρεως δύνοντος ποιοῦσι κυνηγοὺς ἢ θηριομάχους ἢ κυνοβρώτους. ὁ Κρόνος καὶ ἡ Σελήνη δύνοντες ἐν καθύγροις ζῳδίοις ποιοῦσι ναυτικοὺς ἢ πλευστικούς. ὁ Κρόνος μεσουρανῶν Ἄρης δύνων μισέλληνας, ἀλλοφύλους ποιοῦσιν.
Ἀφροδίτη καὶ Ἄρης τὸν οἶκον δεσποτεύοντες, τὴν οἰκοδεσποτείαν τῆς πράξεως εἰληφότες, ποιοῦσιν βαφέας, μυρεψούς, χωνευτάς, χρυσοχόους, λιθογλύφους, ἀργυροκόπους, ὁπλορχηστάς, φαρμακοποιούς, ἰατρούς. κἂν μὲν ὁ τοῦ Κρόνου αὐτοῖς μαρτυρήσῃ, ἱερῶν ζῴων <θεραπευτὰς> ἤγουν θηρευτάς, ἀνθρώπων ἐνταφιαστάς, θρηνῳδούς, ἐνθουσιαστάς, ὅπου μυστήρια καὶ θρῆνοι καὶ αἱμαγμοὶ τὰς ἀναστροφὰς ποιούμενοι· ἐὰν δὲ ὁ τοῦ Διὸς αὐτοῖς μαρτυρήσῃ, ποιοῦσιν ἱεροπλόκους, οἰωνιστάς, γυναικῶν προϊσταμένους, ἐκγαμιστὰς ἢ μαυλιστάς.

1 πανδοχέας (έας e corr.) cod. θυσούργους cod. 2 ss. cf. Ptol., p. 180. 10 ss. 6 φονέας corr. e Ptol.: φανεροὺς cod. 7 φιλομάχους] φιλοπόνους Ptol. 14 τοῦ] Litura in cod. 15 τόπου corr.: τρόπον cod. Κρόνος] Leg. Ἄρης? 17 ἀντλητάς ex ἀθλητάς correctum, cod. παρύγρας cod. 18 Leg. κάμνουσι? 20 Καρκίνου cod. 21 ὄντες cod. θυριωδήκτας cod.; corr. An θηριοδήκτους? cf infra p. 217, 23. 22 ποιοῦσι cod. 22-23 θυριαυάχους cod.; cf. supra p. 201, 21. 25 ἀλλ' ὁ φίλους cod. 26 ss. cf. Ptol., p. 180, 19 ss. 27 βαφὺς cod. 29 μαρτυρίσει cod., ac sic deinceps. 30 θεραπεύτας suppl. e Ptol. 31 θρόν(οι) cod.; corr., cf. Ptol. 32-33 Leg. ἱεροπροσπόλους ut Ptol.? Sed cf. indicem graecitatis s. v. θεόπλοκος. 33 ὀνιστας sic cod.; corr. e Ptol. ἐκγαμισταί sunt conciliatores nuptiarum. μωλιστάς cod.: corr.

surpassing in poetry, soldiers, tax collectors, innkeepers, ritual sacrificers. Ares and Hermes, when they provide the means of action, produce statue-makers or some craft involving fire or iron, or again armor-makers, accusers, adulterers, temple-carvers, animal-modelers, physicians, surgeons, evildoers, forgers. And if Saturn bears witness to them, murderers, plunderers, cattle-rustlers, bandits. But if Jupiter bears witness to them, they produce those fond of fighting, men of action, formidable people, meddlers, and those who concern themselves with others' affairs.

Ares and Saturn and the Sun, when they fall in the active places, and especially when they are at the ascendant or culminating, produce sailors and seafarers. And Hermes in the 3rd and Ares in the 9th produce hunters. Ares and Hermes in the houses or bounds of Aphrodite produce physicians. Ares and Hermes at the ascendant or culminating produce those fond of arms, the recklessly bold, or hoplites. Saturn being present in the place of activity, when Saturn is the releaser and happens to be in a foreign sign at the midheaven, produces crafts involving liquids — that is, water-drawers, gardeners, or fishermen — and provides occupations near water to those who labor with toil and hardship. Saturn and Ares and the Moon at the ascendant or culminating produce philosophers, rhetoricians, or astrologers. When the ascendant is in Cancer, Scorpio, or Pisces, Zeus and Saturn in the subterranean place produce herbalists or beast-tamers. Saturn at the ascendant while Ares is setting produces hunters, beast-fighters, or those eaten by dogs. Saturn and the Moon setting in watery signs produce sailors or seafarers. Saturn culminating and Ares setting produce those who hate Greeks, foreigners.

Aphrodite and Ares ruling the house, having taken the lordship of the occupation, produce dyers, perfumers, smelters, goldsmiths, stone-cutters, silversmiths, armed dancers, pharmacists, physicians. And if Saturn bears witness to them, [they produce] attendants of sacred animals, that is hunters, embalmers of the dead, mourners, ecstatics, those who conduct themselves amid mysteries and lamentations and bloodlettings; but if Jupiter bears witness to them, they produce ritual-weavers, augurs, those who preside over women, marriage-brokers or pimps. 1 πανδοχέας (έας e corr.) cod. θυσούργους cod. 2 ss. cf. Ptol, p. 180. 10 ss. 6 φονέας corr. e Ptol. : φανερούς cod. 7 φιλομάχους] φιλοπόνους Ptol. 14 του] Litura in cod. 15 τόπου corr. : τρόπον cod. Κρόνος] Leg. "Αρης ? 17 ἀντλητάς ex αθλητάς correctum, cod. παρύγρας cod. 18 Leg. κάμνουσι ? 20 Καρκίνου cod. 21 όντες cod. θυριωδήκτας cod. corr. An θηριοδήκτους ? cf infra p. 217, 23. 22 ποιοῦσι cod. 22-23 θυριαμάχους cod. ; cf. supra p. 201, 21. 25 ἀλλ' ὁ φίλους cod. 26 ss. cf. Ptol., p. 180, 19 ss. 27 βαφύς cod. 29 μαρτυρίσει cocl., ac sic deinceps. 30 θεραπεύτας suppl. e Ptol. 31 θρόνιοι) cod. ; corr., cf. Ptol. 32-33 Leg. ἱεροπροσ πόλους ut Ptol.? Sed et indicem graecitatis s, v. θεόπλοκος. 33 άνιστας sic cod.; corr. e Ptol. ἐκγαμισταί are conciliators of marriages. μωλιστάς cod.: corr.

ἐὰν δὲ ὁ Ἥλιος αὐτοῖς μαρτυρήσῃ, νευροβάτας ποιεῖ, μαγγαναρίους· εἰ δὲ καὶ Κρόνος καὶ Ἥλιος αὐτοῖς μαρτυρήσωσιν, οἰκοδόμους ποιοῦσιν ἢ κεραμουργούς.

Ἄρης καὶ Ἀφροδίτη ἰσομοίρως τυχόντες, εἰ καὶ τὰ δωδεκατη-
5 μόρια τύχωσι τετράγωνα [ἐν] αὐτοῖς ἢ τρίγωνα ἢ διάμετρα, ποιοῦσι μοιχούς, μεθυστάς, ἀπατεῶνας. Ἄρης καὶ Ἀφροδίτη ἐν τοῖς ὑπογείοις ποιοῦσι σχοινοβάτας ἢ θεοφορουμένους. Ἄρης καὶ Ἀφροδίτη ἐν <τῷ> ϛ' ἢ ἐν τῷ θ' ποιοῦσιν ἰατρούς.

Ἑρμῆς καὶ Ἀφροδίτη τὴν πρᾶξιν παρέχοντες ποιοῦσι τὰς πράξεις
10 ἀπὸ μουσικῆς καὶ ὀργάνων καὶ μελῳδιῶν ἢ ποιημάτων ἢ ὀρχήσεων καὶ ῥυθμῶν, καὶ μάλιστα ὅταν τοὺς τόπους ὦσιν ἐναλλάξαντες. ἀποτελοῦσιν οὖν θυμελικούς, ὑποκρίτας, σωματεμπόρους, ὀργανοποιούς, κιθαρῳδούς, τραγῳδούς, ὑφάντας, πλάστας, ζωγράφους. κἂν ὁ μὲν τοῦ Κρόνου αὐτοῖς μαρτυρήσῃ, ποιεῖ ἐμπορευομένους κόσμους γυναικείους.
15 ἐὰν δὲ ὁ τοῦ Διὸς αὐτοῖς μαρτυρήσῃ, ποιοῦσιν δικολόγους, λογιστηρίων προϊσταμένους, παίδων διδασκάλους, ὄχλων προεστῶτας, κεκοσμημένους.

Ἐὰν μὲν Ἑρμῆς καὶ Ἀφροδίτη ὡροσκοπῶσι καὶ Ζεὺς δύνῃ, ποιοῦσι μουσικοὺς ἢ φωνικοὺς ἢ ἀθλητάς. εἰ δὲ εἰς τὸν τῆς πράξεως
20 τόπον τύχωσι Ἑρμῆς καὶ Κρόνος καὶ Ἀφροδίτη, ποιοῦσιν ἰατροὺς ἢ ἐπαοιδοὺς ἢ βοτανικούς· εἰ δὲ καὶ Ζεὺς ἐπιμαρτυρήσῃ αὐτοῖς, ἐκ τούτων τὰς εὐτυχίας ἕξουσιν. ὁ Ἑρμῆς καὶ ἡ Ἀφροδίτη ἐν τοῖς πρακτικοῖς τόποις τυχόντες καὶ ὑπὸ Διὸς θεωρούμενοι ποιοῦσιν ἐλεφαντουργούς, ζωγράφους ἢ χρυσοχόους ἢ κοσμητάς. ὁ Ἑρμῆς οἴκοις Ἀφροδίτης
25 μετὰ Ἀφροδίτης ποιεῖ αὐλητὰς ἢ κιθαρῳδούς. Ἀφροδίτη οἴκοις Ἑρμοῦ μετὰ Ἑρμοῦ ποιεῖ ζωγράφους ἢ πλουμαρίους ἢ γλύπτας ἢ ἀνδριαντοπλάστας.

Πλέον δὲ πάντων ζήτει τὰ ἀποτελέσματα τῶν συναφῶν καὶ τῶν ἀπορροιῶν τῆς Σελήνης καὶ τῶν ζῳδίων καὶ τῶν παρανατελλόντων
30 <καὶ> τὰ δεκανικὰ ἀποτελέσματα τῶν συναφῶν καὶ ἀπορροιῶν τῆς Σελήνης. ὁ δὲ κλῆρος τῆς πράξεως λαμβάνεται ἡμέρας μὲν ἀπὸ Ἑρμοῦ ἐπὶ Ἄρεα, νυκτὸς δὲ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. ζήτει καὶ τὸ ζῴδιον ἐν ᾧ ἔτυχεν ὁ κλῆρος καὶ τὸν κύριον τοῦ ζῳδίου ἐν ᾧ οἴκῳ ἔτυχε, καὶ οὕτω λέγε τὴν πρᾶξιν.

1 μαγναφαρίους cod.; corr., cf. p. 217, 9. 2 μαρτυρίσει cod. 3 κεραμουργούς habet etiam Maneth., IV, 291. 5 ἐν del. 6 μοιχὰς cod. Leg. ἐν τῷ ὑπογείῳ? sed de signis quae sunt sub terra loqui videtur. 7 σχινωμήτ(ας) cod.; corr. Delcourt coll. Maneth. IV, 287; cf. v. 1 νευροβάτας. θεοφωροσμένους cod., manu 2, cf. cap. ξε', p. 192, 18. 9 ss. cf. Ptol., p. 179, 22 ss. 11 Post ὦσιν littera exp.; deinde ἐν e corr. cod. Habet ἀμφιλελαχότες Ptol 12 σωματοεμπόρους (vel -τα-) cod. 18 δύνει cod. 19 φωνικούς verbum novum; cf. p. 214, 16 20-21 ἰατρικοὺς ἢ ἐπαίδους cod. 21 ἐπιμαρτυρίσει ac sic saepe cod. 26 πλουμαρίους = *plumarios*. Adhuc apud Graecos « plumare », « acu pingere », πλουμίζω dicitur. 27 cf. infra p. 217, 15. 30 καὶ suppl.

But if the Sun testifies to them, it produces rope-dancers, mechanics; and if both Saturn and the Sun testify to them, they produce builders or potters.

Ares and Aphrodite occurring in equal degrees, if also their dodecatemoria happen to be square to them or trine or in opposition, they produce adulterers, drunkards, deceivers. Ares and Aphrodite in the subterranean places produce rope-walkers or those possessed by a god. Ares and Aphrodite in the 3rd or in the 9th produce physicians.

Hermes and Aphrodite providing the means of livelihood produce activities from music and instruments and melodies, or poems, or dances and rhythms, and especially when they have exchanged places. They bring about, then, theatrical performers, actors, slave-traders, instrument-makers, lyre-singers, tragedians, weavers, modelers, painters. And if Saturn testifies to them, it produces traders in women's ornaments. But if Jupiter testifies to them, they produce advocates, directors of accounting offices, teachers of children, leaders of crowds, men of refinement.

If Hermes and Aphrodite are at the ascendant and Jupiter is setting, they produce musicians or vocalists or athletes. But if Hermes and Saturn and Aphrodite happen to be in the place of activity, they produce physicians or enchanters or herbalists; and if Jupiter also testifies to them, from these they will have their good fortunes. Hermes and Aphrodite occurring in the active places and beheld by Jupiter produce ivory-workers, painters, or goldsmiths, or decorators. Hermes in the houses of Aphrodite together with Aphrodite produces flute-players or lyre-singers. Aphrodite in the houses of Hermes together with Hermes produces painters or embroiderers or sculptors or statue-modelers.

Above all, seek out the results of the applications and separations of the Moon and of the Signs and of the paranatellonta, 30 <and> the decanal results of the applications and separations of the Moon. The Lot of Action is taken by day from Hermes to Ares, and by night in reverse, and seek the same distance from the Ascendant, and the Sign in which the Lot fell and the lord of the sign in which house it fell, and thus declare the occupation.

1 μαγναφαρίους cod. corr., cf. p. 217, 9. 2 μαρτυρίσει cod. 3 κεραμουργούς habet etiam Manelli., IV, 291. 5 ἐν del. 6 μοιχάς cod. Leg. ἐν τῷ ὑπογείῳ ? sed de signis quae sunt sub terra loqui videtur. 7 σχινωμήτ(ας) cod. corr. Delcourt coll. Maneth. IV, 987; cf. v. 1 νευροβάτας. θεοφωροσμένους cod, manu 2, cf. cap. Ee', p. 192, 18. 9 ss. cf. Ptol., p. 179, 22 ss. 11 Post ὦσιν littera exp.; deinde ἐν e corr. cod. Habet αμφιλελαχότες Ptol 12 σωματοεμπόρους (vel -τα-) cod. 18 δύνει coι. 19 φωνικούς verbum novum; cf. p. 214, 16 20-21 Ιατρικούς ἢ ἐπαίδους cod. 2: ἐπιμαρτυρίσει ac sic saepe col. 20 πλουμαρίους = plumarios. Adhuc apud Graecos « plumare », « acu pingere », πλουμίζω dicitur. 27 cf. infra p. 217, 15. 30 kai suppl.

πδ'. Περὶ τεχνῶν [1].

Μετὰ τὸ σκοπῆσαι τὰς τέχνας καὶ τὰ ἐπιτηδεύματα ἀπὸ τῶν ἀστέρων τῶν παρεχόντων τὴν πρᾶξιν, λέγω δὴ Ἄρη, Ἀφροδίτην καὶ Ἑρμῆν, καὶ τῶν ἀπορροιῶν καὶ συναφῶν τῆς Σελήνης, ἔτι δὲ καὶ τῶν ὁριοκρατόρων τοῦ τε ὡροσκόπου καὶ τῶν δύο φωστήρων καὶ τῶν οἰκοδεσποτῶν αὐτῶν καὶ τοῦ κλήρου τῆς τύχης, ἀναγκαῖον ἡγησάμην κατὰ τὴν τῶν ἀστέρων χρηματουργίαν ὑποτάξαι τὰς τέχνας καὶ τὰ ἐπιτηδεύματα.

Ζεὺς καὶ Ἑρμῆς μετὰ Ἄρεος ἢ ὁρίοις Ἄρεος ἀθλητικοὺς ἢ καὶ φιλοπαλαίστρους ποιοῦσι. λοιπὸν δεῖ σκοπεῖν πρὸς τὴν ἄνεσιν καὶ ἐπίτασιν τῶν σχημάτων καὶ τῶν ἀστέρων καὶ τῶν φάσεων αὐτῶν. εἰ γὰρ Κρόνος τούτοις συσχηματισθῇ, οὐκέτι ποιεῖ ἀθλητὰς καὶ ἐνδόξους, ἀλλὰ σπουδαίους περὶ τὰ μουσικά. ἐὰν ὁ τοῦ Ἑρμοῦ ἐπιθεωρήσῃ τὴν Ἀφροδίτην ἐπίκεντρον κατὰ τετράγωνον ἢ ἀλλήλων τὰ ὅρια ὑποδέξωνται ἑῷοι ἀνατολικοὶ ὄντες ἐν ἰδίοις ἢ ἀλλήλων οἴκοις ὄντες ἢ τριγώνοις, φωνικοὺς ποιοῦσιν ἢ κιθαρῳδοὺς ἢ ὀρχηστὰς ἢ μουσοχόρους ἢ τούτων ὁμοίους.

πε'. Περὶ ῥητόρων καὶ παιδευτῶν.

Ἐὰν ὁ τοῦ Ἑρμοῦ ἐπιθεωρήσῃ τὸν Δία ἐν καλῷ τόπῳ ἑστῶτα καὶ ἀλλήλων ὑποδέξωνται τὰ ὅρια, ἑξαυγοι ὄντες καὶ ἐπίκεντροι καὶ ἐπαναφερόμενοι, ποιοῦσι σοφιστάς, γραμματικοὺς ἢ παιδευτάς.

πϛ'. Περὶ μαθηματικῶν ἢ μάντεων.

Ἐὰν ὁ Ἑρμῆς ἐν καλῷ τόπῳ τύχῃ, μάλιστα καὶ Κρόνου οἴκῳ,

1 Cap. πδ' uno, quod sciam, codice **P**, f. 131, servatur. 3 δὴ] δεῖ cod. 4 συναφὰς ut vid. P; corr. 7 χρηματουργ' cod. 12 συσχηματισθῆς cod. 13 σπουδ' cod. 14 ἐπίκεντρον vel ἐπίκεντρος compendio cod. 17 An μουσοχαρεῖς? 18 Capita πε'-ϛ' forma contractiore et mutila ex codice Monacensi [Germanico 7] edidit F. Boll, *Catal.*, VII, p. 117, 14-118, 5. In codice Ital. 11, f. 54'. cap. κδ'. eadem forma quae in codice Monacensi servari videtur. — **P**(arisinus 2425), f. 131; codicis **G**(ermanici) varias lectiones ex *Catal.*, l. c., adnotavimus. Orthographica negleximus. Post καὶ παιδευτῶν add. καὶ ἑτέρων ὑποθέσεων G. 19 Ἐάν] littera ε in marg. P. 20 ἐποικοι P. Leg. ἢ ἐπαν.? cf. 217, 14. 21 ἢ om. G. 22 Titulum hic ac ubique deinceps om. G, qui ex omnibus capitibus unum confecit. 23 Ἑρμοῦ G.

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[1] Haecce et quae sequuntur capitula de variis artibus, ex Antiocho sine dubio Rhetorium hausisse in praefatione (p. 115) notavimus. Similia saepe apud astrologos inveniuntur; nusquam vero tam multa rariora artificum nomina inveniuntur, nisi longam enumerationem in censum vocare velis quae in Albubatris [Abu Bakr ibn al Kasil al Karaschi] *Libro genethliaco* legitur (Norimbergae, 1540), cap. XC sqq.

84. On the Arts.

After examining the arts and occupations from the stars that furnish the activity — I mean Ares, Aphrodite, and Hermes — and from the separations and applications of the Moon, and furthermore from the bounds-rulers of both the Ascendant and the two luminaries and their domicile-lords and the Lot of Fortune, I considered it necessary to set out the arts and occupations in accordance with the activity of the stars.

Zeus and Hermes together with Ares in the terms of Ares make men athletic or fond of wrestling. For the rest, one must consider the relaxation and intensification of the configurations and the stars and their phases. For if Saturn is configured with these, he no longer makes athletes and distinguished men, but those who are earnest about music. If Mercury aspects Venus when she is angular, in square, or they receive each other's terms, being eastern and oriental, in their own or each other's houses, or in trine, they make singers or lyre-players or dancers or musicians of the chorus or those similar to these.

85. Concerning rhetoricians and teachers.

If Mercury aspects Jupiter standing in a favorable place and they receive each other's terms, being bright and angular and in the succedent houses, they make sophists, grammarians, or teachers.

87. Concerning mathematicians or diviners.

If Mercury is found in a favorable place, especially also in the house of Saturn,

1 Chapter 84 is preserved in only one codex, as far as I know, P, f. 131. 3 δή] δεῖ cod. 4 συναφάς as it appears P; corr. 7 χρηματουργό cod. 12 συσχηματισθῆς cod. 13 σnoud' cod. 14 ἐπίκεντρον vel ἐπίκεντρος compendio cod. 17 Perhaps μουσοχαρείς? 18 Chapters 85 in a more contracted and mutilated form from the Munich codex [Germanicus 7] was edited by F. Bull, Catal., VII, p. 117, 14–118, 5. In codex Ital. 11, f. 51v, ch. 24, the same form as that preserved in the Munich codex appears to be found. — P(arisinus 2425), f. 131; the variant readings of the German codex from Catal., l. c., have been noted. Orthographic matters I have neglected. After καὶ παιδευτών add. καὶ ἑτέρων υποθέσεων G. 19 Εάν] letter e in margin P. 20 έποικοι P. Read ή έπαν. cf. 217, 14. 21 ή om. G. 22 The title here and everywhere hereafter om. G, who made one chapter out of all the chapters. 23 Ἑρμοῦ G.

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1 These and the following chapters on various arts we noted in the preface (p. 115) as having been drawn by Rhetorius undoubtedly from Antiochus. Similar material is frequently found among astrologers; but nowhere are so many rare names of craftsmen found, unless one wishes to call to account the long enumeration read in Albubatris [Abu Bakr ibn al Kasil al Karaschi], Libro genethliaco (Nuremberg, 1540), cap. XC sqq.

ἔξαυγος καὶ θεωρηθῇ ὑπὸ Διὸς καὶ Κρόνου καὶ Ἄρεος, ποιεῖ ἀστρολόγους, μάντεις ἢ ἱερεῖς. εἰ δὲ Κρόνος ὡροσκοπῶν τύχῃ οἴκῳ Ἑρμοῦ ἢ ὡροσκοπῇ Ἑρμῆς, ἀπαραβάτους μαθηματικοὺς ποιεῖ.

πζ'. Περὶ βαλανέων.

5 Ἐὰν ὁ Κρόνος ἐπιθεωρῇ τὴν Σελήνην καὶ τὸ δωδεκατημόριον αὐτῆς τῆς Σελήνης οὔσης ὁρίοις Κρόνου, βαλανεῖς ἢ περιχύτας ποιεῖ· εἰ δὲ ἐν ἀποκλίματι τύχωσιν ἢ ἐν τῷ ὑπογείῳ κέντρῳ, μαρμαροξύστας ποιεῖ.

πη'. Περὶ νεκρεπαρτῶν.

Κρόνος ἰσόμοιρος Ἄρει καὶ Ἑρμῇ, θεωρούντων τὰ δωδεκατημόρια 10 ἀλλήλων δίχα τῆς τῶν ἀγαθοποιῶν θεωρίας, νεκροτάφους ἢ νεκροθάπτας ἢ νεκρεπάρτας ἢ τυμβωρύχους ποιοῦσι.

πθ'. Περὶ οἰκοδόμων ἢ κεραμέων.

Κρόνος ἰσόμοιρος Ἄρει Κριῷ ἢ Ταύρῳ ἢ Λέοντι ἢ τετράγωνος * ὑπάρχων καὶ ὑπὸ Ἄρεος θεωρούμενος χωρὶς τῆς τῶν ἀγαθοποιῶν 15 ἐπιθεωρίας σκανδουλαρίους ποιεῖ ἢ τοιχοβάτας ἢ οἰκοδόμους ἢ κεραμεῖς ἢ λυχνοποιούς. εἰ δὲ καὶ Ἀφροδίτη ἐπιθεωρήσῃ, νευροβάτας ποιεῖ.

ϙ'. Περὶ μεθυστῶν καὶ κιναίδων καὶ γοήτων.

Ὁ Ἄρης τῇ Ἀφροδίτῃ ἰσόμοιρος ** κατὰ τετράγωνον ἢ διάμετρον 20 ἐπιθεωρούντων ἀλλήλων τὰ δωδεκατημόρια ἐκτὸς τῆς τῶν ἄλλων ἐπιθεωρίας ποιοῦσι μεθυστάς, λῃστάς, μοιχούς, ἀναστάτους. εἰ δὲ Κρόνος ἐπιθεωρήσῃ, ποιεῖ κιναίδους, ἀσελγεῖς, μάλιστα ἐν θηλυκοῖς ζῳδίοις.

1 θεωρῆται G. 2 μάντας G. ἢ ἱερεῖς om. G. Κρόνος G : καὶ P. ὡροσκοπ(ῶν) G : ὡροσκόπος P. οἴκῳ corr. : οἶκος GP. 3 ἀπαραβάτους καὶ G, unde παραβάτας coni Boll. 4 7 cf. Maneth., IV. 249 ss. 5 ἐπιθεωρήσῃ G. 6 τῆς — οὔσης] καὶ ἡ Σελήνη ἢ ἐν G. 6-7 περιχύτας — κέντρῳ om. G. 7 λιθοξύστας G. 8 νεκρεπάρται sunt vespillones, qui mortuos ecferunt (νεκρ-ἐπαίρω); cf. *Catal.*, VIII, 3, p 110, 3, 9-11 cf. Maneth., IV, 186-192. 9 Ἐὰν ὁ Κρόνος G. θεωροῦνται G, unde ἢ καὶ θεωρῶνται coni. Boll. An θεωροῦσι? sed cf. infra v. 20. 10 τῆς om. G. 10-11 νεκροθάπτους G. 11 νεκροπάρτους G. ἢ τυμβωρύχους om. G. ποιεῖ G. 12-17 Cap. πθ' totum om. G. 13 Post τετράγωνος signum planetae deest. 15 σκανδαλλαρίους cod.; corr. Delcourt = *scandularios*. ποιοῦσι cod. 16 ἐπιθεωρίσει cod. 18 μεθυστῶν cod. : μεθύσων *Catal.*, VIII, 3, p. 110, 9, fors. recte, cf. v. 21. κυνεδῶν sic P. 19 ἐὰν ὁ Ἄρης G. ὁ incertum P. Lacunam sign. Cf. Maneth., IV, 293 ss. 20 ἐπιθεωρούντων P ; cf. supra v. 11 : θεωροῦνται G : <ἢ καὶ> ἐπιθεωρῶνται corr. Boll. 21 μεθύσους G, cf. v. 18. ἀναστάτους om. G. 22 ἐπιθεωρίσει P. κυνεδοῦς sic P. μάλιστα — ζῳδίοις om. G.

in full radiance and observed by Jupiter, Saturn, and Mars, it produces astrologers, diviners, or priests; but if Saturn happens to be at the ascendant in the house of Hermes, or Hermes is at the ascendant, it produces infallible mathematicians.

87. On bath-keepers.

If Saturn observes the Moon and her dodecatemory while the Moon is in the terms of Saturn, it produces bath-keepers or pourers; but if they happen to be in a declining house or at the subterranean angle, it produces marble-polishers.

88. On undertakers.

Saturn in equal degrees with Mars and Hermes, while they observe each other's dodecatemorions without the observation of the benefics, produces grave-diggers, or corpse-buriers, or undertakers, or tomb-robbers.

89. On builders or potters.

Saturn in equal degrees with Mars in Aries, Taurus, or Leo, or being in square aspect and observed by Mars without the observation of the benefics, produces tile-makers, or wall-walkers, or builders, or potters, or lamp-makers. But if Aphrodite also observes, it produces rope-dancers.

III. On Drunkards, Sodomites, and Sorcerers.

When Ares is in equal degrees with Aphrodite ** in square or opposition, the two mutually regarding each other's dodecatemoria apart from the aspect of the other planets, they produce drunkards, robbers, adulterers, and vagabonds. But if Saturn also casts an aspect, it produces sodomites and lewd persons, especially in feminine Signs.

1 θεωρῆται G. 2 μάντας G. ἢ ἱερεῖς om. G. Κρόνος G : καὶ P. ὡροσκοπιῶν) G : ωροσκόπος P. οἴκῳ corr. : οἶκος GP. 3 ἀπαραβάτους καὶ G, unde παραβάτας coni Boll. 4 7 cf. Maneth., IV, 249 ss. 5 ἐπιθεωρήσῃ G. 6 τῆς – οὔσης] καὶ ἡ Σελήνη ἢ ἐν G. 6-7 περιχύτας κέντρῳ om. G. 7 λιθοξύστης G. 8 νεκρεπάρται sunt vespillones, qui mortuos ecferunt (νεκρ-ἐπαίρω); cf. Catal., VIII, 3, p 110, 3, 9-11 cf. Manet b., IV, 186-192. 9 Ἐὰν ὁ Κρόνος G. θεωρούνται G, unde ἢ καὶ θεω-ρῶνται coni. Boll. An θεωρούσι ? sed cf. infra v. 20. 10 τῆς om. G. 10-11 νεκρο-θάπτους G. 11 νεκροπάρτους G. ἡ τυμβωρύχους om. G. ποιεῖ G. 12-17 Cap. πθ' totum om. G. 13 Post τετράγωνος signum planetae deest. 15 σκανδαλλα-ρίους cod. corr. Delcourt scandularios. ποιοῦσι cod. 16 ἐπιθεωρίσει cod. 18 μεθυστῶν cod. : μεθύσων Catal., VIII, 3, p. 110, 9, fors. recte, cf. v. 21. κυνε-δῶν sic P. 19 ἐὰν ὁ Ἄρης G. ὁ incertum P. Lacunam sign. Cf. Maneth., IV, 293 39. 20 επιθεωρούντων P; cf. supra v. 11 : θεωρούνται G : <ἢ καί> ἐπιθεωρών-ται corr. Boll. 21 μεθύσους G, cf. v. 18. ἀναστάτους om. G. 22 ἐπιθεωρίσει P. κυνεδοῦς sic P. μάλιστα - ζωδίοις om. G.

κα'. Περὶ τεκτόνων καὶ βυρσέων καὶ λιθοξόων καὶ καβιδαρίων.

Ἐὰν ὁ Κρόνος καὶ ἡ Ἀφροδίτη καὶ ὁ ≻Ἄρης ἀλλήλους θεωρήσωσιν ἐν ἀρσενικοῖς ζῳδίοις, μάλιστα Κριῷ καὶ Λέοντι καὶ Τοξότῃ, ποιοῦσι τέκτονας καὶ βυρσεῖς καὶ λωροτόμους. εἰ δὲ καὶ Ἑρμῆς ἐπιθεωρήσῃ, λιθοξόους ἢ λατόμους ἢ λιθοψήκτας. εἰ δὲ καὶ Ζεὺς καὶ Σελήνη ἐπιθεωρήσωσι, καβιδαρίους ποιοῦσιν ἢ μαρμαρίους.

κβ'. Περὶ κυνηγῶν καὶ ἱερακοτρόφων καὶ ὀρνιθοτρόφων καὶ ζωγράφων.

Ἐὰν ὁ Ἑρμῆς ἑξαυγος ὢν ἰσόμοιρος γένηται τῇ Σελήνῃ καὶ ἐπιθεωρήσωσι τὰ δωδεκατημόρια ἀλλήλων ≺καὶ≻ Ἄρης καὶ Κρόνος διαμετροῦντες ἑαυτοὺς ἐπιτύχωσι τῶν κέντρων, κυνηγοὺς καὶ βηνάτορας. εἰ δὲ ἐν τοῖς πτερωτοῖς ζῳδίοις τύχωσιν ὁ Ἑρμῆς καὶ ἡ Σελήνη, λέγω δὴ ἐν Παρθένῳ καὶ Τοξότῃ καὶ ταῖς πρώταις μοίραις τῶν Ἰχθύων διὰ τὸν Πήγασον, ἱερακοτρόφους ποιοῦσι ἢ ὀρνιθοτρόφους. ἐὰν δὲ καὶ Σελήνη καὶ Ἄρης εὑρεθῶσιν ὁρίοις Ἑρμοῦ, ζωγράφους ποιοῦσι.

κγ'. Περὶ ναυτῶν καὶ κυβερνήτων.

Κρόνος μεσουρανῶν ἐν καθύγρῳ ζῳδίῳ Ἄρεος καὶ Ἡλίου συμμεσουρανούντων ἢ ἐπιθεωρούντων κατὰ τετράγωνον ἢ διάμετρον, ναύτας ποιεῖ ἢ κυβερνητὰς ἢ ναυκλήρους, μάλιστα καὶ τοῦ ὡροσκόπου ὄντος ἐν καθύγρῳ ζῳδίῳ ὁρίοις Κρόνου καὶ τοῦ κλήρου τῆς τύχης ἢ τοῦ κυρίου αὐτοῦ.

κδ'. Περὶ ῥαπτῶν.

Ἄρης καὶ Ἀφροδίτη ὁμοῦ ἢ τετράγωνοι ἐν ὁρίοις ἀλλήλων ποιοῦσι ῥάπτας, λινοῦφους, ὀθονιακούς.

1 τέκνων cod.; corr., cf. v. 5 et *Catal.*, VIII, 3, p. 110, 9. 1-6 cf. Maneth., IV, 318-326 2 καβιδωρίων P, cf. v. 7. 3 ἢ om. P. ὁ suppl. θεωρίσουσιν P : θεωρήσουσιν G; corr. Boll. 4 ἀρσενικοῖς — μαλίστα om. G. καὶ Τοξ. G : ἢ Τοξ. P. 5 τεκτογονικὰς corr. m. 1 ex τεκνογονίαν G : τεκτονικούς corr. Boll. 5-7 καὶ λωροτόμους — μαρμαρίους om. G. 5 λωροτόμους] cf. Nicole. *Le Livre du Préfet*, 1893. p. 49, c 14. ἐπιθεωρίσει cod. 6 λιθοψύκτας cod.; corr., cf. tamen Maneth., IV, 325 : λιθοψώκτος. 7 καβιδαρίους] cf. *Thes. l. Lat.*, s. v. « Cavidarius ». μαρμαρίνους P; corr ; cf. Nicole. *l. c.*, p. 60, c. 22 : μαρμάριοι = *marmorarii*. 8-13 cf. Maneth., IV, 333-340. 10 τῆς ☾ PG; corr. Boll. 11 καὶ suppl. Boll. 12 ἑαυτοῖς G. ≺τινι≻ τῶν corr. Boll. 12-15 καὶ βηνάτορας — Πήγασον om. G. βινάτωρας P. 13-14 λεγ' δεῖ cod. 14-15 διὰ τὸν Πήγασον] cf. p. 217, 6-7 et Rhetor., *Catal.*, VII, p. 211, 11. 15-25 ἐὰν δὲ καὶ Σελήνη — ὀθονιακούς om. G. 17-22 cf. Maneth., IV, 396-401. 23 ῥαπτῶν] ρα superscr. m. post.; cf. v. 25. 25 λινούφους P = λίνου ὑφάντας. ὀθηνιακοὺς cod.; corr., cf. Nicole, *l. c.*, p, 39, c. 9.

81. On Carpenters, Tanners, Stone-cutters, and Nail-makers.

If Saturn, Venus, and Mars regard one another in masculine signs, especially Aries, Leo, and Sagittarius, they produce carpenters, tanners, and strap-cutters. If Mercury also aspects them, they produce stone-cutters, quarrymen, or stone-polishers. If Jupiter and the Moon also aspect them, they produce nail-makers or marble-workers.

82. On Hunters, Falconers, Bird-keepers, and Painters.

If Mercury, being in combustion, comes to be in the same degree as the Moon, and they regard one another's dodecatémoria, and Mars and Saturn in opposition to each other happen to hit the angles, they produce hunters and huntsmen. If Mercury and the Moon happen to be in the winged signs — namely in Virgo and Sagittarius and the first degrees of Pisces on account of Pegasus — they produce falconers or bird-keepers. If the Moon and Mars are found in the terms of Mercury, they produce painters.

83. On Sailors and Helmsmen.

Saturn culminating in a watery sign, with Ares and the Sun co-culminating or aspecting by square or opposition, produces sailors, helmsmen, or ship-masters, especially when the Ascendant is also in a watery sign in the terms of Saturn and the Lot of Fortune or its lord.

84. On Tailors/Sewers.

Ares and Aphrodite together or in square aspect within each other's bounds produce tailors, linen-weavers, envious persons.

1 child cod. corr., ef. v. i et Catal., VIII, 3, p. 110, 9. n3262 kavidorians P, cf. v. 7. 3 or om. P. the suppl. nsusin G; corr. Bull. 4 males actually op. G.n5 tectonic corr. m. 1. λιθοψώκτος. 7 καβιδαρίους] cf. Thes. L. Lat., s. v. Cavidarius . μαρημαρίνους P; corr ; cf. Nicole. 1. c. p. 60, c. 22 : μαρκάριοι = marmorarii. 8-13 cf.nManeth, IV, 333-340. 10 τῆς ζ PG; corr. Boll. 11 και suppl. Boll. ἐντοῖζnG. τῶν corr. 12-15 and vinatorasnP. 14-15 cf. p. 217, 6-7 et Rhetor., p. 11 15-25 ἐὰν δὲ καὶ Σελήνη --- φθονιακούς on. G. 17-22 cf. Maneth.,n1V, 396-401. 23 pantῶν] pa superser. m. post. ; cf. v. 25. 25 λινούφους P=nλίνου ὑφάντας, ἀθηνιακούς cod. corr., cf. Nicole, l. c., p. 39, c. 9.

1-0 cf. Manetli., IV, 318. ntheorisusin P : teorinkaì Tox. G : or Tox. R.

ϟε'. Περὶ μηχανικῶν καὶ ψηφάδων.

Ἑρμῆς καὶ Ἄρης καὶ Ἀφροδίτη καὶ Σελήνη ἐπίκεντροι ἢ ἐπιθεωροῦντες ἀλλήλους κατὰ κέντρον, μηχανικοὺς ποιοῦσι, ἐν δὲ τοῖς ἀποκλίμασιν ὄντες ψηφάδας.

ϟϛ'. Περὶ μίμων.

Ἑρμῆς καὶ Ἀφροδίτη ταπεινούμενοι ἐν ὁρίοις ἰδίοις ἢ ἀλλήλων μίμους ἢ πολιτικοὺς ποιοῦσιν, μάλιστα ἐν Αἰγοκέρωτι διὰ τὸ παρανατέλλειν τὸν Πίθηκα [1].

Ἄρης καὶ Ἑρμῆς ὑπόγειοι νευροβάτας ἢ μαγγαναρίους ποιοῦσι.

Ἡ Σελήνη δύνουσα καὶ πρὸς Κρόνου φερομένη, ἐν ὑγροῖς ζῳδίοις ἢ βορεία κατιοῦσα ναυτικοὺς ποιεῖ.

Ἀφροδίτη οἴκῳ Ἡλίου ἢ ἰδίῳ μετὰ Ἑρμοῦ, μάλιστα ἐπίκεντροι καλαμαύλους ἢ κιθαριστὰς ἢ μουσικοὺς ποιοῦσι.

Ἀφροδίτη οἴκῳ Ἑρμοῦ μετὰ Ἑρμοῦ ἐπίκεντροι ἢ ἐπαναφερόμενοι ἑξαυγοι ζωγράφους ποιοῦσι ἢ ἀνδριαντοπλάστας ἢ πολυμιταρίους.

Εἰ δὲ Ἥλιος καὶ Σελήνη ἐν ταῖς ἐπαναφοραῖς τύχωσιν Ἑρμοῦ καὶ Ἀφροδίτης ἐπίκεντροι ὄντες, ἡνιόχους ποιοῦσι, μάλιστα ἐν Διδύμοις καὶ Ταύρῳ.

Ἡ Σελήνη ἐν Ταύρῳ μετὰ Ἑρμοῦ καὶ Ἡλίου αὐξιφαὴς ἰξευτὰς ποιεῖ καὶ ἱερακαρίους.

Ἐὰν δὲ ὁ ὡροσκόπος τύχῃ ἐν Καρκίνῳ ἢ Σκορπίῳ ἢ Ἰχθύσι Διὸς καὶ Κρόνου ὑπογείων <ὄντων> καὶ τὴν πρᾶξιν παρεχόντων, ποιεῖ βοτανικούς, θηριοδήκτους.

Ὁ Ἄρης καὶ ὁ Ἑρμῆς ἐπίκεντροι ἐν Λέοντι δίχα Διὸς καὶ Ἀφροδί-

1 Cap. ϟϛ', vv. 6-7 ante ϟε' transp. G. 2 καὶ et καὶ (prima) om. P. 2-3 ἢ ἐπιθεωροῦντες P : ἐὰν ἐπιθεωροῦνται G. 3 ἀλλήλοις G : ἀλλήλος P. 3-4 ἐν δὲ — ὄντες P : καὶ (cet. om.) G. 4 ψηφάδας a ψηφᾶς = ψηφοπαίκτας [Boll] 6 ἐὰν ὁ Ἑρμῆς G. ἢ ἀλληλῶν om. G. 7 μίμους G : λυμοίμους P. πολιτικοὺς ante μιμ. transp. G. 7-8 μάλιστα — Πίθηκα om. G. 8 πήθηκα P. 9-13 Ἄρης καὶ — μουσικοὺς ποιοῦσι om. G. 9 cf. p. 213, 7. 11 βωρὰ P; corr. κηθαριστὰς] στὰς dubium P. 14 ἐὰν ἡ Ἀφροδ. G. μετὰ Ἑρμοῦ om. G. ἐπίκ(εντροι) P : ἐπὶ κέντρῳ G. 14-15 ἑξαυγοι ἐπαναφερόμενοι G. 15 ζωγράφους] cf. p. 216, 16. 15-20 ἢ ἀνδριαντοπ. — ἱερακαρίους om. G. 15 πολυμηταρίους cod.; corr. Delcourt = *polymitarios* (Vulg. *Exod.* 35, 35). 19 αὐξιφαεῖς cod. 21 ἂν ὁ ὡρ. G. 22 ὄντων suppl. Boll. καὶ τὴν πρᾶξ. παρεχ. om. G. 23 θηριοδήκτους P : θηριοδείκτους G, unde θηριοδείκτας corr. Boll, sed dubitanter, cf. indicem eius p. 262; cf. supra pp. 155, 25; 212, 21. 24 ἐὰν ὁ Ἄρης G. ἐπὶ κέντρῳ G.

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[1] Πίθηξ vel Πίθηκος est constellatio « sphaerae Barbaricae » (Boll, *Sphaera*, p.295), quam Rhetorius alio in loco ipse ex Teucro τὸν Κυνοκέφαλον τῆς δωδεκαώρου vel τὸ Δυσώνυμον ζῷον τῆς δωδεκαώρου appellat (*Catal.*, VII, p. 208, 22 ss.).

485. On Mechanics and Mosaic-Workers.

Hermes and Ares and Aphrodite and the Moon, being angular or regarding one another according to an angle, produce mechanics; but when they are in the declining houses, they produce mosaic-workers.

5

47'. On Mimes.

Hermes and Aphrodite in depression in their own terms or in each other's produce mimes or civic performers, especially in Capricorn because of the co-rising of the Ape.

Ares and Hermes below the earth produce rope-dancers or tinkerers.

10 The Moon setting and moving toward Saturn, in watery signs or descending northward, produces sailors.

Aphrodite in the house of the Sun or in her own house together with Hermes, especially when angular, produce flute-players or lyre-players or musicians.

Aphrodite in the house of Hermes together with Hermes, angular or in the succedent houses, out of the beams of the sun, produce painters or statue-modelers or elaborate weavers. But if the Sun and Moon happen to be in the succedent houses of Hermes and Aphrodite while being angular, they produce charioteers, especially in Gemini and Taurus.

The Moon in Taurus together with Hermes and the Sun, waxing in light, produces bird-catchers and falconers.

But if the ascendant happens to be in Cancer or Scorpio or Pisces, with Jupiter and Saturn below the earth and furnishing the activity, it produces herbalists and those bitten by wild beasts.

Ares and Hermes angular in Leo without Jupiter and Aphrodite

1 Cap. 45', n 6-7 ante qe' transp. G. 2 kai et kai (prima) om. P. 2-3 or inspectors P : if they are inspected G. 3 alleles G : allele P. 3-4 in dendontes P : and (cel. om.) G. 4 mosaic a psipstas = voter [Roll] 6 if ÈonHermes G. or alleles om. G. 7 mimes G : lymimos P.politicians ante mim.ntransp. G. 7-8 in fact - Pithika om. G. 8 I was born P.9-13 Ares kesmus-nsikimos who om. G. 9 cf. p. 213, 7. 11 morning P[illegible]orr. kitharistæs] in the du-nbium P. 14 if Aphrod. G. after Hermos sii. G. ἐπικεντροι P: ἐπὶ κεντρῳnG.

14-15 ἔxaugoi referred to G. 15 painters] cf. p. 216, 16. 15-20 ἀnἀndriantoi[illegible]erakarious om. G. 15 polymaterials cod. corr. Delcourt ====npolymitarios (Vulg. Exod. 35, 35). 19 auxifaeis cod. 21 if the cor. G. 22 ὄντovnsuppl. Boll. and the act, provide. omn. G. 23 beasts P : beasts G,nunde beasts corr. Boll, seul dubitanter, cf. indexem eius p. 262? cf. suprangg. 155, 25, 212, 21. 24 ἐὰ δ' Aris G. on the center G.

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1 Πίθηξ vel Πίθηκος is a constellation of the "Sphaera Barbarica" (Boll, Sphaera, p. 295), which Rhetorius himself in another passage, drawing from Teucer, calls τὸν Κυνοκέφαλον τῆς δωδεκαώ-ρου or τὸ Δυσώνυμον ζῷον τῆς δωδεκαώρου (Catal., VII, p. 208, 22 ff.).

της καὶ Ἡλίου ποιοῦσι τολμηρούς, τὸ ἴδιον αἷμα ἐκχέειν εἰς οὐδὲν λογίζοντας ἢ ψεύστας, ἐπίορκους, ἀσεβεῖς, πλαστογράφους, δολίους.

Ἐὰν ὁ Κρόνος καὶ ὁ Ἑρμῆς οἴκῳ Κρόνου καὶ Σελήνῃ τύχῃ ἐν Ταύρῳ, ποιοῦσι σοφὸν ῥήτορα ἢ μαθηματικόν, χαριέστατον δὲ καὶ φιλόμουσον, ῥευματιζόμενον τοὺς πόδας ἢ τὰ ἄρθρα καὶ σύμμετρον τὸν βίον, 5 ἀλλὰ μεγαλόφρονα καὶ ἡδύν.

Ὁ Ἄρης καὶ ἡ Ἀφροδίτη ὁμοῦ ἢ τετράγωνοι ἢ διάμετροι ἐν τοῖς αὐτοῦ κλίμασιν ἰατροὺς ποιοῦσιν ἢ φιλοσόφους.

ιζ'. Περὶ γονέων.

Τὰ μὲν περὶ πατρὸς ἀπὸ Ἡλίου καὶ Κρόνου καὶ τοῦ κλήρου τοῦ 10 πατρὸς σκέπτου καὶ τοῦ διαμέτρου τοῦ κλήρου τοῦ πατρός, τὰ δὲ περὶ μητρὸς ἀπὸ Σελήνης καὶ Ἀφροδίτης καὶ τοῦ κλήρου τῆς μητρός, ἐξαιρέτως δὲ ἡμέρας ἀπὸ Ἡλίου καὶ Ἀφροδίτης, νυκτὸς δὲ ἀπὸ Κρόνου καὶ Σελήνης καὶ τῶν κλήρων. ζήτει δὲ καὶ τοὺς οἰκοδεσπότας αὐτῶν καὶ τριγωνικοὺς δεσπότας καὶ ὁριοκρατόρας· ἀπὸ γὰρ τούτων τῶν 15 κεφαλαίων γνωσθήσονται οἱ γονεῖς. καὶ ἀπὸ μὲν τῶν φώτων καὶ τοῦ Κρόνου καὶ τῆς Ἀφροδίτης καὶ τῶν οἰκοδεσποτῶν αὐτὰ τὰ κατὰ τοὺς γονεῖς σκέπτου, οἷον περὶ παθῶν καὶ κινδύνων καὶ δυσγενείας καὶ τέχνης καὶ κτήσεως καὶ τῶν ὁμοίων. καὶ ὁ μὲν Ἄρης σημαίνει τὸ γένος τοῦ πατρός, ὁ τριγωνικὸς αὐτοῦ δεσπότης τὸν βίον τοῦ πατρός. ἐὰν οὖν 20 ὁ Ἄρης καλὴν ἔχῃ θέσιν, ὁ δὲ τριγωνικὸς αὐτοῦ δεσπότης κακήν, τοὺς μὲν γονεῖς λέγε εὐγενεῖς, ἀλλ' ἐλάττονας τάς τε τύχας καὶ ἀδιάρτους τῇ

1-2 τὸ ἴδιον — λογίζοντας om. P. 2 λογίζονται G; corr, ἢ ψεύστας om. G. πλαστογράφους om. G. 3-4 ἐὰν ὁ Κρόνος καὶ ἡ Ἀφροδίτη καὶ Σελήνη τύχωσιν ἐν Ταύρῳ ποιοῦσι G. 4 ποιεῖ P. τραυλὸν ante σοφὸν add. P; cf. ad vv. 5-8. Leg. <φιλό>σοφον, ῥήτορα? cf. v. 8. ἢ et δὲ om. G. 5-8 Pro ῥευματιζόμενον — φιλοσόφους, fortasse rectius haec praebet G: ἐὰν ἡ Ἀφροδίτη <καὶ ὁ> Κρόνος <ἢ> ὁ Ἄρης ἐν διαμέτρῳ, τραυλὸν ποιεῖ καὶ ῥευματιζόμενον, μάλιστα ἐν τοῖς <βορείοις suppl. Boll> κλίμασι τοῦ Κρόνου βορείου ὄντος. 8 αὐτοῦ] leg. αὐτῶν? 9 P(arisinus 2425), f. 132ᵛ. Epitome Byzantina edita est *Catal.*, II, p. 187, 4-15 (v. 15 incipit summarium cap ιθ', περὶ πατροκτονίων); cuius codices sunt Parisinus 2506 (= 10), f 23ᵛ (= A) et Marcianus 335 = V(enetus) 7, f. 113. Cf. etiam *Catal.*, VIII, 3, p. 110, cap. οη' et Hephaest, II, 4 (*Catal.*, VIII, 2, p. 60). 10 et 11 τὰ μὲν ... τὰ δὲ AV : ὁ μὲν (sic) .. τὸ δὲ P. 10 11 καὶ τοῦ κλήρου τοῦ πατρὸς σκέπτου om. AV. 11 τοῦ διαμέτρου PA : τοῦ σχήματος V. 13 καὶ Ἀφροδίτης AV : ἐπὶ Ἀφροδίτ(ην) P. 15 τρίγωνον δεσπότην καὶ ὁριοκράτορα A : τριγωνοδεσπότας καὶ ὁριοκράτορας V : τριγωνοκρατορας P: corr. Τριγωνοκράτορας habet Dorotheus apud Hephaest. (p. 60, 8) sed cf. vv. 20, 21 etc. ἀπὸ γὰρ τούτων AV : καὶ ἀπὸ τούτων P. 16 ss. οἱ γονεῖς καὶ τὰ πάθη καὶ ὁ βίος καὶ ὁ χρόνος τῆς ζωῆς καὶ κίνδυνοι καὶ τέχναι καὶ γένος καὶ κτήσεις καὶ ἁπλῶς τὰ κατὰ (κατὰ superscr. A) τοὺς γονεῖς πάντα οὕτω AV, ceteris omissis usque ad p. 219, 32 (— γονέων) 21 ἔχει cod. 22 λέγει cod. ἀδιάρτους] Leg. ἀδιακρίτους?

of [Saturn] and the Sun produce bold individuals who regard the shedding of their own blood as nothing, or [they produce] liars, perjurers, impious persons, forgers, and deceivers.

If Saturn and Hermes happen to be in the house of Saturn, and the Moon is in Taurus, they produce a wise rhetorician or mathematician, most gracious and fond of learning, with rheumatic affliction in the feet or joints, and a moderate livelihood, but magnanimous and agreeable.

Mars and Venus together, or in square, or in opposition, in their own regions produce physicians or philosophers.

45'. On Parents.

Matters concerning the father are to be examined from the Sun, Saturn, and the Lot of the Father, as well as from the opposition of the Lot of the Father; matters concerning the mother are to be examined from the Moon, Venus, and the Lot of the Mother — specifically by day from the Sun and Venus, and by night from Saturn and the Moon and the Lots. Seek also their house-rulers, triplicity lords, and term-rulers; for from these chapters the parents will be known. And from the luminaries, Saturn, Venus, and their house-rulers, examine the matters pertaining to the parents themselves, such as afflictions, dangers, low birth, profession, possessions, and the like. Mars signifies the lineage of the father, and his triplicity lord signifies the father's livelihood. If, therefore, Mars has a favorable position but his triplicity lord has an unfavorable one, declare the parents to be of noble birth but of diminished fortune and unsettled in

1-4 τό ἴδιον λογίζοντας oIII. P. 2 λογίζονται G; corr, ή ψεύστας om. G. πλαστογράφους oι. G! 3-4 ἐὰν ὁ Κρόνος καὶ ἡ Ἀφροδίτη καὶ Σελήνη τύχωσιν ἐν Ταύρῳ ποιοῦσι G. 4 ποιεῖ P. τραυλόν ante σοφόν add. Pi cf. ad vv. 5-8. Leg. < φιλόσοφον, ρήτορα εί. τ.8. , et δ' om. G. 5-8 Pro ρευματιζόμεν νον - φιλοσόφους, fortasse rectius haec praebet G: ἐὰν ἡ Ἀφροδίτη <καὶ ὁ Κρόνος < > ὁ Ἄρης ἐν διαμέτρῳ, τραυλόν ποιεῖ καί ρευματιζόμενον, μάλιστα ἐν τοῖς < βορείοις suppl. Boll > κλίμασι τοῦ Κρόνου βορείου ὄντος. 8 αὐτοῦ] leg. αὐτῶν ΦP(arisinus 2425), f. 132. The Byzantine epitome has been edited in Catal., II, p. 187, 4-15 (v. 15 begins the summary of ch. qθ', on parricides); its codices are Parisinus 2506 (= 10), f. 23 (= A) and Marcianus 335 V(enetus) 7, f. 113. Cf. also Catal., VIII, 3, p. 110, ch. on' and Hephaest., II, 4 (Catal., VIII, 2, p. 60), 10 and 11 τὰ μὲν... τὰ δὲ AV: ὁ μὲν (sic) .. τό δέ P. 10–11 καὶ τοῦ κλήρου τοῦ πατρὸς σκέπτου om. A. 11 τοῦ διαμέτρου PA : του σχήματος V. 13 καὶ 'Αφροδίτης Av : ἐπὶ Ἀφροδίτην) (Γ. 15 τρίγωνον δεσπότην και όριοκράτορα A : τρίγωνο-δεσπότας καὶ ὁριοκράτορας : τριγωνοκρατορας P: corr. τριγωνοκράτορας is found in Dorotheus ap. Hephaest. (p. 60, 8) but cf. vv. 20, 21 etc. ἀπό γάρ τούτων Av : καὶ ἀπὸ τούτων P. 16 e. οἱ γονεῖς καὶ τὰ πάθη καὶ ὁ βίος καὶ ὁ χρόνος τῆς ζωῆς καὶ κίνδυνοι καὶ τέχναι καὶ γένος καί κτήσεις καί ἁπλῶς τὰ κατὰ (κατὰ superscr. A) τοὺς γονεῖς πάντα οὕτω AV, with the rest omitted up to p. 219, 32 (= γονέων) 21 έχει cod. 29 λέγει cod. ἀδιάρτους] Read ἀδιακρίτους ?

ψυχῇ. εἰ δὲ καὶ ὁρίοις κακοποιοῦ ὁ Ἄρης τύχῃ, λέγε τὸν πατέρα ἢ δοῦλον ἢ ἀγενῆ. εἰ δὲ κακοποιὸς ἐπιθεωρήσῃ, ἢ πάθος ἢ σίνος τοῦ πατρὸς ποιήσει. ἐὰν δὲ ὁ Ἥλιος ἐν κακῷ τόπῳ τύχῃ, ὁ δὲ τριγωνικὸς αὐτοῦ δεσπότης ἐν καλῷ τόπῳ καὶ φάσει, λέγε τὸν πατέρα ἐξ ἀγενῶν εἰς αὔξησιν βίου ἔρχεσθαι. καὶ ὁ μὲν πρῶτος τριγωνικὸς δεσπότης τοῦ Ἡλίου σημαίνει τὸν πρῶτον βίον τοῦ πατρός, ὁ δὲ δεύτερος τὸν δεύτερον.

Τὰ δὲ αὐτὰ σχήματα τῆς Σελήνης πρὸς τὴν μητέρα νόει. ἐὰν ἡ Σελήνη τύχῃ ὁρίοις ἀγαθοποιοῦ ἐν τοῖς ἀποκλίμασιν ἢ ἐν τοῖς ἐκλειπτικοῖς συνδέσμοις, μάλιστα ἐν τῷ Καταβιβάζοντι καὶ ὑπὸ κακοποιῶν θεωρουμένη, εὐγενίδα μέν, παίδων δὲ χάριν δουλικοῖς ὑπόκεισθαι ποιοῦσι καὶ τὸν βίον αἰσχρὸν ἔχουσαν· ἡ Σελήνη ἐν τῷ Ἀναβιβάζοντι σινοῖ τὴν μητέρα ἢ ἀγενῆ ποιεῖ· ἐὰν δὲ τύχῃ ἡ Σελήνη διάμετρος κακοποιοῦ <καὶ> ὁ κλῆρος αὐτῆς ἀποκλίνῃ, δούλην λέγε τὴν μητέρα· ἐὰν ἡ Σελήνη συνάπτῃ τινὶ τῶν κακοποιῶν, βιοθάνατον ποιεῖ τὴν μητέρα.

Ὁ δὲ Ἥλιος καὶ ὁ τριγωνικὸς αὐτοῦ δεσπότης κακῶς κείμενοι καὶ ἐν ἀλλοτρίοις ζῳδίοις, βιοθάνατον ποιοῦσι τὸν πατέρα. εἰ δὲ καὶ ὑπὸ κακοποιῶν θεωρηθῶσιν, καὶ τὰ πατρικὰ ἀπολοῦσι. ἐὰν δὲ ὁ Ἥλιος καὶ ὁ τριγωνικὸς αὐτοῦ δεσπότης ἐν κακῷ τόπῳ τύχωσι καὶ ὑπὸ κακοποιῶν θεωρηθῶσι ἐπὶ ἡμερινῆς γενήσεως, μισητοὺς καὶ ἀποβλητοὺς ποιεῖ τοὺς γεννηθέντας τοῖς πατράσιν. σκέπτου δὲ καὶ τὸν κύριον τοῦ κλήρου τοῦ πατρὸς ἐν ποίῳ τόπῳ τύχῃ καὶ ποίαν φάσιν ἔχῃ καὶ ὑπὸ τίνων θεωρῆται, καὶ οὕτως λέγε τὸν βίον τοῦ πατρός· ἐὰν δὲ τύχῃ ὁ κύριος τοῦ κλήρου ἐν τῷ δευτέρῳ ἢ ἕκτῳ ἢ ὀγδόῳ ἢ δωδεκάτῳ, εὐτελῆ λέγε τὸν πατέρα. ζήτει δὲ καὶ τὸ διάμετρον ζῴδιον τοῦ κλήρου τοῦ πατρός, καὶ ἐὰν τὸν κύριον τοῦ κλήρου τοῦ πατρὸς εὕρῃς ἐν τῷ κλήρῳ τοῦ πατρὸς ἢ μετὰ τοῦ κλήρου, λέγε τὸν τοιοῦτον εἰσποιητὸν γενήσεσθαι.

Ζήτει δὲ καὶ τὰ δωδεκατημόρια Ἡλίου καὶ Σελήνης ποῦ πίπτουσιν καὶ ὑπὸ τίνων θεωροῦνται. καὶ οὗτοι γὰρ ἱκανῶς σημαίνουσι τὰ περὶ γονέων. διέκβαλον οὖν καὶ Σκορπίον τοὺς ἐπιθεωροῦντάς τε καὶ παραδόσεις καὶ παραλήψεις τῶν ἀστέρων, καθὼς Οὐάλης ἐν τῷ δ' βιβλίῳ, καὶ τὰ ἐπιμεμερισμένα τοῦ κλήρου τῆς τύχης καὶ τοῦ δαίμονος, καθὼς Οὐάλης.

2 ἐπιθεωρήσει cod. τὸν πατέρα cod. 3 ἕνα κακῷ (sic) cod. 11 παίδας cod. δουλικάς cod. 12 ἔχουσας sic cod. 13 διάμετρος dubit. corr.; cf. v. 26 : ὡροσκόπος compendio cod. 14 καὶ suppl. 19 ἀπολλοῦσι cod. 24 θεωρεῖται cod. 29 γενήσθαι cod. 32-35 διέκβαλον — Οὐάλης om. P, qui nomina auctorum laudatorum supprimere solet (p. 116). Ex epitomatore addidi. 32 Σκορπίον (signo astrol. in AV) vix sanum : σκόπει coni. Kroll. 33 παραλείψεις A. 33-34 Vett. Valent., IV, capp. 17-24. 34 δ' ex β' corr. A. τῆς ἐπιμεμερισμένης AV : τοὺς ἐπιμερισμοὺς coni. Kroll. 35 Vett. Valent., IV, cap. 25.

soul. But if Ares should also fall in the terms of a malefic, declare the father to be either a slave or of low birth; and if a malefic should cast its gaze upon him, it will bring about either a affliction or a bodily defect of the father. But if the Sun should fall in a bad place, while its triplicity lord is in a good place and phase, declare that the father rises from humble origins to an increase of livelihood. And the first triplicity lord of the Sun signifies the father's first period of life, while the second signifies the second.

Apply the same configurations of the Moon to the mother. If the Moon should fall in the terms of a benefic but in the declining houses or in the ecliptic conjunctions, especially in the Descending Node and being beheld by malefics, it makes her of noble birth, yet subject to servile conditions for the sake of children and having a shameful life. The Moon in the Ascending Node harms the mother or makes her of low birth. But if the Moon should happen to be in opposition to a malefic and its lot falls in a declining house, declare the mother to be a slave. If the Moon is applying to any of the malefics, it brings about a violent death for the mother.

The Sun and its triplicity lord, when badly placed and in alien signs, bring about a violent death for the father; and if they are also beheld by malefics, they will cause the loss of the paternal inheritance as well. But if the Sun and its triplicity lord should fall in a bad place and be beheld by malefics in a diurnal nativity, it makes those born hateful and rejected by their fathers. Consider also in what place the lord of the lot of the father falls, what phase it has, and by whom it is beheld, and thus declare the father's livelihood. But if the lord of the lot should fall in the second, sixth, eighth, or twelfth house, declare the father to be of mean condition. Seek also the sign in opposition to the lot of the father, and if you find the lord of the lot of the father in the lot of the father or together with the lot, declare that such a person will become an adopted son.

30 Also seek where the twelfth-parts of the Sun and Moon fall and by whom they are regarded. For these too sufficiently signify matters concerning parents. Cast out therefore also Scorpio, the overseers and the transmissions and receptions of the stars, as Valens in the fourth book, and the distributions of the Lot of Fortune and the Daimon, as Valens.

2 ἐπιθεωρήσει cod. τον πατέρα cod. 3 ένα κακῶ (sic) cod. 11 παίδας cod. δουλικάς cod. 12 έχουσας sic cod. 13 διάμετρος dubil. corr. ; cf. v. 26 : ώροσκόπος compendio cod. 14 kai suppl. 19 ἀπολλοῦσι cod. 24 θεωρεῖται cod. 99 γενήσθαι cod. 32-35 διέκβαλον - Οὐάλης om. P, qui nomina auctorum laudatorum supprimere solet (p. 116). Ex epitomatore addidi. 39 Σκορπίον (signo astrol. in AV) vix sanum : σκόπει coni. Kroll. 33 παραλείψεις A. 33-34 Vell. Valent., IV, capp. 17-24. 34 δ' ex β' corr. A. τῆς ἐπιμεμερισμένης AV : τοὺς ἐπιμερισμούς coni. Kroll. 35 Vell. Valent, IV, cap. 25. cap. 25.

ϙη'. Περὶ ἀλλοφύλων γονέων.

<Ὁ> Ἥλιος καὶ ἡ Σελήνη ἐν τροπικοῖς τυχόντες ζῳδίοις ἀλλοφύλους η ἀλλοεθνεῖς τοὺς γονεῖς ποιοῦσιν. ἐὰν δὲ καὶ ὁ ὡροσκόπος τύχῃ ἐν τροπικῷ ζῳδίῳ, ἐξαιρέτως ἀλλοφύλους λέγε τοὺς γονεῖς, πλέον δὲ εἰ καὶ κακοποιοὶ ἐπιθεωρήσωσιν. ὁμοίως δὲ καὶ τὰ φῶτα ἀλλήλων ἀπόστροφα ἀλλοφύλους ἢ ἀλλοεθνεῖς τοὺς γονεῖς ποιοῦσι. ὁ Ἥλιος δύνων τῷ † ὡροσκόπῳ, χωρισμὸν γονέων ποιεῖ. τὸ αὐτὸ δὲ <Σελήνη> πανσεληνιακὴν φάσιν ἔχουσα. ἐὰν ὁ κύριος τοῦ δωδεκάτου τόπου τύχῃ μετὰ Ἡλίου, τὸν πατέρα δοῦλον λέγε ἢ σεσινωμένον· εἰ δὲ μετὰ Σελήνης, τὴν μητέρα δούλην λέγε ἢ σεσινωμένην.

1 P(arisinus) 2425. f. 133, solus. 2 ὁ om. cod. 2 ss. cf. supra cap. νδ'. p. 120, 10. 4 ἀλλ' ὁ φύλος sic cod. 6 ἀλλοφύλος ἢ ἀλλοπαθεῖς cod.; corr.; cf. v. 3 et p. 146, 9. 7 ὡροσκόπῳ corruptum. Σελήνη suppl. 8 φύσιν ἔχων cod. 9-11 cf. supra p. 128, 19 ss.

F. 136v. ρδ'· Περὶ ἀδελφῶν καὶ τῆς φιλίας αὐτῶν καὶ ποσότητος κατὰ τὸ δυνατὸν καὶ περὶ μειζόνων καὶ μικροτέρων ἀδελφῶν [καὶ περὶ τῆς φιλίας αὐτῶν] καὶ πότε τεθνήξονται.

Φορτικὸν ἡγοῦμαι μὲν καὶ δυσείκαστον εἰπεῖν τὴν τῶν ἀδελφῶν ποσότητα· οὔτε γὰρ πάντως δυνήσομαι ἢ διὰ τὸ ἄπιστον καὶ ἀκρατὲς τῶν γυναικῶν ἢ διὰ τὸ πολλάκις με ἑωρακέναι τινὰς ἐσχηκότας ἀδελφοὺς ιγ' καὶ ιδ' ἢ καὶ πλείους· ὁμοίως δὲ καὶ εἰς τὴν περὶ τέκνων καὶ γυναικῶν ποσότητα παραιτοῦμαι τὸν ἀριθμὸν λέγειν διὰ τὸ πολλάκις τινὰς γεγαμηκέναι γυναῖκας ἑπτὰ καὶ ὀκτώ, ἐσχηκέναι δὲ τέκνα ιε' ιϛ'.

3-7 κατὰ — τεθνήξονται in textum posuit P. Cf. titulos cap. ρδ'-ρη' supra p. 29 et *Catal.*, VIII, 3, p. 110. 22 quo ἀμφιθαλῶν καὶ ἑτεροθαλῶν additur. 10 πάντος P. 13 με] μους ut vid. P. ἑστηκότας P. 19 γεγενεικέναι P.

Epitomator Byzantinus formam praebet valde diversam, sed quaedam melius servasse videtur quam codex Parisinus Rhetorii.

Περὶ ἀδελφῶν.

Δυσείκαστόν ἐστι καὶ σχεδὸν ἀδύνατον τὸ εἰπεῖν ποσότητα ἀδελφῶν· ἱστορεῖται γὰρ ἡ Ἑκάβη ιθ' παῖδας τετοκέναι, ἡμεῖς δὲ ἐν Βυζαντίῳ κδ' παίδων μητέρα εἴδομεν· καὶ γυναῖκας δέ τινες πολλὰς λαμβάνουσιν καὶ μία γυνὴ πολλοὺς ἄνδρας· δεῖ οὖν ἀσφαλέστερον λέγειν πολυγαμίαν ἢ πολυαδελφίαν ἢ πολυτεκνίαν καὶ τὰ τοιαῦτα. ὅμως δὲ οἱ παλαιοὶ οὔτε ὤκνησαν κατὰ τὸ δυνατὸν καὶ τὸν ἀριθμὸν τῶν

Parisinus 2506, f. 24 (= A); Marcianus 335, f. 114 (= V); cf. *Catal.*, II (Venet.), p. 189, 27. 13 τινὰς πολλὰς A : τινὲς πόλλους V.

Ch. 48. On Parents of Foreign Origin.

The Sun and Moon, when they fall in tropical signs, make the parents foreign or of another nationality. And if the Ascendant also happens to be in a tropical sign, declare especially that the parents are of foreign origin, and more so if malefic planets are also casting their rays. Likewise, when the luminaries are averse to each other, they make the parents foreign or of another nationality. The Sun setting at the Ascendant causes a separation of parents; similarly, the Moon having a full-moon phase — if the lord of the twelfth place happens to be with the Sun, declare the father a slave or one who is injured; but if with the Moon, declare the mother a slave or one who is injured.

1 P(arisinus) 2425. f. 133, alone. 26 man. code 2 ss. cf. supra cap. nd'. p. 120, 10. 4 ἀλλ᾽ ὁ φύλος sic cod. 6 ἀλλοφύλος ἢ αλλοπαθεῖς cod., corr. cf. v. 3 et p. 146, 9. 7 ὡροσκόπῳ corrupted. Σελήνη suppl. 8 natures have cod. 9-11 cf. above p. 128, 19 ss.

F. 136. ρδ' On Brothers and their friendship and number as far as possible and on elder and younger brothers and on their 5 friendship] and when they will die.

I consider it burdensome and difficult to state the number of brothers; for I will not in every case 10 be able to do so, either because of the unreliability and lack of self-control of women, or because I have often seen some who had 13 and 14 brothers or even more; and likewise also 15 concerning the number of children and wives I decline to state the number, because many have often married seven and eight wives, and have had 14 children. 20

The Byzantine Epitomator presents a form that is quite different, but appears to have preserved certain things better than the Parisian Codex of Rhetorius. 5

On Brothers.

It is difficult to estimate and nearly impossible to state the number of brothers; for it is recorded that Hecuba gave birth to 19 children, 10 and we in Byzantium saw a mother of 24 children; and some men take many wives and one woman may have many husbands; it is therefore safer to speak of polygamy 15 or having many brothers or many children and such things. Nevertheless, the ancients did not hesitate to give, as far as possible, the number of

3-7 κατά - τεθνήξονται placed in the text by F'. Cf. titles of chap. pd'-pn' above p. 29 and Catal., VIII, 3. p. 110. M where ἀμφιθαλών καὶ ἑτεροθαλών is added. 10 πάντος I. 13 με μου ut vid. P. ἑστηκότας β'. 19 γεγενεικέναι l.

Parisinus 506, f. 24 (= A); Marcianus 335, f. 114V); cf. Catal., II (Venet.), p. 189, 97. 13 τινας πολλάς A : τινες πόλλους N.

ἀναγκαῖον οὖν ἐστιν [καὶ] κατὰ τὸ ἀσφαλὲς ἀποκρίνεσθαι καὶ λέγειν μᾶλλον πολυανδρίαν ἢ πολυγαμίαν ἢ πολυτεκνίαν· ἀλλ' ἐπειδὴ οἱ ἀρχαῖοι ἐπειράθησαν τούτων λέγειν τὸν ἀριθμόν, πειράσομαι κἀγὼ κατὰ τὸ δυνατὸν ὑποτάξαι ὡς πρόκριμα παρ' ἐκείνων ὑπομείνας.

ἀδελφῶν λέγειν· διὸ καὶ ἡμεῖς ὡς δυνατὸν ἐγχειροῦμεν λέγειν.

1 καὶ del. 8 πρώκρημα P. 9 ὑπὸ μῆνας P.

1 Post λέγειν spatium IX litt. in A.

F. 139v. ριγ'. Γένεσις γραμματικοῦ [1].

Οὗτος γέγονε Θηβαῖος γραμματικὸς πένης ὡς ἐτῶν λβ'· ἀπὸ δὲ ἐτῶν λγ' γήμας ἤρξατο ἀνασφάλλειν ἐν Ἀθήναις, καὶ λοιπὸν φυγὼν ἐν Βυζαντίῳ ἐκολλήθη ἀνδρὶ μεγάλῳ, καὶ ὑποκριθεὶς ἑαυτὸν ὡς γόητα ἤτοι τελεστὴν γέγονε κουέστωρ, εἶτα ὕπατος, εἶτα πατρίκιος καὶ μετὰ ταῦτα ὡς προδότης ἐν κάστρῳ ἐσφάγη ἐτῶν μδ' ἕκτον. ἦν δὲ καὶ ἀσελγής [2]. Ἥλιος Ζυγῷ ε' η', Σελήνη Ταύρῳ η' δ', Κρόνος Ταύρῳ κε', Ζεὺς Ζυγῷ κγ' η', Ἄρης Αἰγοκέρῳ κ҃' η', Ἀφροδίτη Σκορπίῳ κ҃', Ἑρμῆς Ζυγῷ κγ', ὡροσκόπος Ὑδροχόῳ κγ' λ', μεσουράνημα Ταύρῳ ε' γ', πανσέληνος Κριῷ β' μβ', Τύχη Παρθένῳ κ҃' λδ', Δαίμων Καρκίνῳ κ' λδ', ὕψωμα γενέσεως Παρθένῳ, κλῆρος ἀναιρέτου Ὑδροχόῳ.

Ζητήσας τὴν προκειμένην γένεσιν, εὗρον τὴν μὲν Σελήνην καὶ Κρόνον καὶ Ἀφροδίτην καὶ Ἄρη, μοιρικῶς ἀποκεκλικότας, ζωδιακῶς δὲ Σελήνην καὶ Κρόνον καὶ Ἀφροδίτην ὡς ἐπικέντρους. τὸν δὲ Ἥλιον καὶ

1 Capp. ριγ'-ριζ' solus servavit Parisinus 2425. λβ' corr. : λδ' cod.; cf. p. 222, 18. 3 ἀνασφάλειν cod. 4 λυπῶν cod. 5 ἑαυτὸ cod. 5-6 κυέστωρ cod. 7 ἐφάγη cod., cf. p. 224, 20. μδ'] μ prima m. in litura. ἕκτόν] i. e. menses duo, cf. p. 224, 20. 10 Ταύρῳ] Τοξότῃ (signo astrol.) ε' ηγ' cod. Si horoscopus est in Aquario, medium caelum est in Tauro. 14 καὶ Ἄρη] errore ut vid. μερηκῶς. 15 ὡς] Leg. ὄντας?

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[1] Hoc capitulum paenultimum operis Rhetorii erat, quale illud legebat auctor summarii Byzantini (*Catal.*, VIII, 3, p. 110, cap. πθ'). Sequebantur γενέσεις (sic legendum) βασιλέων, e quibus una tantum superest in cod. Parisino 2506; cf. infra p. 224.

[2] Grammaticus iste Thebanus, qui exeunte saeculo quinto, ut videtur, praestigiis suis effecit ut quaestor, consul, patricius fieret, mihi quidem ignotus est. Nomen eius fortasse erui poterit, si astronomus e positionibus planetarum annum et diem quo natus est computaverit. — In commentario geniturae nonnulla correxi, alia incerta manent.

It is therefore necessary to answer cautiously and to speak rather of having many men, or many marriages, or many children; but since the ancients attempted to state their number, I too will attempt to set it out as far as possible, having accepted it as a preliminary judgment from them.

of brothers to speak; and so we too undertake to speak of it as far as possible.

1 καὶ del. 8 πρώκρημα P. 9 ὑπὸ μῆνας Γ.

1 After λέγειν a space of IX letters in A.

F. 139. 113. Nativity of a grammarian. *

This man was born a Theban grammarian, poor, at about 32 years of age; but from the age of 33, having married, he began to fall into ruin in Athens, and thereafter, having fled, he attached himself in Byzantium to a great man, and pretending to be a sorcerer or rather an initiator, he became a quaestor, then a consul, then a patrician, and after these things was slaughtered as a traitor in a fortress at the age of 44 years and a sixth. He was also licentious. Sun in Libra 5° 8′, Moon in Taurus 8° 4′, Saturn in Taurus 25°, Zeus in Libra 23° 8′, Ares in Capricorn exact 8′, Aphrodite in Scorpio 26°, Hermes in Libra 23°, Ascendant in Aquarius 23° 30′, Midheaven in Taurus 5° 3′, Full Moon in Aries 2° 42′, Fortune in Virgo 21° 34′, Daemon in Cancer 20° 34′, Exaltation of the nativity in Virgo, Lot of the Destroyer in Aquarius.

Having examined the nativity in question, I found the Moon, Saturn, Aphrodite, and Ares to have declined in terms of degrees, but zodiacally the Moon, Saturn, and Aphrodite as being angular. And the Sun and

1 Gapp. root solus servavit Parisinus 2425. λβ' corr. : ld' cod. ; cf. p. 222, 18.n3 insecure cod 4 sad cod. 5 self cod. 5-6 kilos of cod. 7 ate cod.,ncf. p. 224, 20. md'] m prima m. in litura. six] i. e. menses duo, cf. p. 224, 20.n10 Taurus] Sagittarius (signo astrol.) e' ig' cod. Si horoscopus est in Aquario, mediumncaelum est in Tauro. 14 and Mars] errore ut vid. partially. 15 as] Leg. being

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1 This chapter was the penultimate of Rhetorius's work, as it was read by the author of the Byzantine summary (Catal., VIII, 3, p. 110, cap. πθ'). It was followed by nativities (sic legendum) of kings, of which only one survives in cod. Parisinus 2506; cf. below p. 224.

* This Theban grammarian, who apparently in the late fifth century, by his tricks managed to become quaestor, consul, and patrician, is unknown to me. His name could perhaps be recovered if an astronomer were to calculate from the positions of the planets the year and day on which he was born. - In the commentary on the nativity I have corrected some things; others remain uncertain.

Ἑρμῆν καὶ Δία ζωδιακῶς ἀποκεκλικότας, μοιρικῶς δὲ ὁ Ἥλιος ἐν τῇ ἐπαναφορᾷ τοῦ δύνοντος κέντρου ἐτύγχανεν. ὁρῶ οὖν τὸν Κρόνον κύριον ὄντα τοῦ ὡροσκόπου καὶ πρῶτον τριγωνικὸν δεσπότην[1] τοῦ τε ὡροσκόπου καὶ τοῦ τριγωνικοῦ φωτὸς τοῦ σημαίνοντος τὴν πρώτην ἡλικίαν ἐν τῷ ἀποκλίματι τοῦ ὑπογείου κέντρου καὶ ἀφαιρέτην, καὶ 5 ὑπὸ Ἄρεως βλαπτόμενον κατὰ τὸ ἰσοσκελῆ τρίγωνον, ἀλλὰ δὴ καὶ τὴν <Ἀφροδίτην> κυρίαν αὐτοῦ καὶ τῆς Σελήνης[2] κατ' ἐναντίωσιν αὐτῆς κειμένην. πῶς οὐκ ἂν τὴν πρώτην ἡλικίαν χαλεπὴν ἐκτήσατο ἀλλὰ δὴ καὶ φυγὰς ἐν πολλοῖς τόποις ἐγένετο διὰ τὸ διαμετρεῖσθαι τὴν Σελήνην ὑπὸ τοῦ ἰδίου οἰκοδεσπότου· φησὶν γὰρ 10 <Δωρόθεος>·

Τὴν Μήνην καθόρα τίνος ἀστέρος ἐστὶν ἐν οἴκῳ·
κἂν εὕρῃς τοῦτον φωλευόμενον διαμέτρῳ,
καὶ φυγὰς ἔσται δὴ κἄσημος καὶ μετανάστης.

Καὶ ταῦτα μὲν περὶ τῆς πρώτης ἡλικίας μέχρι ἐτῶν κε' ἢ λ', 15 τουτέστι μέχρι τῆς ἀναφορᾶς τοῦ Ταύρου ἢ τῆς Σελήνης ἢ Κρόνου χρονικῆς περιόδου, μετὰ δὲ ταῦτα ἀνέτειλε ὁ δεύτερος τριγωνικὸς δεσπότης, τουτέστιν Ἑρμῆς, μετὰ Διός, ἀπὸ ἐτῶν λβ'· Ἑρμοῦ γὰρ περίοδος ἔτη κ' καὶ Διὸς ιβ', ἃ γίνεται ἔτη λβ', ἀφ' οὗ ἤρξατο ἀνανεύειν τῇ τύχῃ, ἐπειδὴ ὁ Ἑρμῆς καὶ [ὁ] κύριος τοῦ κλήρου τῆς τύχης ἐτύγχα- 20 νεν. ὁ μὲν κατὰ μέρος προβαίνοντος χρόνου καὶ τῇ τύχῃ προέκοπτεν διὰ τὸ τὸν Ἑρμῆν εἶναι κύριον τοῦ κλήρου καὶ τῆς δευτέρας ἡλικίας καὶ ἐγκαρδίου Διὸς καὶ ἑσπερίαν ἀνατολὴν ποιούμε-

1 μοιρυκ' cod. 5 ἀναφαίρετην sic cod.; corr. ὑπόγειου (signo astrol.) cod. Leg. ὑπεργείου id est μεσουρανήματος? 6 ἰσοκελῆ cod 7 Ἀφροδίτην suppl. 8 κειμένων cod. 10 οἰκοδεσπότης pro τριγωνοκράτωρ dicitur i. e. Venus, cf. infra n. 2. 11 Δωρόθεος suppl. Nomen suppressit epitomator, cf. supra p. 116 et infra cap. ριε'. 12 Μήνην scripsi : ☾ cod. ἐν οἴκῳ ἐστίν cod. 13 κἂν scripsi : καὶ ἢν cod. διάμετρον cod. 14 ἐστι δὲ cod.: corr. Delcourt. καὶ ἄσιμος in ἄτιμος corr. m. 2 cod. 15 ι' λ' cod. Ἀναφορά Tauri et periodus Lunae sunt pariter a. 25 periodus Saturni est a. 30; cf. Bouché-Leclercq, pp. 269, 410. Κρόνου corr. : τῆς cod. 18 cf. infra, n. 1. 19 ἔτη cod. ἀνανεύειν] cf. p. 205, 20. 20 ὁ del. 20-21 ἐτύχανεν cod. 21 προβαίνον τοῖς χρόνοις sic cod. 23 ἐγκαρδίου Διός] cf. *Catal.*, I, p. 145, 26; Bouché-Leclercq, *Astr.*, pp. 112, 1; 309, 5.

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[1] Πρῶτος δεσπότης est dominus trigoni diurnus, cf. infra v. 17 : δεύτερος δεσπότης Ἑρμῆς. Cum horoscopus, qui primam praecipue aetatem regit, in Aquario sit, triangulum eius constat signis ♊ ♎ ♒, cuius dominus diurnus (τριγωνοκράτωρ) est Saturnus, nocturnus Mercurius; cf. Bouché-Leclercq, *Astrol. gr.*, p. 204.

[2] Domina Martis et Lunae Venus appellatur, quae per diametrum in Scorpio Lunae in Tauro opponitur. Trigoni enim Scorpii, Cancri, Piscium prima domina est Venus, secundus dominus Mars, tertia domina Luna; cf. Bouché-Leclercq, *op. cit.*, p. 204 ss.

Hermes and Zeus had declined zodiacally, while the Sun by degrees was found in the succedent place of the setting angle. I observe, therefore, that Saturn is lord of the ascendant and the first ruler of the triplicity — both of the ascendant and of the trigonal luminary signifying the first age — situated in the declining place of the subterranean angle, and as the destroyer, and being harmed by Ares according to the isosceles triangle, and moreover that Aphrodite, being lady of it and of the Moon, is placed in opposition to her. How would he not have had a difficult first age? But indeed he also became a fugitive in many places, because the Moon was being diametrically opposed by her own house-ruler; for Dorotheus says:

> Observe the Moon, in whose star's house she is;
> and if you find it lurking in diameter,
> he shall be a fugitive, obscure, and a wanderer.

And these things concern the first age up to 25 or 30 years — that is, up to the ascensional period of Taurus, or the chronological period of the Moon or Saturn. After these things the second trigonal ruler rose, that is Hermes, together with Zeus, from the 32nd year; for the period of Hermes is 20 years and that of Zeus 12, which together make 32 years, from which point he began to recover in fortune, since Hermes happened also to be lord of the Lot of Fortune. As time advanced step by step, he prospered in fortune as well, because Hermes was lord of the Lot and of the second age, and of Zeus in the heart, making an evening rising.

1 μοιρυκ' cod. 5 αναφαίρετην sic cod. ; corr. υπογείου (signo astrol.) cod. Leg. ὑπεργείου id est μεσουρανήματος? 6 ἰσοκελή cod 7 Αφροδίτην suppl. 8 κειμένων cod.

10 οἰκοδεσπότης pro τριγωνοκράτωρ dicitur i. e. Venus, cf. infra n. 2. 11 Δωρόθεος suppl. Nomen suppressit epitomator, el.supra p. 116 et infra cap. ριε'. 12 Μήνην scripsi : ((coll. ἐν οἴκῳ ἐστίν cod. 13 κἂν scripsi : καί ἢν cod. διάμετρον cod. 14 ἐστι δὲ cod. : corr. Delcourt. καὶ ἄσιμος in ἀτιμος corr. m. 2 cod. 15 ι' λ' cod. Αναφορά Tauri et periodus Lunae sunt pariter a. 25 periodus Saturni est a. 30; cf. Bouche-Leclercq, pp. 269, 410. Κρόνου curr. : τῆς cod. 18 cf. infra, 0.1. 19 years cod. renew] cf. p. 205, 20. 20 ὸ del. 20-21 etichanen cod.n21 provainon τοῖς χρονος sic cod. 23 heart of Zeus] cf. Catal., I, p. 145, 20; nBouche-Leclercq, Astr., pp. 112, 1; 309, 5.

· The first lord is the diurnal lord of the triplicity, cf. infra v. 17: the second lord is Hermes. Since the horoscope, which governs primarily the first period of life, is in Aquarius, its triangle consists of the signs ♎ ♒ ♊, whose diurnal lord (τριγωνοκράτωρ) is Saturn, and nocturnal lord Mercury; cf. Bouche-Leclercq, Astrol. gr., p. 204.

* The mistress of Mars and the Moon is called Venus, who is opposed by diameter in Scorpio to the Moon in Taurus. For the first mistress of the triplicity of Scorpio, Cancer, and Pisces is Venus, the second lord Mars, and the third mistress the Moon; cf. Bouche-Leclercq, op. cit., p. 204 ss.

νος· ὅθεν κατὰ πρόβασιν τῶν ἐτῶν προέκοπτε καὶ τὴν τύχην.

ριδ'. Περὶ τοῦ εἶναι αὐτὸν γραμματικόν.

Ὅρα τὸν κλῆρον τῆς τύχης ἐν Ἑρμαϊκῷ ζῳδίῳ ἐμπεπτωκότα, ὁμοίως δὲ καὶ τὸν Ἑρμῆν τὸν κύριον τοῦ κλήρου ἐν ἀνθρωποειδεῖ ζῳδίῳ καὶ ἰδίῳ τριγώνῳ μετὰ Διὸς ἰσόμοιρον καὶ προσώπῳ Διὸς καὶ ὁρίοις Ἑρμοῦ καὶ Ἀφροδίτης καὶ ταῦτα τὰ κεφάλαια κοσμεῖν τοιοῦδε τοὺς λόγους, μάλιστα διὰ τὸ τὸν Ἑρμῆν συνεῖναι τῷ Διὶ ἰσόμοιρον· γέγονε δὲ τῇ τύχῃ κουέστωρ.

ριε', Περὶ τοῦ εἶναι αὐτὸν προδότην.

Ὅρα τὸν Ἑρμῆν καθυπερτεροῦντα τὸν Ἄρη κατὰ τετράγωνον. φησὶ γάρ τις τῶν σοφῶν·

Εἰ δὲ τόπον τετράκληρος ἐὼν τὸν ἀνώτερον ἴσχει
Ἑρμείας, βαιὸν δὲ τόπον ναίει φιλότητος ὁ Ἄρης,
δεινῶς ἐξετέλεσσε πανούργων ἤτε μέλοντας
ἁρπακτὰς ἤτ' ἀλλοτρίων ** στερητάς,
εἰς ἕτερον δ' ἑτέρου μετανάστασιν ἀνέρος ἄνδρα
† ἀλοτ' εὕροιμεν καὶ τὸ λοιπόν ** ἐνισκήψουσι προδόντες
σφῇ κακομηχανίῃ κτεάνων δ' ἀπογυμνώσουσιν.

ριζ'. Περὶ τῆς ἀσελγείας.

Ὅρα τὸν κύριον τοῦ ὡροσκόπου καὶ τὸν κλῆρον τῆς τύχης καὶ τοῦ δαίμονος ἐν ἀσελγεῖ ζῳδίῳ ἐμπεπτωκότας· ἀλλὰ δὴ καὶ τὸ διαμετρεῖν Κρόνον πρὸς Ἀφροδίτην οἴκῳ Ἄρεος καὶ Κρόνος οἴκῳ Ἀφροδίτης τὴν ἀσέλγειαν ἀπεργάσαντο.

1-2 Leg. τῇ τύχῃ; cf. p. 222, 21. 4 ὅρα] ὅρος cod. Fortuna est in Virgine, quae est signum Mercurio tributum a Dorotheo; cf. Bouché-Leclercq, *Astr.*, p. 203. ἐκπεπτωκότα cod. 7 τε οἷ(ος?) δὲ cod.; corr. κυέστωρ cod. 12 τις τῶν σοφῶν] nomen Dorothei, ut videtur, suppressit librarius; cf. supra p. 116. 13-19 Verba tam misere corrupta ut versus restituere paene desperaverim. Nonnulla ab amico Iosepho Bidez adiutus corrigere dubitanter tentavi. Scriptura codicis pessima est haecce : εἰ δὲ νῦν τετράκληρος ἐὼν τὸν ἀνώτερον ἴσχυ ερμῆς βαίον δὲ τόπον μαίνει φυλώτ(α)τ(ος) ἄρης (sign. astr.) δυνὸς ἐξετέλεσε πανοῦργων ετὴ μέλλων τὰς ἁρπαγὰς καὶ ἀλλοτρίων σερητ(ως) εἰς ἕτερον δὲ ἐξ ἑτέρου μετάνασιν (ν dubium) ἄπανερο ἀνδρα ἀλοτ' (vel αὐλοτ') εὕροιμεν καὶ τὸ λοιπὸν ἐνὶσκηψουσιν ὀδόντος φικακομηχανία (α dubium) κτεανῶν δὲ γυμνῶσουσι. 18 καὶ τὸ λοιπόν verba quaedam a librario omissa esse significat. Lac. signavi. 21 τὸν κύριον τοῦ ὡροσκόπου] i. e. Saturnus (cf. supra p. 222, n 2) qui est in Tauro. τῆς τύχης delendum? nam est in Virgine. 22 ἐκπεπτωκότα cod.; cf. supra v 4. 22-24 δεῖ καὶ τῷ διαμέτρ(ῳ) (sign. astr.) Κρόνος cod. 23 Ἀφροδίτης scripsi : Ἄρεως cod. Venus est in Scorpio domicilio Martis, Saturnus in Tauro domicilio Veneris.

nos; hence, as the years advanced, his fortune also progressed.

114. On his being a grammarian.

Observe the Lot of Fortune falling in a sign of Hermes, and likewise Hermes, the lord of the lot, in a human-shaped sign and in his own triplicity, equal in degree with Jupiter, and in the face of Jupiter and in the bounds of Hermes and Aphrodite; and that these chapters adorn such discourses, especially because Hermes is in conjunction with Jupiter at equal degrees; and he became quaestor by fortune.

115. On his being a traitor.

Observe Hermes overcoming Mars by a square aspect, for one of the wise men says:

But if Hermes, holding four lots, occupies the superior
position, and Mars dwells in a small place of love, he brought
to dreadful completion those destined to be villains,
plunderers of others' goods and despoilers,
leading one man to migrate in place of another
† at times we find and the rest ** will strike, betraying by their evil
scheming and will strip them bare of their possessions.

116. On licentiousness.

Observe the lord of the ascendant and the Lot of Fortune and of the Daemon falling in a licentious sign; but also Saturn in opposition to Aphrodite in the house of Ares, and Saturn in the house of Aphrodite, brought about the licentiousness.

1-2 Read τῇ τύχη; cf. p. 222, 21. 4 δρα) ὅρος cod. Fortuna is in Virgo, which is the sign attributed to Mercury by Dorotheus; cf. Bouché-Leclercq, Astr., p. 203. ἐκπεπτωκότα cod. 7 τε οἶος) δὲ cod. corr. κυέστωρ cod. 12 τις τῶν σοφῶν] the name of Dorotheus, as it seems, was suppressed by the copyist; cf. above p. 116. 13-19 Words so wretchedly corrupted that I have almost despaired of restoring the text. Some things I have tentatively attempted to correct with the help of my friend Joseph Bidez. The manuscript reading is as follows: εἰ δὲ νῦν τετράκληρος ἐν τὸν ἀνώτερον ἴσχυ ερμῆς βαίον δὲ τύπον μαίνει φυλώτ(α)τ(ος) ἄρης (astr. sign.) δυνὸς ἐξετέλεσε πανούργων ετή μέλλων τὰς ἀρπαγάς καὶ ἀλλοτρίων σερητως] εἰς ἕτερον δὲ ἐξ ἑτέρου μετάνασιν (ν doubtful) ἅπανερο άνδρα ἀλοτ' (or αὐλοτ) εὕροιμεν καὶ τὸ λοιπὸν ἐν σκηψουσιν ὀδόντος φικακομηχανία (α doubtful) κτεανῶν δὲ γυμνώσουσι. 18 καὶ τὸ λοιπόν indicates that certain words were omitted by the copyist. Lacuna marked. 21 τόν κύριον τοῦ ὡροσκόπου] i.e. Saturn (cf. above p. 222, n. 2) which is in Taurus. τῆς τύχης to be deleted? for it is in Virgo. 22 εκπεπτωκότα cod.; cf. above v. 4. 22-24 δεῖ καὶ τῷ διαμέτρ(ῳ) (astr. sign.) Κρόνος cod. 23 Ἀφροδίτης written by me: Ἄρεως cod.Venus is in Scorpio, the domicile of Mars; Saturn is in Taurus, the domicile of Venus.

ριζ'. Περὶ τῆς ἀνατολῆς τῆς τύχης αὐτοῦ.

Ἀνέτειλεν αὐτοῦ ἡ τύχη ἀπὸ ἐτῶν λβ', καθὼς προεῖπον, διὰ τὴν περίοδον Ἑρμοῦ καὶ Διός, καὶ πάλιν ἀνέτειλεν ἡ τύχη τῷ λε' ἐνιαυτῷ διὰ τὴν ἀναφορὰν τοῦ Σκορπίου. τῷ δὲ λ͵γ' ἐνιαυτῷ ἔφυγε ἐν Βυζαντίῳ, καθὸ ἀνέτειλε ὁ Ταῦρος καὶ Σελήνη καὶ Κρόνος. Ταύρου ἀναφορὰ κε', Σελήνης περίοδος κε', Κρόνου περίοδος νζ' ὁμοῦ γίνονται χρόνοι ρζ'· τὸ τρίτον γίνεται χρόνοι λε' μ'. καὶ ὁ μὲν Ταῦρος ὡς ἀπόκλιμα τὴν ξενιτείαν ἐσήμανεν, ὁ δὲ Κρόνος καὶ ἡ Σελήνη ὡς ἐν ἀποκλίματι τὴν φυγήν· ἀπὸ δὲ ἐτῶν λη' γ' ἀνέλαμψε αὐτοῦ ἡ τύχη. ἦν γὰρ ἀνατολὴ Παρθένου καὶ Ζυγοῦ, Παρθένου μὲν ὡς ὑποδεξαμένης τὸν κλῆρον τῆς τύχης, Ζυγοῦ δὲ ὡς ὑποδεξαμένου Ἥλιον καὶ Δία καὶ Ἑρμῆν τὸν κύριον τοῦ κλήρου τῆς τύχης· κατὰ τοῦτον τὸν χρόνον γέγονε κουέστωρ, ὕπατος, πατρίκιος. τῷ δὲ μα' ἐνιαυτῷ ἀπεδήμησεν εἰς τὴν ἰδίαν αὐτοῦ χώραν μετὰ πολλῆς δορυφορίας καὶ πολλοῦ τύφου· ἦν γὰρ ἀνατείλας ὁ Ζεὺς καὶ Ἑρμῆς. περίοδος Ἑρμοῦ ἔτη ο͵γ' καὶ περίοδος Διὸς ιβ'· ὁμοῦ γίνονται χρόνοι πη'· τὸ ἥμισυ μδ'. καὶ ἐπειδὴ ἐν ἰδίοις τριγώνοις ἐτύγχανον εἰς τὴν ἰδίαν τὴν ἀποδημίαν ἐποίησεν. ἦν δὲ καὶ ἡ ἑβδομαία τῆς Σελήνης πρὸς Ἀφροδίτην φερομένης· ὁ γενόμενος λοιπὸν ἐτῶν μδ' καὶ μηνῶν δύο ἐσφάγη διὰ τὰς αἰτίας ταύτας.

Γένεσις ἀτρόφου[1].

Τοῦτο γέγονε τέκνον βασιλέως, ἀπέθανε δὲ μηνῶν ε' ͵α' ἐν Βυζαντίῳ[2]. — Ἔτος Διοκλητιανοῦ ροθ', μηνὶ Ἀπριλίῳ κε', ὥρᾳ ἡμέρας ζ', Ἥλιος Ταύρου γ', Σελήνη Αἰγοκέρωτος κγ', Κρόνος Ὑδροχόου κ͵α', Ζεὺς Παρθένου ιζ', Ἄρης Κριοῦ α', Ἀφροδίτη Κριοῦ ιε', Ἑρμῆς Ταύρου κ͵α',

2 προεῖπον] cf. p. 222, 19. 5 Leg. εἰς Βυζάντιον? 7 γένετ(ο) cod. μ'] Leg. μῆνας η'? 6 ἀναφοραὶ cod.; corr. 8 Leg. ἀπόκλινων? 9 γ' = τρίτον (anaphora Virginis est 38° 20'). 10-11 ὑποδεξάμενος cod. 12 κατὰ] καὶ cod. 13 κυέστωρ cod. 13-14 τῶν ... ἐνιαυτῶν cod. μα'] Leg. μδ'? 18 ἰδια cod. εὐδομμέα cod.; cf. supra p. 206, n. 1. 21 Parisinus 2506 (f. 25, cap. κη') solus. 22 ͵α' = ἕκτον i. e. menses duo; cf. supra p. 221, 7. 23 ἀπριλλίῳ cod.

[1] Ex codice Parisino 2506 [= 10], f. 25 addidimus genituram quae olim in Rhetorii opere thema grammatici sequebatur (cf. supra p. 221, n. 1). Fuit haec pars exigua ultimi capituli, quo Rhetorius γενέσεις βασιλέων commentariis illustrabat (cf. *Catal.*, VIII, 3, p. 111, 1 et *Mélanges Éc. franç. de Rome*, XXXVII, 1918, p. 50).

[2] Infans regius, qui annos duo et menses duo vixit et d. 25 m. Aprilis a 464 natus erat, fuit filius imperatoris Leonis I et Verinae. De eo tacent, ni fallor, historiae huius temporis scriptores. Obiit Constantinopoli, ut ex hac genitura apparet, circa d. 25 Iunii a. 466.

117. On the rising of his fortune.

His fortune rose from the age of 32, as I said before, on account of the period of Hermes and Zeus, and again his fortune rose in the 35th year on account of the ascension of Scorpio. In the 30th year he fled to Byzantium, because Taurus, the Moon, and Saturn had risen. The ascension of Taurus is 25, the period of the Moon is 25, the period of Saturn is 57; together these make 107 years; one third makes 35 years and 40. And Taurus, as a declining house, signified exile abroad, while Saturn and the Moon, as being in a declining house, signified flight. But from the age of 38 and 3 months his fortune shone forth. For there was the rising of Virgo and Libra — Virgo as having received the Lot of Fortune, and Libra as having received the Sun, Zeus, and Hermes, the lord of the Lot of Fortune. At this time he became quaestor, consul, and patrician. In the 41st year he departed to his own country with a great bodyguard and great pomp, for Zeus and Hermes had risen. The period of Hermes is 20 years and 3, and the period of Zeus is 12; together they make 88 years; half is 44. And since they happened to be in their own triplicities, he made the journey to his homeland. There was also the seventh-part of the Moon moving toward Aphrodite; and so he, having reached the age of 44 years and two months, was killed for these reasons.

Birth of one who did not thrive.

This was a child of a king, who died at 5 months in Byzantium *. – Year of Diocletian 179, month of April, 25th, hour of the day 7th, Sun in Taurus 3°, Moon in Capricorn 23°, Saturn in Aquarius 20°, Jupiter in Virgo 17°, Mars in Aries 1°, Venus in Aries 15°, Hermes in Taurus 20°, 25

2 προείπον] cf. p. 923, 19. 5 Read εἰς Βυζάντιον. 7 γένετ(α) cod. μ'] Read μήνας η 6 ἀναφόραί coll.; corr. 8 Read ἀποκλίνων? 9 γ' = τρίτον (anaphora Virginis est 38° 20′). 10-11 ὑποδεξάμενος cod. 12 κατά] καὶ cod. rod. 13-14 τῶν ...ἐνιαυτών cod. μα' | Read μδ'? 18 ίδια cod. cf. supra p. 206, n. 1. 21 Parisinus 2506 (r. 25, cap. κη') solus. 22 T i. e. menses duo; el. supra p. 121, T. 93 ἀπριλλίψ cod.

13 Kyestorneudommea cod. ′ = sixth

1 From Codex Parisinus 2506 [= 10], f. 25, we have appended a nativity which once followed the theme of the grammarian in the work of Rhetorius (cf. supra p. 221, n. 1). This was a small part of the final chapter, in which Rhetorius illustrated γενέσεις βασιλέων with commentaries (cf. Catal., VIII, 3, p. 111, 1 and Mélanges Éc. franç. de Rome, XXXVII, 1918, p. 50).

* The royal infant, who lived two years and two months and was born on 25 April of the year 464, was the son of Emperor Leo I and Verina. The historians of this period pass over him in silence, if I am not mistaken. He died at Constantinople, as this nativity shows, around 25 June of the year 466.

ὡροσκόπος Λέοντος κϛ' μεσουράνημα Ταύρου ιζ', Ἀναβιβάζων Ὑδροχόου κδ', πανσέληνος νυκτὸς ὥρᾳ ϛ' Ζυγοῦ κδ' λϛ', τύχη Ταύρου ιϛ', δαίμων Τοξότου ϛ', ὕψωμα Λέοντος ια'.

Ἀπόδειξις· οἱ τριγωνικοὶ δεσπόται τοῦ ὡροσκόπου καὶ τοῦ αἱρετικοῦ φωτὸς ἀπέκλιναν ἐναντιούμενοι ἑαυτοῖς καὶ ὑπὸ Ἄρεως θεωρούμενοι.

Sarapionis Alexandrini excerpta.

De Sarapione vel Serapione Alexandrino, qui fortasse idem est ac Serapio Antiochenus, Hipparchi, ut videtur, discipulus, qui Alexandriae docuit, cf. Boll, *Byzant. Zeitschr.*, VIII, 1899, p. 525. Opus cuius excerpta hic praebentur, revera Alexandriae scriptum esse ex p. 227, 32 apparet, ubi mare Aquario subiectum τὴν καθ' ἡμᾶς θάλασσαν appellat; Aegyptus enim secundum antiquissimam « chorographiam », quae dicitur, astrologicam sub Aquarii dominio est (Vettius Val., p. 12, 15 ss.; Kroll, etc.)

Anonymus anni 379 affirmat Sarapionem *ante* Ptolemaeum de apparitionibus stellarum scripsisse (Σεραπίων καὶ μετ' αὐτὸν Πτολεμαῖον, *Catal.*, V, 1, p. 205, 17). In his vero excerptis (p. 229, 27) « divi » Ptolemaei auctoritas Dorothei sententiae de surgentibus astris (φάσεις ἀστέρων) opponitur. Si haec Serapionis esse constaret, aetas eius ad ultima imperii Romani saecula detruderetur; sed hanc observationem excerptoris potius quam scriptoris ipsius esse opinor. Nam definitiones verborum astrologicorum quae hic praebentur, antiquitatem sapiunt: multa a sensu quo a posterioribus (Antiocho, Porphyrio, etc.) accipiuntur, differunt et ad pristinum usum referenda esse videntur (vide e. g. quae infra ad v. 8, de Nechepsone, adnotavimus; de astris δορυφόροις p. 227, 8, cf. Bouché-Leclercq, *Astrol. gr.*, p. 254; astra *dei* nominantur p. 228, 25; cf. quae p. 227, 11 ss., de *piis* et *impiis* dicuntur et de potentia Saturni, p. 229, 31).

Alia Sarapionis fragmenta invenies *Catal.*, I, p. 99, p. 101; V, 1, p. 179-180; V, 3, p. 96. Hoc excerptum de epithetis quae signis zodiaci dabantur, arcte cum definitionibus quas hic edimus, cohaeret.

F. 156v. Ἐκ τοῦ Σαραπίωνος Ἀλεξανδρέως παρονομασίαι σχηματισμῶν τῶν ἀστέρων. [Σεραπίωνος ὀνομασίαι].

Χρηματιστικὰ ζῴδια [γίνεται ἡ] λέγεται τὰ δ' κέντρα καὶ αἱ τούτων ἐπαναφοραί. Χρηματίζοντες <ἀστέρες> λέγονται οἱ ἐπὶ δυνάμεως ἐπίκεντροι ἢ ἐπίκληροι καὶ οἱ ἐπὶ φάσεως ἢ οἱ τρίγωνοι Ἡλίου γινόμενοι. συγχρηματίζοντες δὲ οἱ κοινῶς ἔγκεντροι ἢ ἔγκληροι καὶ οἱ ἐπὶ φάσεως. ἀχρηματίστοι δέ εἰσιν οἱ μὴ οὕτως ἔχοντες.

2-3 Ταύρου ιϛ' δαίμων (signis astr.) iter. cod. 5 Textus decurtatus esse videtur. 6 παρονομασίαι pro ὀνομασίαι dictum esse videtur. 7 Σεραπίωνος ὀνομασίαι rubro pigmento add. 8 γίνεται ἡ del. 8-9 Definitionem eandem praebebat rex Nechepso, cf. *Catal.*, VIII, 3, p. 116, 12. 9 ἀστέρες suppl. 11 ἔγκληροι corr.; cf. v. 11 : ἔγκλωνοι ut vid. cod.

Ascendant Leo, Midheaven Taurus 17°, Ascending Node Aquarius 24°, full moon at night hour 3 Libra 24° 36′, Lot of Fortune Taurus 16°, Daimon Sagittarius 3°, Exaltation Leo 11°.

Proof: the triplicity lords of the ascendant and of the sect light declined, opposing one another and being aspected by Mars.

Excerpts from Sarapion of Alexandria.

Concerning Sarapion or Serapion of Alexandria, who is perhaps identical with Serapio of Antioch, apparently a disciple of Hipparchus, who taught at Alexandria, cf. Boll, Byzant. Zeitschr., VIII, 1899, p. 525. That the work of which excerpts are here provided was indeed written at Alexandria is apparent from p. 227, 32, where the sea subject to Aquarius is called τὴν καθ᾽ ἡμᾶς θάλασσαν ("the sea near us"); for Egypt, according to the most ancient astrological "chorography," as it is called, is under the dominion of Aquarius (Vettius Val., p. 12, 15 ff.; Kroll, etc.)

The Anonymous of the year 379 affirms that Sarapion wrote about the appearances of the stars before Ptolemy (Σεραπίων καὶ μετ' αὐτὸν Πτολεμαῖον, Catal., V, 1, p. 205, 17). In these excerpts, however (p. 229, 27), the authority of the "divine" Ptolemy is opposed to the opinion of Dorotheus concerning the risings of the stars (φάσεις ἀστέρων). If it were established that this passage belongs to Serapion, his date would be pushed down to the final centuries of the Roman Empire; but I am of the opinion that this observation belongs to the excerptor rather than to the author himself. For the definitions of astrological terms provided here bear the mark of antiquity: many differ from the sense in which they are taken by later authors (Antiochus, Porphyry, etc.) and appear to refer back to their original usage (see e.g. what is noted below at v. 8, concerning Nechepso; concerning the stars as δορυφόροι, p. 227, 8, cf. Bouché-Leclercq, Astrol. gr., p. 254; stars are called divine at p. 228, 25; cf. what is said at p. 227, 11 ff., concerning the pious and impious and concerning the power of Saturn, p. 229, 31).

Other fragments of Sarapion will be found in Catal., I, p. 99, p. 101; V, 1, p. 179–180; V, 3, p. 96. This excerpt concerning the epithets given to the signs of the zodiac is closely connected with the definitions which we edit here.

Γ. 156. From Sarapion of Alexandria: designations of the configurations of the stars. [Designations of Serapion],

Chrematistic signs [it becomes] are said to be the 4 centers and their succedents. Chrematizing <stars> are said to be those in power,
10 whether angular or in their lot, and those at phase or those becoming trine to the Sun;
co-chrematizing are those commonly angular or in their lot and those at phase. Non-chrematizing are those not so disposed.

2–3 Ταύρου Τ' δαίμων (with astrological signs) repeated in the codex. 5 The text appears to be truncated. 6 παρονομασίαι seems to have been said in place of ὀνομασίαι. 7 Σεραπίωνος ὀνομασίαι added in red pigment. 8 γίνεται ἡ deleted. 8–9 The same definition was provided by King Nechepso, cf. Catal., VIII, 3, p. 116, 12. 9 ἀστέρες supplied. 11 ἔγκληροι corrected; cf. v. 11: Ἔγκλωνοι as the codex appears to read.

Βοηθοὶ δὲ λέγονται ἀστέρες οἱ συλλαμβανόμενοι ἢ ἐπιμαρτυροῦντες ἢ μεσεμβολοῦντες.

Συνεργοί εἰσιν οἱ συνοδεύοντες, ὑπουργοὶ δὲ οἱ συμβάλλοντες.

Συμπαθεῖς εἰσιν οἱ κατ' ἴσον ἀπέχοντες κατ' ἐπιθεώρησιν ἀλλήλων σύμφωνοι· ἀσυμπαθεῖς δὲ οἱ κατὰ μηδένα τρόπον ἐπιθεωροῦν- 5
τες ἀλλήλους, ὅπερ γίνεται ἐκ τῆς τῶν ἀσυνδέτων ζῳδίων ἀποστροφίας· ἐστὶν δὲ [τὰ] ἀσύνδετα τὰ παρ' ἑκάτερα καὶ τὰ διὰ ϛ' καὶ η' ζῳδίων ἀριθμούμενα.

Προστάσσειν λέγεται, ὅταν ἐν ἰδίῳ οἴκῳ ἄστηρ ὑπὲρ γῆς ἐπίκεντρος τύχῃ καὶ τὰ δύο φώτα ἐπιθεωρῇ χρηματίζων· διὸ λέγεται προσ- 10
τάσσων ὅταν καὶ ἐν ἰδίῳ οἴκῳ ἐπίκεντρος τύχῃ καὶ συσχηματίζηται τῇ Σελήνῃ· ἐάν τις τύχῃ τῶν ε' ἀστέρων ἐπίκεντρος, μὴ <ἐπι>μαρτυρῶν τῇ Σελήνῃ, χρηματίζει· ἐὰν δὲ καὶ ἐπιμαρτυρεῖ τῇ Σελήνῃ τρίγωνος ἢ τετράγωνος ἢ διάμετρος, προστάσσει· ἐὰν δὲ ὡροσκοπῇ Ἥλιος, προστάσσει· ἐὰν δὲ καὶ ἡ Σελήνη αὐτῷ τύχῃ τρίγωνος, καὶ προσ- 15
τάσσει καὶ χρηματίζει ὁ Ἥλιος.

Ἰσχύοντες λέγονται ἀστέρες οἱ ἐπὶ τῶν ἐπικαίρων τῆς γενέσεως τόπων τυχόντες, τουτέστι ἐπίκεντροι, καὶ οἱ ἐπὶ φάσεως καὶ οἱ ἐπίκληροι καὶ οἱ ἐν ταῖς συνόδοις ἀκριβῶς ὄντες.

Κακοῦται ἀστὴρ ὅταν μὴ εἰς ἁρμόζοντα τύχῃ παρῶν ἢ περιέχηται 20
ὑπὸ κακοποιῶν ἢ κατ' ἐναντίον ἢ ἐπιδέκατον. ὅτι ἀγαθοποιὰ ζῴδια εἰσὶν ὁ ὡροσκόπος, τὸ μεσουράνημα, ια', ε', θεός, θεά· κακοποιὰ δὲ β', δ', ϛ', ζ', η'>, ιβ'.

Προσνεύων λέγεται ὁ ἀκολουθῶν τῷ προερχομένῳ.

Ὁμοροῦν λέγεται ζῴδιον τῇ Σελήνῃ τὸ ἐπαναφερόμενον ἐφ' ὃ 25
φέρεται· τὸ γὰρ αὐτὸ καὶ παράκολλον καλεῖται. ἀποσαλεῦον δὲ τὸ μηδὲ ὁροούμενον ὑπὸ τῆς Σελήνης ζῴδιον.

Τὴν κατὰ κράτος καθυπερτέρησιν λέγουσιν ὅταν ἐπὶ τοῦ <ἑννάτου> ζῳδίου γένηται ἀστήρ· ὅταν δὲ μηδεὶς παρῇ ἐπὶ τοῦ ἑννάτου, ἰσχύει· γίνονται δὲ καθυπερτερήσεις καὶ μοιρικαὶ τὸν τρόπον 30

4 κατείσον vel κατάσον cod. : corr. 6-7 ἑστοτίας ut vid. cod. : ἀποστροφίας correxi, nam ἀσύνδετα signa sunt ἀπόστροφα. 7 τὰ del. 9 προστάσσειν corr. : πρὸς στάσιν cod. 10 χρωματίζων cod. 11 συσχηματίζεται cod. 12 μαρτυρῶν cod.; corr., cf. 13. 14 προστάσσει corr. : πρὸς στάσιν cod. 14 et 15 προστάσσει corr.: πρὸς στάσει cod. 19 ἀκριβῶς ὄντες corr.: ἐκριβάζωντες cod. 20 κακοῦνται cod. 21 ἐπιδέκατον] In margine : δεῖόν ἐστιν τὸ ἐπιδέκατον; cf. *Catal.*, I, p. 157, 1 et infra p. 227, 24 Ζῴδιον hic usurpatur pro τόπος. 23 β' correxi : α' cod. Nam secundus locus malus est, non primus, id est horoscopus. η' addidi. ιβ' corr. : ια' cod., undecimus locus, i. e. Agathodaemon, recte inter bona v. 22 indicatur. 24 προσερχομένῳ cod. 25 ὁμορόησις aliter definitur *Catal.*, V, 3, p. 114, 17. ἐφ' ὦ cod. 26 παράκολλον] cf. Vettium Valent., pp. 215, 8; 360, 18. ἀποσαλεύων cod. 27 ὡροῦμενον sic cod.; corr. An ὁρώμενον? 29 ἑννάτου suppl. ἐπὶ τοῦ θ' cod.; cf. p. 227, 20.

Stars called assistants are those that unite with, bear witness to, or intercede.

Co-workers are those that travel together, and subordinates are those that contribute.

Sympathetic are those that stand equally distant from one another in aspect, in harmony with each other; unsympathetic are those that in no way aspect one another, which arises from the aversion of the unconnected signs; and these [unconnected signs are those on either side and those counted at intervals of 2 and 8 signs].

A star is said to be "commanding" when it happens to be in its own domicile above an angle and aspects both luminaries while active; therefore it is said to be commanding also when it is both angular in its own domicile and configured with the Moon; if any of the 5 planets happens to be angular without < witnessing the Moon, it is active; but if it also witnesses the Moon by trine or square or opposition, it commands; if the Sun is at the ascendant, it commands; and if the Moon also happens to be in trine to it, the Sun both commands and is active.

Stars are said to be powerful when they are in the significant places of the nativity, that is, angular, and those that are at a phase, and those that are at the lot, and those that are precisely at the conjunctions.

A star is afflicted when it does not happen to be in a suitable position, or when it is surrounded by malefics, or in opposition, or in the tenth sign. That the benefic signs are: the ascendant, the midheaven, the 11th, the 5th, the god, the goddess; and the malefic ones are: the 2nd, the 8th, the 6th, the 7th, the 12th, the 3rd.

"Inclining toward" is said of a planet that follows the one preceding it.

The sign that the Moon is moving toward is said to "share boundaries" with it; for the same sign is also called "adjoining." But a sign that is not even in aspect with the Moon is called "wavering."

They speak of "overcoming by force" when a planet is in the "ninth" sign; but when none is present in the ninth, it is effective; and degree-based overcomings also occur in the following manner:

4 where vel where cod. : corr. 6-7 Ἀστοτίας ut vid. cod. : apostrophesncorrexi, nam unconnected signa sunt apostrophes. 7 del 9 orders corr. :npròs stasin cod, 10 coloring cod. 11 is formed cod. 12 testimonies ncod. corr., cf. 13. 14 orders corr. : to stop cod. 14 et 15 orders incorr.: to stand cod. 19 precisely being corr. : expensive cod. 20 bad incol. 21 eleventh] In margine : right is the eleventh? hey. Catal., 1, np. 157, 1 et infra p. 227, 24 Zodiac hic usurpatur pro place. 23 b' correxi : a'ncod. Nam secundus locus malus est, non primus, id est horoscopus. the addidi. niv' corr. : ia' cod., undecinius locus, i. e. Agathodaeinon, recle inter bona v. 22nindicatur. 24 next cod. 25 ἔμοροησις aliter definitur Calal., V, 3.np. 114, 17.nἐφ ὧ cod. 26 attached] cf. Vellium Valent., pp. 215, 8: 300, 18.nἀaposalevion cont. 27 oroumen

sic cod. ; corr. An dromeno 29 nnatou suppl.nἐπὶ τοῦ cod, j cl. p. 227, 20.

τοῦτον· ὅταν δύο ἀστέρες ἐν τῷ αὐτῷ ζῳδίῳ τύχωσιν καὶ ὁ μὲν ἐλάσσονας μοίρας ἐπέχων τὸν τὰς πλείονας μοίρας ἔχοντα καθυπερτερεῖ. οἷον ἔστω τὸν τοῦ Ἑρμοῦ ἀστέρα εἶναι Κριῷ περὶ μοῖραν ι', τὸν δὲ τοῦ Κρόνου ἐν τῷ αὐτῷ ζῳδίῳ περὶ μοῖραν κε'· δῆλον ὅτι ὁ τοῦ Ἑρμοῦ τὸν
5 τοῦ Κρόνου μοιρικῶς καθυπερτερεῖ.

Ἐν ἰδίαις λαμπήναις λέγονται οἱ ἀστέρες ὅταν ἐπὶ τῶν ἰδίων ὑψωμάτων τύχωσι.

Δορυφόροι ἀστέρες λέγονται ἑῷοι μὲν <οἱ> προαναφερόμενοι Ἡλίῳ, ἑσπέριοι δὲ οἱ προανατέλλοντες μὲν Ἡλίῳ, τῇ δὲ Σελήνῃ ἐπανα-
10 φερόμενοι.

Αἱ πρὸ Ἡλίου ιε' <μοῖραι> εὐσεβῶν λέγονται, ὡς ἀπολελυμέναι ἤδη τῶν τοῦ Ἡλίου αὐγῶν· αἱ δὲ μεθ' Ἡλίου μοῖραι ιε' ἀσεβῶν, ὅτι οἱ ἐκεῖ εὑρισκόμενοι ἀστέρες ἀδρανέστεροί εἰσιν ὑποπεπτωκότες ταῖς τοῦ Ἡλίου αὐγαῖς.

15 Σελήνης ἑσπερία ἀνατολὴ λέγεται, ὅταν ἀπὸ συνόδου φέρηται μέχρι πανσελήνου, ἑῴα δὲ ἀνατολὴ ἀπὸ πανσελήνου μέχρι συνόδου.

Ἀρχέτυπος λέγεται ὁ καλούμενος κλῆρος τύχης, τὰ δὲ τούτου τετράγωνα ὑπόστασις.

Κραταιοὶ ἀστέρες λέγονται Κρόνος, Ζεύς, Ἄρης. ζῴδιον κρα-
20 ταιὸν καλεῖται ἑκάστης γενέσεως τὸ δέκατον καὶ ἔνατον ἀπὸ Σελήνης, τουτέστι τὸ δεξιὸν τετράγωνον καὶ τρίγωνον.

Τὸ πρῶτον τρίγωνον καὶ τετράγωνον καὶ ἑξάγωνον λέγεται τὰ εὐώνυμα † ἑξῆς ἡ Σελήνη πρῶτον συνάπτει τινὶ τῶν ἀστέρων.

Ἐπιδέκατον λέγεται τὸ δεξιὸν τετράγωνον.

25 Φωσφορίαι λέγονται ἐπὰν ἀποσπάσῃ ἡ Σελήνη τοῦ Ἡλίου μοίρας ιε' καὶ ἀνατείλῃ.

Τῶν μὲν ἐπαναφορῶν ὁ δεύτερος τόπος, τῶν δ' ἀποκλιμάτων ὁ γ' ἀμείνους διὰ τὸ τρίγωνον εἶναι τὸ μεσουράνημα.

Ὁμοίως δὲ καὶ ἐπὶ τῶν ἀστέρων φωσφορίαι λέγονται.

30 Ὅταν ὁ Ζεὺς καὶ ὁ Κρόνος συνοδεύωσιν ἐπὶ τοῦ Ὑδροχόου, ἔσται τις † σαρηκ(ὴ) ἐπισημασία ὀχληρὰ κατὰ τὰ βόρεια κλίματα τὰ συνεγγίζοντα τῇ καθ' ἡμᾶς θαλάσσῃ.

1 δύο] β' superscr. cod. ὁ] ὃς cod. 3 ἔσται cod. 5 μερικῶς καθυπερεῖ cod. 6 cf. *Catal.*, VIII, 3, p. 114, 34. 8 οἱ suppl. προσαναφερόμενοι cod.; cf. *Ibid.*, p. 115, 18. 11 πρὸς ⓔ cod.; corr.; cf. tamen Rhetorium, *Catal.*, I, p. 145, 2 ss. μοῖραι suppl. ἀπολελύμεναι] υ ex ο corr. m. 1; οι superscr. εἴδη cod. 17 ἄρχεται πός (i. e. πως) cod.; corr.; cf. Vett. Val., p. 67, 4 Kroll. τύχη cod. 18 Leg. ὑποστάσεις? 20 νέσεως sic cod. 21 καὶ θ' cod. 23 ἑξῆς (ἑξ dubium, e corr.) corruptum. Leg. ἑξοῦ? 24 Leg. ἐπιδεκατεῦον? Sed cf. p. 226, 21. 29 Transponenda esse videntur post v. 26. 30 συνοδεύουσιν cod. 31 σαρ$^{\kappa'}$ηκ cod. De adiectivo σαρικός cogitavi, a « saro » (σαρός) Babylonico derivato; cf. Berosum in F. H. G., II, 498; IV, 280. 32 καθ' ἡμᾶς] i. e. Aegypto, nam Aquario haec regio subicitur; cf. supra p. 225.

this: when two stars happen to be in the same zodiac sign, the one occupying fewer degrees overcomes the one having more degrees. For example, let the star of Hermes be in Aries around degree 10, and the star of Saturn in the same sign around degree 25; it is clear that Hermes overcomes Saturn degree by degree.

Stars are said to be in their own brilliances when they happen to be at their own exaltations.

Spear-bearing stars are called: in the morning, those that rise before the Sun; in the evening, those that rise before the Sun but rise after the Moon.

The 15 degrees before the Sun are called the degrees of the pious, as they are already released from the Sun's rays; the 15 degrees after the Sun are called the degrees of the impious, because the stars found there are weaker, having fallen under the Sun's rays.

15 The evening rising of the Moon is said to occur when it travels from conjunction to full moon, and the morning rising from full moon to conjunction.

The archetype is what is called the Lot of Fortune, and its squares are called substance.

The powerful stars are said to be Saturn, Jupiter, and Mars. The powerful sign in each nativity is called the tenth and ninth from the Moon — that is, the right-hand square and trine.

The first trine, square, and sextile are called the left-hand aspects, in the order in which the Moon first applies to one of the stars.

The tenth-place aspect is called the right-hand square.

25 Phosphoriai are said to occur when the Moon separates from the Sun by 15 degrees and rises.

Of the succedent houses, the second place, and of the cadent houses, the sixth, are better, because the Midheaven forms a trine with them.

Similarly, phosphoriai are also said of the stars.

30 When Zeus and Cronus are in conjunction in Aquarius, there will be a † sarek(ē) troublesome sign in the northern climes that are adjacent to our sea.

1 two] b' superscr. cod. d] who cod. 3 is cod. 5 partially surpasses cod. 6 cf. Catal., VIII, 3. p. 114, 34. 8 οἱ suppl. προσαναφερόμενοι cod.; cf. Ibid., p. 115, 18.11 mpòç ☒ cod.; corr.; cf. tamen Rhetorium, Catal., I, p. 145, 2 ss.
11 mpòç ☒ cod.; corr.; cf. tamen Rhetorium, Catal., I, p. 145, 2 ss.
μοῖραι suppl. ἀπολελύμεναι] v ex o corr. m. 1 ; οι superscr.εἴδη cod.17 ἄρχεται πός (i. e. πως) cod. ; corr. ; cf. Vett. Val., p. 67, 4 Kroll.τύχη cod.18 Leg. ὑποστάσεις: 20 νέσεως sic cod. 21 και θ' cod. 93 ἐξῆς (ἐξ dubium, e corr.) corruptum. Leg. ἐξ οὗ ? 24 Leg. ἐπιδεκατεύον? Sed cf. p. 226, 21. 29 Transponenda esse videntur post v. 26. 30 συνοδεύουσιν cod. 31 σαρη cod. On the adjective σαρικός I have considered, derived from the Babylonian "saro" (σαρός); cf. Berosus in F. H. G., II, 498; IV, 280. 32 καθ' ἡμᾶς] i. e. Egypt, for this region is subject to Aquarius; cf. above p. 225.

Τὸ μὲν οὖν μεσουράνημα καὶ τὰ ἴδια κέντρα δίδωσι τὴν περίκτησιν, τὴν δὲ ποιότητα τῆς περικτήσεως οἱ ἐν τοῖς ἀποκλίμασι δηλοῦσιν· οἷον Ζεὺς μεσουρανῶν, Ἄρης ἐν τῷ ♂', ἡ μὲν περίκτησις ἐκ τοῦ Διός, ἡ δὲ ποιότης ἀπὸ Ἄρεος, οἷον διὰ στρατιωτικῶν προσώπων· αἴτιος μὲν ὁ Ζεύς, τὸ δὲ ποῖον ὁ Ἄρης τοῦ διὰ τοιούτων προσώπων.

Δυνατώτεροι δέ εἰσιν οἱ κακοποιοὶ ἐν τοῖς ἀποκλίμασιν, ἐὰν παρὰ τῷ κέντρῳ ἐπίκειταί τις· τὰ γὰρ αἴτια τῆς κακίας δι' αὐτῶν ἔσται, καὶ μάλιστα ἐὰν ὦσιν ἐν τῷ ♂'· οἱ δὲ ἀχρηματίστοι τῶν ἀποκλινόντων ἀστέρων διὰ πάντων ἀνενεργότεροί εἰσιν.

Πολλάκις γίνεται ἡ τύχη δαίμων· ὅταν γὰρ τὸ αἱρετικὸν φῶς εἰς παραιρέτου ἡ ὅρια ἢ κατὰ τὸ ἄρρεν καὶ θῆλυ, οἷον ἡμέρας μὲν Ἥλιος θηλυκῷ ζῳδίῳ, νυκτὸς δὲ Σελήνη ἀρσενικῷ· καὶ ὅταν τὸ αἱρετικὸν φῶς μὴ ᾖ ἀπηλιωτικὸν ἐν τῷ αἱρετικῷ ἡμισφαιρίῳ. ἐὰν δὲ ἄμφω τὰ φῶτα ἐν τῷ ὑπὸ γῆν τύχῃ ἡμισφαιρίῳ καὶ τὰ ἄλλα ἀνοικείως ἔχωσι ἀπὸ τοῦ καθυπερτεροῦντος ἤτοι προηγουμένου φωτός, ἐπὶ τὸ ἑπόμενον ἡ τύχη λαμβάνεται.

Ὅτι οἱ τριγωνισμοὶ φιλικώτεροί εἰσιν, κἂν ὦσι κακοποιοί, ἧττον βλάπτουσιν· οἱ δὲ τετράγωνοι μεγίστας ἔχουσι δυνάμεις, οἱ δὲ ἑξάγωνοι ἀνειμένας. αἱ δὲ διαμετρήσεις τῶν μὲν ἀγαθοποιῶν ἀντιζηλίας ἔχουσι, τῶν δὲ κακοποιῶν δυνατώτερα γίνονται τὰ κακά. ἔτι δὲ καὶ ἐὰν ἐπίκεντροι ὦσιν, αἱ συμπαρουσίαι τῶν μὲν ἀγαθοποιῶν χαιρόντων ἐν αὐταῖς ἄρισται, τῶν δὲ κακοποιῶν πραῦνονται αἱ κακίαι.

Ὅτι κρείττονες αἱ διαμετρήσεις αὗται· Σελήνη Ταύρῳ Ἄρης Σκορπίῳ, Ἥλιος Λέοντι Κρόνος Ὑδροχόῳ, Ζεὺς Αἰγοκέρωτι † Κρόνος Ζυγῷ, διὰ τὸ οἰκείως εἶναι τοὺς θεοὺς καὶ ἰδιοθρονεῖν· γίνονται γὰρ ἀρχικοὶ τότε. τὸ δ' ἐνάλλαξ κάκιστον σχῆμα καὶ καθόλου ἐναντιούμενον τοῖς ἰδίοις ὁρίοις τὴν καθυπερτέρησιν καὶ διαμέτρησιν ἔχειν τοῦ ἐναντίως ἔχοντος. πολλάκις δὲ τὰς διαμετρήσεις κωλύει τὸ τῆς γῆς κύρτωμα καὶ ἀδικεῖ, οἷον Παρθένῳ, Ἰχθύσι· πλὴν Ζεὺς καὶ Κρόνος οὐκ ἀδικοῦνται ὑπὸ τοῦ κυρτώματος τῆς γῆς. οὐδὲ Σελήνη Ταύρῳ καὶ Ἄρης Σκορπίῳ οὐδ' οὗτοι. οἱ δ' ἄλλοι πάντες ἐν τοῖς διαμέτροις ὄντες ἀθεώρητοί εἰσιν ἀλλήλων διὰ τὸ τῆς γῆς κύρτωμα.

Ὅτι ἐφ' ὧν ἐστιν ἡ Σελήνη ὁρίων, οἰκοδεσπότης ποιεῖται, ὅταν τύχῃ ὁ τῶν ὁρίων κύριος ἐν ἰδίῳ ζῳδίῳ ἢ μοίρᾳ μαρτυρῶν τὴν Σελήνην. ἀφ' ὧν φέρεται, ἀπόρροιαν ποιεῖται, εἰς ἃς δὲ ἐπιτρέχει μοίρας, τούτοις

3 Ἄρης corr.: Ἥλιος cod. (signo astr.). ἡ ... ἡ corr.: εἰ ... εἰ cod. 4 προσώπων suppl. 8 ἀποκλινόντων scripsi: ὑποκλινάντων (ν ex μ correctum) cod. 10 δαίμων (signo astrol. in cod.) ita ut δαίμονος legi possit. Sed verbum corruptum esse videtur. Fort. leg. κακοδαίμων? 12 ζῳδίῳ scripsi: δὲ cod. 19 ἀνημένας cod. 20 ἔχωσι cod. δυνότερα cod.; cf. v. 6. 21 ἐπίκεντραι cod. αἱ δὲ cod. manu 2. 24 Κρόνος Ζυγῷ corrupta. Expectes Ζεὺς Τοξότῃ Ἑρμῆς Διδύμοις. 25 σίνονται cod. 27 ἔχη cod. 28 τό] τῷ cod. 32 ἀλλήλῳ cod. 34 ποιεῖται corr.: ποιεῖ cod. 35 μοίραις cod.

The Midheaven and the proper angles bestow acquisition of property, while those in the declining houses reveal the quality of that acquisition; for example, Jupiter culminating, Mars in the third house: the acquisition comes from Jupiter, but the quality from Mars, namely through military persons — Jupiter is the cause, but Mars determines the manner, that it comes about through such persons.

The malefics are more powerful in the cadent houses when one of them is placed near an angle; for the causes of harm will come through them, and especially if they are in the [relevant sign]; but the stars of the declining houses that are unactivated are more ineffective in all respects.

Fortune often becomes a daemon; for when the sect light is in the terms of the contrary sect or according to masculine and feminine, as for example by day the Sun in a feminine sign, by night the Moon in a masculine sign; and when the sect light is not eastern in the sect hemisphere. But if both lights happen to be in the hemisphere below the earth and the others are inappropriately situated with respect to the predominating or preceding light, Fortune is taken toward the following one.

That trines are more friendly, and even if they are malefics, they cause less harm; squares have the greatest powers, and sextiles have relaxed ones. Oppositions of the benefics produce rivalry, while those of the malefics make the evils more powerful. Furthermore, if they are angular, the conjunctions of benefics that rejoice in them are the best, while the maleficences of the malefics are mitigated.

That these oppositions are more effective: Moon in Taurus – Mars in Scorpio, Sun in Leo – Saturn in Aquarius, Jupiter in Capricorn † Saturn in Libra, because the gods are in their proper places and on their own thrones; for they become authoritative at such times. But the alternating configuration is the worst, and it is wholly contrary to one's own terms to have the predomination and opposition of the one in contrary condition. Often, however, the curvature of the earth hinders and harms the oppositions, as for example in Virgo and Pisces — except that Jupiter and Saturn are not harmed by the curvature of the earth, nor are Moon in Taurus and Mars in Scorpio. But all the others, when in opposition, are invisible to one another on account of the curvature of the earth.

That in respect of the terms in which the Moon is, the lord of the house makes [his influence felt], whenever the lord of the terms happens to be in his own Sign or degree witnessing the Moon. From those [degrees] from which it departs, it makes a separation; and toward the degrees into which it runs,

3 "Ares corr. : "Helios cod. (with astrol. sign... ἡ ***ἡ corr. : εὶ ... εὶ coll. 4 προσώπων suppl. 8 ἀποκλινόντων scripsi : ὑποκλινάντων (ν corrected from μ) cod. 10 δαίμων (with astrol. sign in cod.) such that δαίμονος may be read. But the word seems to be corrupt. Perhaps read κακοδαίμων? 12 Ζῳδίῳ scripsi: de cod. 19 ἀνημένας cod. 20 ἔχωσι cod. δυνότερα cod. cf. v. 6. 21 ἐπίκεντραι cod. al dé cod. manu 2. al dé cod. manu 2.

24 Κρόνος Ζυγῷ corrupted. Expect Ζεύς Τοξότῃ Ἑρμῆς Διδύμοις. 25 σίνονται cod. 27 ἔχῃ cod. 28 τό] τῷ cod. 32 ἀλλήλω cod. 31 ποιεῖται corr. : ποιεῖ cod. 35 μοίραις cod.

συνάπτει. ἐὰν δὲ ὁ κύριος ἐπιτρέχῃ μοίραις τῶν ὁρίων <καὶ> Σελήνη συμπαρῇ αὐτῷ κατὰ τὰ αὐτὰ ὅρια, εἰ δὲ Σελήνη αὐτῷ συνάπτει, κυρία ἔσται ἡ συναφή· ὡσαύτως ἐὰν ἀπορρῇ, κυρία ἔσται ἡ ἀπόρροια. ἐὰν δὲ μὴ οὕτως ἔχῃ, μέλλῃ δὲ συνάπτειν τινὶ τῶν ἀστέρων ἢ κατὰ σῶμα ἢ κατὰ μαρτυρίαν ἐφ' ὧν ἡ Σελήνη μοιρῶν ἐπιβαίνει, σκοπεῖν δεῖ <εἰ> εἰς ἃ ἀπέρχεται Σελήνη ὅρια, τοῦ ἀστέρος εἰσὶν ἐκεῖνα ᾧ τὴν ἀκτῖνα ἐπέβαλεν, καὶ ἐὰν οὕτως ᾖ, λέγ(ε) † ἔχῃ· εἰ δὲ μὴ τύχῃ εἰς ἃ μέλλει ὅρια ἀπέρχεσθαι ἡ Σελήνη, εἶναι αὐτὰ τὰ τοῦ ἀκτινοβοληθέντος ἀστέρος ὅρια, ἀκυρολόγητος ἔσται ἡ συναφή· τὸ δ' αὐτὸ νοείσθω καὶ ἐπὶ τῶν ἀπορροιῶν.

Ὅτι ἡ Σελήνη χαίρει συνάπτουσα μεστὴ μὲν πρὸς τὴν τοῦ Ἡλίου αἵρεσιν, ἀποκρουστικὴ δὲ πρὸς τὴν ἑαυτῆς αἵρεσιν.

Ὅτι ἡ Σελήνη ὅτε μὲν ἀπὸ τῶν ἐλασσόνων ἐπὶ τὰ μέσα κινεῖται, μεσοβίους ποιεῖ· ἀπὸ δὲ τῶν μέσων ἐπὶ τὰ ἐλάσσονα ταπεινοτέρους· ἀπὸ δὲ τῶν μέσων ἐπὶ τὰ μεγάλα, εὐδαίμονας ποιεῖ· ἀπὸ δὲ τῶν μεγάλων ἐπὶ τὰ μέσα μεσοβίους. ταῦτα δὲ ἐπιτείνονται καὶ ἀνίενται πρὸς τὴν αὔξομείωσιν τοῦ φωτός· ἀποκρούουσα γὰρ ὥσπερ τὴν δύναμιν ἀφαιρεῖται αὐτῆς. ἀλλὰ † κἂν τῶν ἀπὸ τῶν ἄλλων σχημάτων, εὐδαιμονίας ἢ ἐκπτώσεως γίνεται αἰτία· ἀμαρτύρητος δὲ ὑπὸ Διὸς Ἀφροδίτης καὶ κενοδρομοῦσα μετρίους, φιλερήμους ποιεῖ· εἰ δὲ καὶ ἀφαιρεῖ, ἐκπτώτους· χείρων δὲ ἐὰν ἀποκλίνωσι ἢ ὑπαυγοι ὦσιν.

Σελήνη ἀπορρέουσα Ἑρμοῦ μὲν δηλοῖ περὶ ἤθους καὶ φρονήσεως, Ἀφροδίτης <ποιεῖ ἡδο>νὰς καὶ τὰ τοιαῦτα, Διὸς δὲ <περὶ> θυμικῶν καὶ φρενῶν ἐκστάσεως, Κρόνου δὲ περὶ σωματικῶν ψύξεων καὶ κακώσεων νεύρων καὶ ὑγρῶν ὀχλήσεως. ἐὰν δὲ ἀπὸ Ἡλίου καὶ Ἄρεος, καύσεις <ποιεῖ> καὶ ὅσα διὰ πυρὸς γίνεται.

Ὅτι δὲ τὰς τῶν ἀστέρων φάσεις ἑπομένως τῷ θείῳ Πτολεμαίῳ ἐκλαμβάνει καὶ οὐχὶ Δωροθέῳ.

Ὅτι δυναμοῦνται οἱ ἀστέρες τετράγωνοι ἢ διάμετροι Ἡλίῳ ὄντες, κἂν ἐν ἀχρηματίστοις ὦσι τόποις.

Ὅτι ὁ Κρόνος ὅσα δ' ἂν χαρίσηται, οὐδεὶς ἄλλος δύναται ἀστὴρ ἀφαιρῆσαι.

Ὅτι ἡ Σελήνη μεστὴ μὲν πρὸς Ἄρη, ἀποκρουστικὴ δὲ πρὸς Κρόνον, τετράγωνος ἢ διάμετρος καὶ μάλιστα ἐπίκεντρος, συμφορὰς ποιεῖ καὶ ἐκπτώσεις.

1 καὶ suppl. 2 αὐτῷ (prius) corr. : αὐτὴ cod. αὐτὸ cod. 5 εἰ suppl. 7 ἔχῃ] Leg. ἔχειν? 16 ἐπιτίνονται καὶ ἀνίωνται cod. 17 αὐξωμοίωσιν cod. 18 αὐτῆς cod. Legerem πάντων ἐπὶ τῶν. 21 Leg. χεῖρον? 23 litterae VII madore evanidae; ποιεῖ ἡδο suppl. περὶ suppl. 25-26 καύσεις <ποιεῖ> scripsi : κλαύσεις cod. 28 ἐκλαμβάνει (sc. Σεραπίων) scripsi : ἐκλαμβάνειν cod. Possis et ἐκλαμβάνειν <δεῖ>. De his cf. supra p. 225. 30 κἂν ἕνα χρήμα τις τοῖς cod. 31 χαρήσειται cod. De re cf. Bouché-Leclercq. p. 94, n. 2; *Catal.*, VIII, 3, p. 92, n. 1 et infra p. 237, 7.

it applies to. But if the lord runs through the degrees of the terms and the Moon is present with him in the same terms, and if the Moon applies to him, the application shall be authoritative; likewise if it separates, the separation shall be authoritative. But if it is not so, and the Moon is about to apply to one of the stars either by body or by testimony, in the degrees upon which the Moon is treading, one must consider whether the terms into which the Moon is departing belong to the star upon which it has cast its ray; and if this is so, say that it holds. But if the terms into which the Moon is about to depart do not happen to be those of the star that has been struck by the ray, the application shall be without authority; and the same is to be understood also with regard to the separations.

That the Moon rejoices when applying in fullness toward the sect of the Sun, but in its repelling phase toward its own sect.

That the Moon, when moving from lesser to middle degrees, produces those of middling fortune; from middle to lesser, those of more humble station; from middle to great, it produces the fortunate; and from great to middle, those of middling fortune. These effects are intensified and relaxed according to the increase and decrease of its light; for when repelling, it is as though it takes away its own power. But also through the other configurations, it becomes the cause of good fortune or downfall; and when unwitnessed by Jupiter and Venus, and running void, it produces those of moderate means and fond of solitude; and if it also diminishes, those who fall from their station; and it is worse if they decline or are under the beams.

The Moon flowing away from Hermes indicates matters of character and practical wisdom; from Aphrodite, it produces pleasures and such things; from Zeus, concerning passionate emotions and derangement of mind; from Kronos, concerning physical chills and afflictions of the sinews and disturbances of the humors. And if from the Sun and Ares, burnings and whatever comes about through fire.

That he interprets the phases of the stars in accordance with the divine Ptolemy and not with Dorotheus.

That the stars are strengthened when they are in square or opposition to the Sun, even if they are in non-operative places.

That whatever Saturn grants, no other star is able to take away.

"That the Moon, full in relation to Mars, but repelling in relation to Saturn, in square or opposition and especially at an angle, produces disasters and falls."

1 και suppl. 2 αὐτῷ (prints) corr. : αὐτή cod. αὐτὸ cod. 5 εἰ suppl. 7 ἔχη] Leg. ἔχειν ? 16 ἐπιτίνονται καί ἀνίωνται cod. 17 αὐξωμοίωσιν cod. 18 of it cod. Legeren πάντων ἐπὶ τῶν. 21 Leg. χεῖρον ? 23 litterae VII madore evanidae; ποιεῖ ἡδα suppl. περὶ suppl. 25-26 καύσεις «ποιεῖ > scripsi : κλαύσεις cod. 98 ἐκλαμβάνει (sc. Σεραπίων) scripsi : ἐκλαμβάνειν cod. Possis et ἐκλαμβάνειν <δεί>. De his cf. supra p. 225. 30 κἂν ἕνα χρήμα τις τοῖς cod. 31 χαρήσεται cod. De re cf. Bouché-Leclercq. p. 94, n. 2; Catal., VIII, 3, p. 92, n. 1 et infra p. 237, 7.

Ὅτι ἐάν τις τῶν ἀστέρων τύχῃ ἐν ταῖς πρώταις τοῦ ζῳδίου τρισὶ μοίραις, τὴν δύναμιν ἔχει εἰς τὸ ὄπισθεν ζῴδιον, ὥσπερ πάλιν ἐὰν ἐν ταῖς ὑστάταις τοῦ ζῳδίου τρισὶ μοίραις τύχῃ τις τῶν ἀστέρων, εἰς τὸ ἑξῆς ζῴδιον τὴν δύναμιν ἔχει τῶν ἀποτελεσμάτων· μάλιστα δὲ τοῦτο γίνεται ἐπὶ Σελήνης καὶ Ἡλίου. ἐὰν ἐπὶ τοῦ τμήματος τῶν δύο ζῳδίων τις τύχῃ, δυνατώτερός ἐστι καὶ ἀμέτρητος περὶ τὰς ἐνεργείας.

Ὅτι ὁ μὲν ὡροσκόπος καὶ οἱ ἐν τῷ ἀπηλιώτῃ καὶ οἱ ἑῷοι ἀνατολικοὶ σημαίνουσι τὰ τῆς ἀκμῆς τῆς ἡλικίας. τὸ δὲ μεσουράνημα καὶ οἱ ἑῷοι ἀνατολικοὶ καὶ οἱ ἐν τῷ α' ἑξαγώνῳ δηλοῦσι τὴν νεότητα, μέρος δ' ἔτι καὶ τῆς ἀκμῆς διὰ τὸ κέντρον. τὸ δὲ δῦνον καὶ οἱ ἑσπέριοι ἀνατολικοὶ καὶ οἱ † ἑξάγωνοι καὶ οἱ ἐπαναφερόμενοι δηλοῦσι τὴν μεσότητα, μέρος δ' ἔτι καὶ τῆς νεότητος διὰ τὸ κέντρον. τὸ δὲ ὑπὸ γῆν καὶ οἱ ἑσπέριοι ἀνατολικοὶ καὶ οἱ ἐπὶ τοῦ β' ἑξαγώνῳ < καὶ > οἱ ἐπαναφερόμενοι σημαίνουσι τὸ γῆρας, μέρος δ' ἔτι καὶ τῆς νεότητος καὶ μεσότητος διὰ τὸ κέντρον.

Οἱ δὲ ὕπαυγοι αὐτοὶ μὲν ἀσθενεῖς· ὁ δὲ Ἥλιος τὴν αὐτῶν δύναμιν ἀναλαβὼν τὰς ἐνεργείας αὐτῶν ἐν οἰκείοις χρόνοις ἀποδίδωσι ἤτοι ἀγαθὰς Διὶ Ἀφροδίτῃ ἢ κακὰς Ἄρει Κρόνῳ, ἑάνπερ ἐν χρηματιστικοῖς ὦσιν ζῳδίοις· εἰ δὲ συνοδικοί, δυναμοῦνται πως διὰ τὴν τοῦ φωτὸς τοῦ Ἡλίου μετουσίαν, τὰς δὲ ἐνεργείας ἐν τοῖς ὑστέροις χρόνοις ἀποδιδόασιν, ἐὰν ὦσιν ἐν χρηματιστικοῖς. μάλιστα δὲ ὁ Ἑρμῆς χαίρει συνοδικὸς ὢν καὶ ἐνεργὴς γίνεται· οἱ δ' ἀκρόνυχοι δυνατώτεροί εἰσιν μάλιστα νυκτὸς διὰ τὸ ὑπὲρ γῆν εἶναι.

Ἀμφόριστοι ἀστέρες εἰσὶν ὅσοι τῷ μὲν Ἡλίῳ εἰσὶν ἑῷοι, τῷ δὲ ὡροσκόπῳ ἑσπέριοι.

Ὅτι χαίρουσιν οἱ ἀστέρες ἐν ἀγαθοποιῶν καὶ συναιρεσιωτῶν τόποις, ὥσπερ καὶ ἰδιοτοποῦντες· τότε γὰρ καὶ οἱ φθοροποιοὶ ἀγαθύνονται.

Ὅτι οἱ ἡμερινοὶ ἀστέρες χαίρουσιν ἐν ἀρσενικοῖς ζῳδίοις καὶ ἑῷοι τῷ Ἡλίῳ· οἱ δὲ τῆς νυκτερινῆς αἱρέσεως ἐν θηλυκοῖς καὶ ἑσπέριοι τῇ Σελήνῃ.

Ὅτι οἱ ἀγαθοποιοὶ ἐν κακοποιοῖς τόποις καὶ παρ' αἵρεσιν κακύνονται.

Ὅτι ἐπὶ ἀρσενικῶν γενέσεων ἐν ἀρσενικῷ ζῳδίῳ οἱ ἀστέρες ὄντες χαίρουσιν, ἐπὶ δὲ θηλυκῶν ἐν θηλυκοῖς.

5 Σελήνης καὶ Ἡλίου rescriptum in cod. 6 δυναμότι(ε)ρ(ος) cod.: cf. p. 228, 6, 20. 7 ss. Plura in hoc excerpto sunt inaudita, nam horoscopus non τὴν ἀκμὴν sed τὴν πρώτην ἡλικίαν significat (cf. p. 231, 24). 7 οἱ (prius) scripsi : ἡ cod. ἀνατολικοί, καὶ e corr. cod. 9 ἑξαγώνοις (ζ cum compendio) cod. Prius hexagonum est hexagonum masculinum, posterius femininum (Bouché-Leclercq, p. 172)? cf. tamen p. 227, 22. 11 Ἑξάγωνοι (ut supra) vix sanum. Fortasse δυτικοί vel ζεφυρικοί, cf. v. 7 ἐν τῷ ἀπηλιώτῃ. 13 καὶ] tres litterae madore evanidae, cod. 16 αὐτῶν corr. : αὐτὴν cod. 19 ὦσιν corr., cf. 21 : οὖσιν cod. 26 συναιρεσιωτῶν pro συναιρετιστῶν dictum esse videtur. 27 Leg. ἰδιοθρονοῦντες? cf. p. 231, 13. 29 νυκτερινῆς scripsi : νυκτὸς cod. (signo astrol.).

"That if any of the stars happens to be in the first three degrees of a zodiac sign, it has its influence over the preceding sign, just as conversely if any of the stars happens to be in the last three degrees of a zodiac sign, it has its influence over the outcomes of the following sign; and this applies especially in the case of the Moon and the Sun. If one happens to be at the boundary between two zodiac signs, he is more powerful and immeasurable in his activities."

That the Ascendant and those in the east and those rising in the east signify the matters of the prime of life. The Midheaven and those rising in the east and those in the first sextile indicate youth, and still a part also of the prime of life on account of the angle. The Descendant and those rising in the west and those in the † sextiles and those in the succedent houses indicate middle age, and still a part also of youth on account of the angle. The Subterranean Point and those rising in the west and those in the second sextile < and > those in the succedent houses signify old age, and still a part also of youth and middle age on account of the angle.

Those that are under the rays are themselves weak; but the Sun, having taken up their power, renders their effects in its own proper times — either good ones for Jupiter and Venus, or bad ones for Mars and Saturn — provided they are in operative signs. If they are in conjunction, they are in some way strengthened through participation in the light of the Sun, and they render their effects in later times, if they are in operative signs; and especially Hermes rejoices when in conjunction and becomes active. The acronychal planets are stronger, especially by night, because they are above the earth.

Amphoristical stars are those which are oriental with respect to the Sun but occidental with respect to the ascendant.

That the stars rejoice in the places of benefics and of planets of the same sect, just as when they are in their own places; for then even the malefics are rendered benefic. That the diurnal stars rejoice in masculine signs and oriental with respect to the Sun; while those of the nocturnal sect rejoice in feminine signs and occidental with respect to the Moon.

That the benefics in the places of malefics and contrary to sect are made malefic. That in masculine nativities, the stars being in a masculine sign rejoice, while in feminine nativities, in feminine ones.

5 Σελήνης καὶ Ηλίου rescriptum in cod. 6 δυναμότίε ρ(ος) cod. : cf. p. 28, 65, 20. 7 ss. Several things in this excerpt are unattested, for the horoscope signifies not τὴν ἀκμήν but τὴν πρώτην ἡλικίαν (cf. p. 231, 24). 7 οἱ (prius) scripsi : ἡ cod. ἀνατολικοί, καὶ e corr. cod. 9 εξαγώνοις (with abbreviation) cod. The first hexagon is the masculine hexagon, the second the feminine (Bouché-Leclercq, p. 172)? cf. however p. 227, 22. 11 Εξάγωνοι (as above) hardly sound. Perhaps δυτικοί or Ζεφυρικοί, cf. v. 7 ἐν τῷ ἀπηλιώτη. 13 καὶ] three letters effaced by moisture, cod. 16 αὐτῶν corr. : αὐτὴν cod. 19 ὦσιν corr., cf. 21 : ουσιν cod. 26 συναιρεσιωτών for συναιρετιστών appears to have been used. 27 Read (διαθρονοῦντες? cf. p. 231, 13. 20 νυκτερινής scripsi : νυκτός cod. (with astrological sign).

Ὅτι οἱ ἀστέρες ἐναντιούμενοι τοῖς ἰδίοις οἴκοις κακύνονται.

Ὅτι ἐν ταῖς τῶν χρόνων διαιρέσεσιν, ἡνίκα ποιοῦμεν τοὺς τῶν ἀστέρων περιπάτους, δεῖ γινώσκειν ὅτι αἱ κολλήσεις τῶν πλανωμένων καὶ ὡροσκοπούντων καὶ μεσουρανούντων καὶ τῶν κλήρων αἱ πρὸς αὐτοὺς γινόμεναι κατὰ τὰς κράσεις αὐτῶν μεσουρανήματος ἔχουσι τὰς ἐνεργείας, μάλιστα εἰ καὶ τὸν αὐτὸν ἄνεμον τρέχουσι ἄμφω.

Ὅτι πρὸ πάντων δεῖ ζητεῖν τὸν ἐνιαυτοκράτορα καὶ τὴν κρᾶσιν αὐτοῦ καὶ τοὺς ἐπιθεωροῦντας αὐτὸν καὶ τὴν θέσιν αὐτοῦ κατά τε πῆξιν καὶ κατὰ πάροδον καὶ πῶς ἔκειτο ἐπὶ τῆς γενέσεως.

Ὅτι δεῖ καὶ τὸν ὡροσκόπον τοῦ ἐνιαυτοῦ ἀκριβῶς στῆσαι ἐν τῇ ἀντιγενέσει καὶ τοὺς θεωροῦντας αὐτόν τε καὶ τὸν κύριον αὐτοῦ κατά τε πῆξιν καὶ κατὰ πάροδον.

Ὅτι οἱ πλανῆται ἰδιοθρονοῦντες χαίρουσι, κἂν ὕπαυγοι ὦσιν· ἐπαυξοῦσι γὰρ οἱ μὲν ἀγαθοποιοὶ τὰ ἀγαθά, οἱ δὲ κακοποιοὶ μεταβάλλονται εἰς ἀγαθοποιΐαν.

Ὅτι χαίρουσιν οἱ ἀστέρες, ὁ μὲν Κρόνος καὶ Ζεὺς καὶ Ἄρης ἑῷοι ὄντες καὶ συσχηματιζόμενοι, Σελήνη δὲ καὶ Ἀφροδίτη ἑπόμεναι καὶ ἑσπέριαι· ἔτι δὲ Κρόνος μὲν καὶ Ζεὺς καὶ Ἄρης χαίρουσι συσχηματιζόμενοι ἐν τοῖς ἑῴοις τεταρτημορίοις τοῦ ζῳδιακοῦ, Σελήνη δὲ καὶ Ἀφροδίτη ἐν τοῖς ἐναλλάξ· καὶ οἱ μὲν ἡμερινοὶ δι' ἡμέρας ὑπέργειοι χαίρουσιν, οἱ δὲ νυκτερινοὶ ὑπόγειοι· καὶ ἔμπαλιν οἱ μὲν ἡμερινοὶ διὰ νυκτὸς ὑπόγειοι χαίρουσιν, οἱ δὲ νυκτερινοὶ ὑπέργειοι. ὁ δὲ Ἑρμῆς διὰ τὸ κοινὸν εἶναι πρὸς τὴν αἵρεσιν εἴωθε καὶ μεταβάλλεσθαι.

Ὅτι ὁ ὡροσκόπος δηλοῖ τὴν πρώτην ἡλικίαν [1] καὶ τούτου ὁ μὲν ιβ' τὰ πρὸ τῆς ἐκτέξεως, ὁ δὲ δεύτερος τὰ ἔσχατα τῆς πρώτης ἡλικίας, αὐτὸς δὲ ὁ ὡροσκόπος τὴν μέσην τῆς πρώτης ἡλικίας. τὸ δὲ μεσουράνημα δηλοῖ τὴν μέσην τῆς ὅλης ζωῆς ἡλικίαν· καὶ ταύτης ὁ μὲν θ' τὰ πρῶτα τῆς μέσης, ὁ δὲ ι' τὰ μέσα τῆς μέσης, ὁ δὲ ια' τὰ ἔσχατα τῆς μέσης. τὸ δὲ δῦνον δηλοῖ τὴν ὑστάτην ἡλικίαν τῆς ζωῆς ἀλλ' ὁ μὲν ς' τὰς ἀρχὰς τῆς ὑστάτης, ὁ δὲ ζ' τὰ μέσα τῆς ὑστάτης, ὁ δὲ η' τὰ ὕστατα τῆς ὑστάτης· διὸ καὶ θανατικὸς καλεῖται. τὸ δὲ ὑπόγειον αὐτὸν τὸν θάνατον καὶ τούτου ὁ μὲν γ' τὰ πρὸ τοῦ θανάτου, ὁ δὲ τέταρτος αὐτὸν τὸν θάνατον, ὁ δὲ ε' τὰ μετὰ θάνατον [2].

Ὅτι οὐ δοκιμάζουσιν οἱ ἀστρολόγοι εἰς οἰκοδεσποτείας ἐπικράτησιν

2 τοῖς τῶν χρόνων διαίρεσιν cod. ποιῶμεν cod. vix sanum. 5 μεσουρανήματος corruptum? 6 ἐπέχουσι cod : corr., cf. Vett. Val. 140, 33; 142, 3, 10. 13 cf. supra p. 230, 27. 14 οἱ (poster.)| εἰ cod. 18-19 σχηματιζώμενοι cod. ; corr. 19 ζῳδιακοῦ corr. : ὡροσκόπου (signo astr.) cod. 20 et 21 οἱ corr. : εἰ cod., cf. Vett. Val. III, 2. 22 ὑπέργειοι corr. : ὑπὸ γῆν cod. 30 ὕστα cod.

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[1] Haec ex Hermetis Trismegisti libro de duodecim locis Sarapio hausisse videtur, cf. *Catal.*, VIII, 3, p. 117, 36 ss. et supra p. 117.

[2] De imo caelo mortis domino, cf. supra p. 149, n. 1.

That stars opposing their own houses are weakened. That in the divisions of times, when we perform the revolutions of the stars, one must know that the conjunctions of the wandering stars — those at the ascendant, those culminating, and the lots formed with them — have their effects according to their mixtures at the midheaven, especially if both are moving in the same direction.

That above all one must seek the lord of the year and his mixture, those who aspect him, and his position both by station and by transit, and how he was placed at the nativity.

That one must also accurately establish the ascendant of the year in the solar return, along with those that aspect it and its lord, both by station and by transit.

That planets in their own thrones rejoice, even if they are under the rays; for the benefics increase good things, while the malefics are transformed into beneficence.

That the stars rejoice as follows: Saturn, Jupiter, and Mars when they are eastern and configured accordingly, while the Moon and Venus when they are following and occidental; furthermore, Saturn, Jupiter, and Mars rejoice when configured in the eastern quadrants of the Zodiac, while the Moon and Venus in the alternating ones; and the diurnal planets rejoice above the earth by day, while the nocturnal ones below the earth; and conversely, the diurnal planets rejoice below the earth by night, while the nocturnal ones above the earth. Mercury, on account of its common nature with respect to sect, is accustomed to shift as well.

"That the horoscope indicates the first age, and of this the 12th [place] indicates the period before birth, the second indicates the end of the first age, and the horoscope itself indicates the middle of the first age. The midheaven indicates the middle age of the whole life; and of this the 9th indicates the beginning of the middle, the 10th the middle of the middle, and the 11th the end of the middle. The descending [place] indicates the last age of life; but the 3rd indicates the beginnings of the last age, the 7th the middle of the last age, and the 8th the final part of the last age — which is why it is also called the place of death. The subterranean [place] indicates death itself; and of this the 3rd indicates what precedes death, the fourth indicates death itself, and the 5th indicates what comes after death."

That astrologers do not approve of the domination of house-rulership

2 τοῖς τῶν χρόνων διαίρεσιν cod. ποιῶμεν cod. hardly sound. 5 μεσουρανήματος corrupt? 6 ἐπέχουσι cod.: corr., cf. Vett. Val. 140, 33; 142, 3, 10. 13 cf. above p. 230, 27. 14 οἱ (latter)] εἰ cod. 18–19 σχηματιζώμενοι cod.; corr. 19 Ζῳδιακοῦ corr.: ὡροσκόπου (astr. sign) cod. 20 and 21 οἱ corr.: εἰ cod., cf. Vett. Val. III, 2. 22 ὑπέργειοι corr.: ὑπὸ γῆν cod. 10 ὕστα cod.

1 Sarapion seems to have drawn this from the book of Hermes Trismegistus on the twelve places, cf. Catal., VIII, 3, p. 117, 36 ff. and above p. 117.

* On the lord of death in the lowest heaven, cf. above p. 149, n. 1.

τόν τε ὕπαυγον καὶ τὸν ἀπεστραμμένον καὶ τὸν ἀφαιρέτην καὶ τὸν ταπεινούμενον καὶ τὸν ἐναντιούμενον καὶ ἁπλῶς τὸν κακὴν φαῦσιν ἔχοντα.

Textus abrumpitur folio uno avulso.

F. 161. <Balbilli?>[1] Ποίῳ μηνὶ τελευτήσει τις ἐπὶ πάσης γενέσεως[1].

Ἀπὸ Ἡλίου ἐπὶ τὸν ὡροσκόπον ζήτει πόσα ζῴδια διῖσταται καὶ τούτοις πρόσθες τὰς ἡμέρας τοῦ μηνὸς καὶ τὰς ὑποκειμένας ἐν τῷ κανόνι ἡμέρας, καὶ διέκβαλε ἡμέρας μὲν ἀπὸ Ἡλίου, νυκτὸς δὲ ἀπὸ Σελήνης, διδοὺς ἑκάστῳ ζῳδίῳ ἡμέραν α'. Ὑποδείγματος χάριν· Μεχεὶρ δ' ἐπὶ ε', ὥρα νυκτὸς ε', ὡροσκόπος Ζυγῷ, Ἥλιος Ὑδροχόῳ, Σελήνη Διδύμοις· ἀπὸ Ἡλίου ἐπὶ τὸν ὡροσκόπον εἰσὶ ζῴδια θ', πρόσθες αὐτοῖς τὰς τοῦ μηνὸς ἡμέρας δ', γίνονται ιγ'. τούτοις πρόσθες τὰς παρακειμένας τῷ Ὑδροχόῳ ἐπὶ νυκτερινῆς γενέσεως ἡμέρας ρβ', γίνονται ἡμέραι ριε'· ταύτας διέκβαλε ἀπὸ Σελήνης, τουτέστιν ἀπὸ Διδύμων, διδοὺς ἑκάστῳ ζῳδίῳ ἡμέραν α' καὶ καταντᾷ ὁ ἀριθμὸς ἐν Τοξότῃ, ὅ ἐστι μὴν Χοίακ, ἐν ᾧ καὶ τελευτήσει.

Κριός	ἡμ(έρας) ϛ	νυ(κτὸς) ϛ
Ταῦρος	ἡμ(έρας) ϛ͵	νυ(κτὸς) πδ'
Δίδυμοι	ἡμ(έρας) ρβ'	νυ(κτὸς) οη'
Καρκίνος	ἡμ(έρας) ρη'	νυ(κτὸς) οβ'
Λέων	ἡμ(έρας) ρβ'	νυ(κτὸς) οη'
Παρθένος	ἡμ(έρας) ϛ͵	νυ(κτὸς) πδ'
Ζυγός	ἡμ(έρας) ϛ	νυ(κτὸς) ϛ
Σκορπίος	ἡμ(έρας) πδ'	νυ(κτὸς) ϛ͵
Τοξότης	ἡμ(έρας) οη'	νυ(κτὸς) ρβ'
Αἰγόκερως	ἡμ(έρας) οβ'	νυ(κτὸς) ρη'
Ὑδροχόος	ἡμ(έρας) οη'	νυ(κτὸς) ρβ'
Ἰχθύες	ἡμ(έρας) πδ'	νυ(κτὸς) ϛ͵

2 φαῦσειν cod. Leg. φάσιν? 5 P(arisinus 2425), f. 161; R(omanus Angelicus 2), f. 125, cap. πβ'. 7 ἀπὸ τ(οῦ) ὡρ. P. ἵσταται P. καὶ om. P. 8 τούτοις om. R. 9 διέκβαλλε R; cf. v. 15: ἔκβαλε P. μὲν om. P. 11 μεχεὶρ om. P. ἐπὶ (i. e. inter diem IV et V) P: ἔτη R. νυκτὸς om. R. 12 προσθεὶς R. 16 ὁ ἀριθμός om. P. ὅ R: ὃς P. 17 καὶ om. P. 18 ss. Tabellam omisit R. Numeros correxi. Summa eorum semper 180 est. Sex priores diurni sunt sex posteriores nocturni et vice versa. Vv. 21, 27, 29 pro οη' cod. habet ον', v. 22 pro ρη' ρν', v. 23 pro ρβ' ρζ', v. 26, 30 pro πδ' πα', v. 30 pro ϛ͵ ϛβ'.

[1] De auctore huius excerpti cf. infra p. 234.

the one under the rays, and the one turned away, and the one deprived, and the one in its depression, and the one in opposition, and in general the one having an evil aspect.

The text breaks off, one folio having been torn out.

F. 161. <Balbillus?> 'In which month will someone die, for every nativity'.

From the Sun to the Ascendant, seek how many signs are between them, and to these add the days of the month and the days set out below in the table, and count off the days from the Sun by day, and from the Moon by night, assigning one day to each sign. By way of example: Mecheir 4th going into 5th, at the 5th hour of the night, Ascendant in Libra, Sun in Aquarius, Moon in Gemini; from the Sun to the Ascendant there are 9 signs, add to them the days of the month, 4, making 13. To these add the days set alongside Aquarius for a nocturnal nativity, 102, making 115 days; count these off from the Moon, that is from Gemini, assigning one day to each sign, and the count comes to Sagittarius, which is the month of Choiak, in which he will also die.

Aries	day(s) 4	night
Taurus	day(s) 6	night) 84
Gemini	day) 72	night) 80
Cancer	day) 108	night) 72
Leo	day) 102	night) 80
Virgo	day) 1 τ'	night) πδ'
Libra	day) κ	night) 4
Scorpio	day) πδ'	night) (τ'
Sagittarius	day) οι'	of night) 102'
Capricorn	day) 72	of night) 108'
Aquarius	of day) 208'	of night) 102'
Pisces	of day) 80'	of night) 500'

2 φαύσειν codd. Read φύσιν? 5 Parisinus 2425), f. 161, Romanus Angelicus 2), f. 115, cap. 82'. 7 ἀπὸ τοῦ ὡρ. Γ. ίσταται P. καὶ om. I. * τούτοις υπι. K. Ο διέκβαλλε R; cf. v. 15: ἐκβαλε P. μεν om. F. 11 μεχείρ om. F. ἐπὶ (i. e. inter diem IV et V) P: črn R. νυκτός om. K. 12 προσθείς K. 16 ὁ ἀριθμός om. Γ. ü H: ός P. 17 και om. P. 18 ss. Table omitted by K. Numbers corrected. Their sum is always 180. The first six are diurnal, the last six nocturnal and vice versa. Vv. 21, 27, 29 for on' the codex has ov', v. 22 for pn' pv', v. 23 for pβ' pZ', v. 26, 3) for mb' ma', v. 30 for q☎' 48'.

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* [on the author of this excerpt cf. below γ'. 234.

Excerpta ex Balbilli « Astrologumenis ».

Balbillus astrologus summa auctoritate apud Neronem Vespasianumque valuit Narrat Suetonius (*Nero*, 36) exeunte anno 64 (cf. Tac., *Ann.*, XV, 47) stellam crinitam, quae summis potestatibus exitium portendere vulgo putabatur, oriri coepisse. « Anxius ea re (Nero). ut ex Balbillo astrologo didicit solere reges talia ostenta caede aliqua illustri expiare atque a semet in capita procerum depellere, nobilissimo cuique exitium destinavit. » Circa decem post annos, cum Ephesii certamen sacrum in gratiam Balbilli astrologi instituere vellent, Vespasianus singulari favore eis concessit quod nulla alia civitas ab eo impetrare potuit (Cass. Dio, LXV [LXVI], 9, qui nomen Βάρβιλλος scribebat). Quorum ludorum, qui Βαλβίλλεια (vel -ηνα) primo saeculo, postea Βαρβίλλεια saepius appellantur, victores in titulis cum Asiae tum Italiae plurifariam commemorantur. Verae formae horum nominum *Balbillus*, Βαλβίλλεια sunt, non Βάρβιλλος, Βαρβίλλεια, quod dissimilatione in liquidis frequentissima apud Graecos ortum est. De his fusius in *Mélanges Éc. franç. de Rome*, XXXVII, 1918, p. 33 ss., egi, ubi probare conatus sum, illum astrologum qui tanta potentia fuit ut ludi maximi amplissimae civitatis suo nomine nuncuparentur, Ti. Claudium Balbillum esse qui annis 56-59 p. C. n. regnante Nerone praefecturam Aegypti obtinuit (*Prosopogr. Rom.*, I, p. 360, n° 662). Quem quamvis Seneca in *Quaestionibus naturalibus* (IV, 2, 13) declaret « *Virorum optimum perfectumque* (l. *profectumque* ?) *in omni litterarum genere rarissime* », ex his, quorum auctor refertur, hominem eruditionis quidem cupidum sed inconsulte credulum fuisse apparet. Haud absurdum videtur eum in provincia sua, quae astrologiae quasi fons et patria celebrabatur, huic divinationi studuisse, ex qua postea Romae magnam auctoritatem adeptus est. Si ad eum pertinet cap. Ποίῳ μηνὶ τελευτήσει τις infra edito, mensibus Aegyptiorum in computationibus utebatur. In « Chaldaeorum » scientiam eo pronior fuit, quod mater eius stirpe regum Syriae vel Commagenes oriunda fuit, si ad hunc σοφὸν Βάρβιλλον referendus est titulus Aegyptius editus Kaibel, *Epigr.*, 991.

Non casu accidisse videtur quod hic mathematicus, qui Neroni formidinem de exitu eius iniecit, librum scripsit cuius primum et praecipuum argumentum erat de tempore vitae stellis, quae ἀφέτης et ἀναιρέτης dicuntur, determinando. Cuius libri epitome, quam astrologus quidam Byzantinus sibi confecit, in *Catal.*, VIII, 3, p. 103 edita est hoc titulo : Συγκεφαλαίωσις τῶν Βαρβίλλῳ πρὸς Ἑρμογένην ἀστρολογουμένων. Hic Hermogenes fuit fortasse familiaris Senecae, qui eum simul cum duobus eius amicis in epigrammate laudat (Bährens, *Poet. lat. min.*, IV, p. 72, n° 38). Num idem sit ac Hermogenes Tarsensis, historiarum scriptor, quem simul cum librariis qui opus eius descripserant Domitianus occidit, incertum manet (Suet., *Domit.*, 10; cf. Müller, *Fragm. Hist. Graec.*, III, p. 523).

Ex hoc Balbilli opusculo deperdito nullum hucusque fragmentum notum erat. In Palchi libro, quem codex Angelicus nobis tradidit, f. 125 capitulum indicatur πα'

Excerpts from Balbillus's "Astrologumenis."

Balbillus the astrologer enjoyed supreme authority under both Nero and Vespasian. Suetonius (Nero, 36) recounts that at the end of the year 64 (cf. Tac., Ann., XV, 47) a comet, which was commonly believed to portend the death of those in highest power, began to rise. "Troubled by this (Nero), as he had learned from the astrologer Balbillus that kings customarily expiated such omens by some notable slaughter and deflected them from themselves onto the heads of their leading men, he resolved upon the destruction of all the most eminent." About ten years later, when the Ephesians wished to establish a sacred contest in honor of the astrologer Balbillus, Vespasian granted them with singular favor what no other city had been able to obtain from him (Cass. Dio, LXV [LXVI], 9, who wrote the name Βάρβος). The victors in these games, which in the first century are most often called Βαλβίλλεια (or -ηνα), and later more frequently Βαρβίλλεια, are frequently commemorated in inscriptions from both Asia and Italy. The true forms of these names are Balbillus, Βαλβίλλεια, not Βαρβίλλος, Βαρβίλλεια, which arose through the very common dissimilation of liquids among the Greeks. On these matters more fully in Mélanges Ec. franç. de Rome, XXXVII, 1918, p. 33 ff., I argued, where I attempted to prove that the astrologer who wielded such great power that the grandest games of a most distinguished city were named after him was Ti. Claudius Balbillus, who in the years 56–59 A.D. under the reign of Nero held the prefecture of Egypt (Prosopogr. Rom., I, p. 360, no. 662). Although Seneca in his Naturales Quaestiones (IV, 2, 13) declares him "most excellent and accomplished (l. profectumque?) among men in every branch of learning, a most rare distinction," from those works attributed to him he appears to have been a man eager for learning but incautiously credulous. It seems not unreasonable that in his province, which was celebrated as the very source and homeland of astrology, he devoted himself to this form of divination, from which he subsequently gained great authority at Rome. If the chapter Ποίῳ μηνὶ τελευτήσει τις published below pertains to him, he was making use of the Egyptian months in his calculations. He was all the more inclined toward the science of the "Chaldaeans" because his mother was of the lineage of the kings of Syria or Commagene, if the Egyptian inscription published by Kaibel, Epigr., 991, is to be referred to this θεοφόρος Βάρβιλλος.

It seems not to have happened by chance that this mathematician, who instilled in Nero a dread concerning his end, wrote a book whose first and principal subject was the determination of the duration of life by the stars, which are called the giver of life and the destroyer of life. An epitome of this book, which a certain Byzantine astrologer compiled for himself, was published in Catal., VIII, 3, p. 103, under the following title: Συγκεφαλαίωσις τῶν Βαρβίλλῳ πρὸς Ἑρμο-γένην ἀστρολογουμένων. This Hermogenes was perhaps an intimate of Seneca, who praises him together with two of his friends in an epigram (Bährens, Poet. lat. min., IV, p. 72, n° 38). Whether he is the same person as Hermogenes of Tarsus, the writer of histories, whom Domitian killed along with the scribes who had copied his work, remains uncertain (Suet., Domit., 10; cf. Müller, Fragm. Hist. Graec., III, p. 523).

From this lost opuscule of Balbillus, no fragment had hitherto been known. In the book of Palchus, transmitted to us by the Codex Angelicus, f. 125, a chapter is indicated n°

Ὅσα εὗρον χρειώδη ἐν τοῖς Βραβίλοις (sic), sed textum quasi inutilem omisit librarii pigritia (εἰδθη ὡς ἀχρεῖον, cf. *Catal.*, V, 1, p. 33). In codicibus Parisinis 2506 (= nostro 10) et 2424 (= nostro 9), f. 90, invenitur Μέθοδος περὶ χρόνων ζωῆς ἐκ τοῦ ἀφέτου καὶ ἀναιρέτου Βραβίλου, quam ex primo capitulo libri ad Hermogenem excerptam esse, iam pridem notavimus (*Catal.*, VIII, 3, p. 103, n. 1) et nunc collato hoc codice Parisino 2425 cum Palchi capitulo in cod. Angelico omisso concinere vidimus.

Excerpta Balbilli in collectaneis codicis huius Parisini inserta ex Palcho hausta esse iam ex titulo apparet cuius forma pariter est : Ὅσα εὗρον κ. τ. λ. Idem de Iuliani Laodicensis fragmentis, mox edendis (p. 244 ss.), observabimus, et si series capitulorum illorum collectaneorum et operis Palchi contuleris, apparebit post caput Barbilli nomine signatum plura, quae sequuntur, ex eodem Palcho manasse, sed ex hoc fonte tunc pleniore quam nunc in codice Angelico invenitur. Opus enim Palchi ibi decurtatum et conturbatum exstare, iam in *Catal.*, V, 1 (p. 180, n. 1) notavimus et ex Iuliani excerptis quoque elucebit (infra p. 247; cf. etiam supra cod. 82, f. 179ᵛ, cap. κβ', κγ' et *Catal.*, V, 3, p. 125 ss.). Series autem capitulorum haec est :

Codex Angelicus (*Catal.*, V, 1, p. 33.)	Codex Parisinus, f. 165.
πα'. Ὅσα εὗρον χρειώδη ἐν τοῖς βραβίλοις (l. Βαλβίλλου).	η'. Ὅσα εὗρον χρειώδη ἐν τοῖς Βαβύλου (sic).
πβ'. Ποίῳ μηνὶ τελευτήσει τις ἐπὶ πάσης γενέσεως.	Exstat f. 161 huius codicis (cf. supra p. 232.
πγ'. Σχόλια εἰς τὸ περὶ χρόνων διαιρέσεως ἐκ τῶν Ἡλιοδώρου συνουσιῶν. (Textus omissus est a librario.)	θ'. Ἀναβιβάζοντος τοπικαὶ διαιρέσεις (Heliodori).
	ι'. Ἀναβιβάζοντα καὶ καταβιβάζοντα ἀπὸ χειρὸς εὑρεῖν.
	ια'. Σχόλια διάφορα (Heliodori).
	ιβ'. Περὶ χροιᾶς σώματος (Heliodori).
	ιγ'. Περὶ ξενιτείας.
πδ'. Περὶ στηριγμῶν.	ιδ'. Περὶ στηριγμῶν.
πε'. Περὶ ἐκπτώσεως.	ιε'. Περὶ ἐκπτώσεως.
πϛ'. Περὶ χρόνου θανάτου.	ιϛ'. Περὶ χρόνου θανάτου.

Quaestio oritur quousque haec Palchi capitula ad Balbillum pertineant. Nam caput πβ' cod. Angelici argumento et doctrina tam simile est eis quae olim antecedebant, ut ab eis vix diiungi possit. Sed ulterius, opinor, progredi licet; nam epitomator Byzantinus Balbilli notat eum in fine libelli sui disseruisse περὶ τελευτῆς γονέων[1]... καὶ ἐκπτώσεώς τε καὶ ξενιτείας καὶ ... τῶν τούτοις παραπλησίων (*Catal.*,

[1] Hoc capitulum fortasse in cod. 2506, f. 81, cap. σλγ' servatum est, nam uno tantum alio interposito, excerpta Balbilli sequitur. Textum hic subiungo ut de auctore, quisquis ille est, securius lector iudicare possit :

σλγ'. Περὶ γόνεων τῆς προτελευτῆς.

Λαβὲ τὴν γενήσεως ἡμέραν καὶ ταύτῃ πρόσθες ι' ἀριθμὸν καὶ ταῦτα ὁμοῦ ποιήσας ἀνάλυ(σον) ἐπὶ τῶν ιβ' καὶ τὰ καταλει(πόμενα), ὅσα ἂν εὑρεθῶσιν, ἀπὸ

[1] Ὅσα εὑρον χρειώδη ἐν τοῖς Βραβίλοις (sic), but the scribe's laziness omitted the text as though useless (εἰάθη ὡς ἀχρεῖον, cf. Catal., V, 1, p. 33). In the Parisian codices 2506 (= our no. 10) and 2424 (= our no. 1), f. 90, there is found a Μέθοδος περί χρόνων ζωῆς ἐκ τοῦ ἀφέτου καὶ ἀναιρέτου Βραβίλου, which we had already noted some time ago to have been excerpted from the first chapter of the book addressed to Hermogenes (Catal., VIII, 3, p. 103, n. 1), and which we have now seen, upon collating this Parisian codex 2425 with the chapter of Palchus omitted in the Codex Angelicus, to be in agreement with it.

The excerpts of Balbillus inserted in the collectanea of this Parisian codex appear already from the title to have been drawn from Palchus, whose form is likewise: "Ὅσα εὗρον κ. τ. λ. We shall observe the same regarding the fragments of Julianus of Laodicea, shortly to be edited (p. 244 ff.), and if one compares the series of chapters of those collectanea with the work of Palchus, it will become apparent that after the chapter marked with the name of Balbillus, several of the following chapters derive from the same Palchus, but from a source then fuller than what is now found in the Codex Angelicus. For we already noted in Catal., V, 1 (p. 180, n. 1) that the work of Palchus exists there in an abbreviated and disordered state, and this will also be evident from the excerpts of Julianus (below p. 247; cf. also above cod. 82, f. 179', cap. κβ', κγ' and Catal., V, 3, p. 123 ff.). The series of chapters is as follows:

CODEX ANGELICUS (Catal., V, 1, p. 33.)	CODEX PARISINUS, f. 165.
πα'. What I found useful in the works of Bra-	η'. What I found useful in the works of Ba-
bilus (i.e. Balbillus).	bylus (sic).
πβ'. In what month someone will die in every nativity.	It exists at f. 161 of this codex (cf. above f. 132.
πγ'. Scholia on the treatise concerning the division of times from the lectures of Heliodorus. (The text was omitted by the scribe.)	9. Local divisions of the ascending node (Heliodori).
	10. To find the Ascending and Descending Node by hand.
	11. Various Scholia (of Heliodorus).
	12. On the color of the body (of Heliodorus),
	13. On living abroad.
πδ'. On stationary points.	14. On stationary points.
πε'. On retrogradation.	15. On falling away / declension.
πς'. On the time of death.	20. On the time of death.

The question arises as to how far these chapters of Palchus pertain to Balbillus. For chapter 48 of the Angelicus codex is so similar in argument and doctrine to those which preceded it, that it can scarcely be separated from them. But I think one may proceed further; for the Byzantine epitomator of Balbillus notes that at the end of his booklet he discussed the death of parents "... and falling away and living abroad and... things similar to these" (Catal.,

1 This chapter is perhaps preserved in cod. 2506, f. 81, cap. 233, for it follows the excerpts of Balbillus with only one other interpolated. I append the text here so that the reader may judge more securely concerning the author, whoever he may be:

233. On the pre-death of parents.

Take the day of birth and add to it the number 10, and having combined these together, divide by 12, and whatever remainder is found, from

VIII, 3, p. 104, 23). Itaque vix dubium mihi videtur quin capitula utique ιγ' ιε' et fortasse ιδ' cod. Parisini ex Balbilli copiis Palchus in usum suum converterit. Quod si recte concludimus, aliud inde colligitur, nempe Dorotheum Sidonium qui in his capitulis laudatur et cuius aetas hucusque accurate definiri non potuit, certe ante Neronis aetatem, i. e. non post initia saeculi primi p. C. n. vixisse.

F. 165ᵛ. [η'. Ὅσα εὗρον χρειώδη ἐν τοῖς Βαλβίλλου] Μέθοδος περὶ χρόνων ζωῆς ἐκ τοῦ ἀφέτου καὶ ἀναιρέτου Βαλβίλλου.

α'. Τὸ προαναφερόμενον ζῴδιον τοῦ ἀφέτου ἀναιρετικὸν καλεῖται. ἐὰν οὖν ἐν αὐτῷ εὑρεθῇ ἀναιρέτης, κἂν τὰ μάλιστα θεωρηθῇ ὑπὸ ἀγαθοποιοῦ, πάντως ἀναιρεῖ. ἐὰν γὰρ ἐν ἄλλῳ ζῳδίῳ εὑρεθῇ ὁ ἀναιρέτης, εἰ μέν ἐστι <Κρόνος>, κατὰ σχῆμα ἢ ἐπαναφορὰν ἡ μὲν Ἀφροδίτη εἴσω η' μοιρῶν, ὁ δὲ Ζεὺς εἴσω ιβ', ἡνωμένοι τῷ ἀναιρέτῃ κωλύουσι τὸν κλιμακτῆρα. τὸν δὲ Ἄρη ἀναιρέτην ὄντα, εἰ μὴ δύο <οἱ> ἀγαθοποιοί, οὐκ ἀναλύουσιν. ὁ δὲ Ζεὺς καὶ ἡ Ἀφροδίτη ἐπίκεντροι ὄντες ὁ μὲν ιβ' ἔτη

1 **P**(arisinus 2425), f. 165ᵛ; **A** (Parisinus 2506 = noster 10), f. 80, cap. σλα', Epit(omator) = *Catal.*, VIII, 3, p. 103-104. Titulus prior (P) Palchi est (cf. supra p. 234), posterior Balbilli; cf. Epit., p. 103, 11 : Περὶ τῶν τῆς ζωῆς χρόνων .. ἀπὸ τῶν ἀφετῶν. εὕρων P. Βαβύλου P (βραβίλοις cod. Rom. 2, f 125). 3 Nomen erasum in A servatur in Paris. 2424 (= 9) : βραβί(λου). 4 προαναφερόμενον P : πρῶτον ἀναφερόμενον τοῦ ἀφέτου ζῴδιον A ; cf. Epit., p. 104, 2: τοῦ προανηνεγμένου τοῦ ἀφέτου et infra p. 236, 18. 6 παντὸς P. 7 εἷς μὲν A : ἴσμεν P ἐστι <Κρόνος> corr. : ὅτι codd. 8 ἡνωμένοι A : ἡνωμένη P. τοῦ ἀναιρέτου P : τῷ ἀναιρετικῷ A. 9-10 εἰ μὴ δύο — ἀναλύουσιν P : εἷς καὶ μόνος οὐκ ἂν ἀναλύῃ, ἀλλὰ δύο A. 9 οἱ suppl. 10 ἐπίκεντροι P : ἐπίκοινοι A.

τοῦ ὡροσκόπου ἔκβαλε καὶ εἰ ἐμπέσῃ ὁ ἀριθμὸς εἰς ἀρσενικὸν ζῴδιον, τὸν πατέρα λέγε προτελευτᾶν, εἰ δὲ <εἰς> θηλυκόν, τὴν μητέρα. — Ὑπόδειγμα· Ἐγεννήθη τις Παχὼν κζ'. τούτοις πρόσθες ι', γίνονται λζ', ταῦτα † παρατήρει ιβ' καταλείψας α'· τοῦτον ἔκβαλε ἀπὸ τῆς ὥρας ἤτοι τοῦ ὡροσκόπου. ὑποκείσθω δὲ ἡ ὥρα Κριῷ. ὁ δὲ Κριός ἐστι ζῴδιον ἀρσενικὸν καὶ λέγε ὅτι ὁ πατὴρ ἐτελεύτησε πρότερον· ἐπὶ πάσης δὲ γενέσεως ὁ η' τόπος δηλοῖ τὸν τρόπον τοῦ θανάτου.

Ἄλλο. Ἐγεννήθη τις Ὀκτωβρίου α', ταύτῃ προστίθει ι', γίνονται ια'· ταῦτα ἔκβαλε ἀπὸ τοῦ ὡροσκόπου τῆς Παρθένου, καταλή(γει) εἰς τὸ Καρκίνου ζῴδιον θηλυκόν, καὶ λέγε ὅτι ἡ μήτηρ προετελεύτησεν· ὃ δὴ καὶ γέγονεν. εἰ δὲ καὶ πρὸς τὸν Αἰγύπτιον μῆνα ἤτοι τὴν ιε' τοῦ Παχὼν ἀριθμήσεις, ὡσαύτως εἰς θηλυκὸν ζῴδιον καταντᾷ ἡ μέθοδος.

3 τούτων cod. παρατήρει ιβ' verba corrupta. 4 ἡ ὥρα Κριῷ corr. : εἰ ὁρᾷ deinde signum Mercurii cod. 7 ἐγέννησε cod. 8 ἔκβαλλον cod.

VIII, 3, p. 104, 23). Therefore it scarcely seems doubtful to me that the chapters, at any rate ¿' ie' and perhaps id' of the Parisian codex, were adapted by Palchus from the collections of Balbillus for his own use. If we conclude correctly, another point follows from this, namely that Dorotheus of Sidon, who is praised in these chapters and whose date has hitherto not been able to be accurately determined, certainly lived before the age of Nero, i.e., not after the beginning of the first century A.D.

Γ. 165. [VIII. What I found useful in the works of Balbillus] Method concerning the years of life from the apheta and anaeretes of Balbillus.

1. The sign that rises before the apheta is called anairetic. 5 If, therefore, the anaeretes is found in it, even if it is observed by a benefic, it destroys entirely. For if the anaeretes is found in another sign, if it is <Saturn>, by aspect or by succession, Aphrodite within 8 degrees and Zeus within 12, being joined to the anaeretes, prevent the critical period. But when Ares is the anaeretes, unless two <benefics are present, they do 10 not dissolve it. Zeus and Aphrodite being angular, the former 12 years

1 P(arisinus 2425), f. 165'; A (Parisinus 2506 our no. 10), f. 80, ch. 231, Epit(omator) ====Catal., VIII, 3, p. 103–104. The first title (P) belongs to Panchios (cf. above p. 234), the second to Balbillus; cf. Epit., p. 103, 11: Concerning the years of life . . from the aphetae. εὕρων P. Βαβύλου P (βραβίλοις cod. Rom. 2, Γ΄ 125). 3 Name erased in A preserved in Paris. 2424 (9): βραβίλου). 4 προαναφερόμενον P: πρῶτον ἀναφερόμενον τοῦ ἀφέτου ζώδιον A; cf. Epit., p. 104, 2: τοῦ προανηνεγμένου τοῦ ἀφέτου and below p. 236, 18. 6 παντός P. 7 εἷς μέν A; ἴσμεν P ἐστι <Κρόνος> corr.: ὅτι codd. 8 ἡνωμένοι A: ἡνωμένη P. τοῦ ἀναιρέτου P: τῷ ἀναιρετικῷ A. 9–10 εἰ μὴ δύο ἀναλύουσιν: εἷς καὶ μόνος οὐκ ἂν ἀναλύῃ, ἀλλὰ δύο A. 9 οἱ suppl. 10 ἐπίκεντροι': ἐπίκοινοι A.

Cast out from the ascendant, and if the number falls in a masculine sign, say that the father died first; if in a feminine sign, the mother. --- Example: Someone was born on Pachon 27. Add 10 to this, making 37; observe these †, leaving a remainder of 1 after dividing by 12. Cast this out from the hour, that is, from the ascendant; let the hour be Aries. Aries is a masculine sign, and say that the father died first. In every nativity, the 8th place indicates the manner of death.

Another. Someone was born on October 1; add 10 to this, making 21. Cast this out from the ascendant of Virgo; it ends in the sign of Cancer, which is feminine, and say that the mother died first — which is indeed what happened. And if you also count according to the Egyptian month, that is, the 15th of Pachon, the method likewise arrives at a feminine sign.

3 τούτων cod. παρατήρει ιβ' words corrupt. 4 ἡ ὥρα Κριῷ corr.: εἰ ὁρᾶ then the sign of Mercury cod. 7 ἐγέννησε cod. 8 ἔκβαλλον cod.

ἡμερινῆς οὔσης τῆς γενέσεως, ἡ δὲ η' νυκτερινῆς προστιθέασι τῇ γενέσει.

Φησὶ δὲ καὶ τοῦτο ὅτι ὁ Ἥλιος ἀφετεύων καὶ εὑρεθεὶς ἐν μὲν τῇ α' ιε' μοίρᾳ Κριοῦ Ταύρου Λέοντος Τοξότου δίδωσιν τὰ τῆς ἀναφορᾶς τοῦ ζῳδίου ἔτη· ἐὰν δὲ εὑρεθῇ ἐν τῇ β' ιε' μοίρᾳ τῶν αὐτῶν ζῳδίων, τὰ κυκλικὰ αὐτοῦ μόνα δίδωσιν ἔτη, τουτέστιν ιθ'· τὸ δὲ αὐτὸ καὶ ἡ Σελήνη οὖσα ἀφέτις ἐπί τε τῶν αὐτῶν ζῳδίων καὶ Καρκίνου.

Φησὶ δὲ καὶ δ' εἶναι ἀναιρέτας Ἥλιον, Σελήνην, Κρόνον, Ἄρεα. τίθεσι δὲ καὶ ὑπόδειγμα τοῦ ἀφέτου καὶ ἀναιρέτου τοιαῦτα· Ἥλιος ὡροσκοπ(ῶν) Αἰγοκέρωτος μοίρᾳ θ' καὶ Κρόνος ἐκεῖ μοίρᾳ ε', Ἀφροδίτη ια', Ἄρης ιβ', θ' τόπος Ὑδροχόου γ', Ἰχθύων Ζεὺς κ' δ', Κριοῦ † Σκορπίος δ' ε', Σκορπίου Ἀναβιβάζων ε' δ', † ζ' Διδύμων ζ', Ζεὺς Καρκίνου θ' α' † η' νυκ(τὸς) θ' Παρθένου, μεσουράνημα Ζυγοῦ γ' † Σκροπ(ίος) ια', Σκορπίου, Καταβιβάζων † εδ' ιβ' Τοξότου, Ἑρμῆς ιζ', Σελήνη ιθ'. καὶ φησὶν Ἥλιον ἀφέτην εἶναι τῆς γενέσεως, μὴ γενέσθαι δὲ ἀναιρέτην Ἄρεα, διὰ τὸ τὴν Ἀφροδίτην αὐτῷ ἐπαναφέρεσθαι εἴσω τῶν η' μοιρῶν καὶ εἶναι αὐτὸν ἐν ὑψώματι ἰδίῳ· ἔρχεται δὲ ἐπὶ τὸ ἀναιρετικὸν ζῴδιον τὸ προαναφερόμενον τῷ ἀφέτῃ, τουτέστιν τὸν Τοξότην, καὶ εὑρὼν ἐκεῖ τὴν Σελήνην λέγει αὐτὴν ἀναιρέτιν γίνεσθαι. λαβὼν τὸν περίπατον τοῦ Ἡλίου ἕως τῆς τετραγώνου μοίρας τῆς Σελήνης, τουτέστιν Ἰχθύων ιθ', [καὶ] φησὶ τότε τὴν ἀναίρεσιν γίνεσθαι· καὶ τὸν Δία ὄντα Ἰχθύων μοίρᾳ κ' μὴ δυνηθῆναι βοηθῆσαι διὰ τὸ ἐν τῷ ἀναιρετικῷ ζῳδίῳ τὴν Σελήνην τυχεῖν.

Πάλιν φησὶν ἐπὶ ἑτέρου θέματος Σελήνην μὲν εἶναι Παρθένου μοίρᾳ

1 προστίθει A. Sequitur in P folium (166) transpositum cum excerptis Pauli Alexandrini, cf. supra p. 34. 3 Φασὶ A. μὲν om. A. 4 ♈ ♉ (dubium) ♌ ♒ P : τοῦ ♈ ♌ ♉ A. 4-6 τὰ τῆς — δίδωσιν ἔτη om. A. 6 ἔτη corr. : ἐν τῇ P. ἡ om. P. 7 ἀφέτης A : ἄφεσις P ; corr. καὶ om. P. 8 Φασὶ A. ἀναιαναιρέτας sic P : ἀναιρέσεις A. Σελήνην P : καὶ A. καὶ Ἄρη A ; cf. Epitom., *Catal.*, VIII, 3, p. 103, 13 : ἀφέτας δὲ δ' λέγει Κρόνον, Ἄρεα, Ἥλιον, Σελήνην. τίθει A. 9 ὑπόδειγμα τοῦ P : ὑπὸ (sine τοῦ) A. 9-10 Ἥλιος — μοίρᾳ ε' P : ὡροσκόπ(ος) ♑ ♋ θα' ♄ ε' A. Quae sequuntur usque ad v. 14. Σελήνη ιθ' om. P, qui hoc tantum habet καὶ Τοξότου Σελήνη μοίρᾳ ιθ'. Signa astrologica interdum corrupta codicis A interpretari conatus sum, sed multa intellegi non possunt. Iovis positio ter indicatur. 11 Nonus locus, cf. infra p. ad v. 24. 15 φασὶν A. Post φησὶν] νυκτός (signo astrol.) P. τῆς γενέσεως om. A. 15-16 τὸν Ἄρεα ἀναιρέτην εἶναι A. προαναφέρεσθαι A. 18 τοῦ ἀφέτου P ; cf. supra p. 235, 18. τε τῷ Τοξότ(η) P : τὸν Τοξότην δηλαδὴ A. ἀναιρέτην PA ; corr. ; cf. Vett. Val., p. 134, 2 etc. 19 γένεσθαι PA. 20 τουτέστιν om. A. 21 καὶ del. 22 ἐν τῇ κ' μοίρᾳ Ἰχθύων A. ἐν τῷ om. P. 24-p. 237, 4 (α' β' · καὶ)] A et P hic tantum differunt ut utrumque ex tabella genituras in archetypo delineata descriptum esse appareat. Habet autem A signa astrologica haec partim corrupta : ὡρ(οσ)κ(όπος) ♑ α' β', ☿ ιβ', ♂ deinde signum dubium, β' τόπος ♋ γ' ♌ δ' (i. e. secundus locus a Cancri 3° ad Leonis 4°) ♍ ♌ ζ' α' ♐ ♎ ε', ♏ ♉ δ', Ζ' ♒ α' β', ♃ (sic) ♑ ♄ δ', ♋ κβ' θ' ♒, μ(εσου)ρ(άνημα) ♑ ♒ ζ' α', ♀ κε' ια', ☽ ια', ♉. πάλιν φησὶν ἐπὶ ἑτέρα θέσει. 24 Παρθένου] Σκορπίου sicut A?

when the nativity is diurnal, but the 8th is added to the nativity when it is nocturnal.

He also states this: that the Sun, acting as releaser and found in the first 15 degrees of Aries, Taurus, Leo, or Sagittarius, grants the years of the ascensional rising of the sign; but if found in the second 15 degrees of those same signs, it grants only its own cyclical years, that is, 19. The same applies also to the Moon when she is the releaser, both in those same signs and in Cancer.

He also says there are 4 destroyers (anaireters): Sun, Moon, Saturn, Mars. They also set forth an example of the apheta and the aneretic as follows: Sun at the horoscope in the 9th degree of Capricorn, and Saturn there at the 5th degree, Venus at the 11th, Mars at the 12th, the 9th house at the 3rd degree of Aquarius, Jupiter in Pisces at the 20th and 4th degrees, in Aries † Scorpio 4th and 5th degrees, the Ascending Node of Scorpio at the 5th and 4th degrees, † in Gemini the 7th, Jupiter in Cancer at the 9th and 1st degrees † 8th, at night) the 9th in Virgo, the midheaven at the 3rd degree of Libra + Scorpion) the 11th, of Scorpio, the Descending Node at the 14th, the 12th of Sagittarius, Hermes at the 17th, Moon at the 19th. And he says the Sun is the apheta of the nativity, but that Mars did not become the aneretic, because Venus applies to him within 8 degrees and he is in his own exaltation; but it comes to the aneretic sign that rises before the apheta, that is, Sagittarius, and finding the Moon there he says she becomes the aneretic. Taking the course of the Sun up to the square degree of the Moon, that is, the 19th of Pisces, he says the destruction then occurs; and that Jupiter, being at the 20th degree of Pisces, was unable to help because the Moon happened to be in the aneretic sign.

Again he says, concerning another theme, that the Moon is at the degree of Virgo

1 add A. There follows in P a transposed leaf (166) with excerpts from Paul of Alexandria, cf. above p. 34.

3 They say A. μέν om. A. 4 (0 0 dubium) 2 P: TO O A. 4–6 τὰ τῆς — gives years om. A. 6 years corr.: ἐν τῇ P. ἡ πῳ. P. 7 apheta A: release P; corr. καί om. P. 8 They say A. ἀνα·anaireters sic: destructions A. Moon P: καί A. καί Ares A; cf. Epitome, Catal., VIII, 3, p. 103, 13: and he calls 4 aphetae: Saturn, Ares, Sun, Moon. he places A. 9 ὑπόδειγμα τοῦ P: ὑπό (without τοῦ) A. 9–10 Sun - 5th degree Γ': horoscope) > Θ θα' Β ε' Δ̄. What follows up to v. 14. Moon 19th om. P, which has only this: and the Moon of Sagittarius at the 19th degree. The astrological signs, sometimes corrupted in codex A, I have attempted to interpret, but much cannot be understood. The position of Jupiter is indicated three times. 11 Ninth house, cf. below p. at v. 24. 15 they say A. After he says] night (astrol. sign) P. of the nativity om. A. 15–16 that Ares is the aneretic A. applies before A. 18 of the apheta P; cf. above p. 23, 18. i.e. in Sagittarius) Sagittarius, that is A. aneretic PA; corr.; cf. Vett. Val., p. 134, 2 and c. 19 to become PA. 20 that is om. A. 21 καί del. 22 at the 20th degree of Pisces A. ἐν τῷ om. P. 24–p.237, 4 (a' β'· καί)] A and P differ here only so that both appear to have been copied from a table of nativities drawn in the archetype. Moreover, A has astrological signs, partly corrupted, as follows: horoscope) 1 α' β', ἔ ιβ', σ' then a doubtful sign, β' house i.e. the second house from Cancer 3° to Leo 49°) mz' a' ε e', M (Z' a' β', ñ (sic) x H 8', ⊕ κβ' Ð', midheaven) τ' α', 2 positions, στο ια', 4. again he says concerning another position. 24 Virgo] Scorpio as in A?

δ', Ἥλιον δὲ Αἰγοκέρωτος μοίρᾳ κβ' θ' καὶ Κρόνον Αἰγοκέρωτος μοίρᾳ δ' καὶ Δία Παρθένου μοίρᾳ ιδ' καὶ Ἄρεα Ὑδροχόου μοίρᾳ ιδ' καὶ Ἑρμῆν Ὑδροχόου μοίρᾳ ιβ' καὶ Ἀφροδίτην Ἰχθύων μοίρᾳ κε' ια' καὶ ὡροσκόπος Διδύμων α' β'· καὶ ἐπειδὴ παρέπεσεν τῶν κέντρων τὰ φῶτα, ἦλθεν εἰς τὰς ἐπαναφορὰς καὶ οὐκέτι ἔλαβεν τὸν ὡροσκόπον ἀφέτην, ἤγουν τὸν Ἥλιον ἐν τῇ ἐπαναφορᾷ τοῦ δύνοντας ὄντα, ἀλλὰ λαμβάνει Κρόνον ἐν Αἰγοκέρωτι ὄντα ἀφέτην, διὰ τὸ πλείονα, ὡς οἶμαι, λόγον ἔχειν ἐν τῷ θέματι καὶ ἰδιοθρονεῖν· καί φησιν ἀναιρέτην <Ἄρεα> τῷ Ὑδροχόῳ καὶ τὸ ἀπὸ Κριοῦ διάστημα τῶν μοιρῶν ἄχρι Ἄρεος ψηφίσας τοσούτους ἔφη γενέσθαι τοὺς τῆς ζωῆς χρόνους.

Φησὶ δὲ ὅτι ἐὰν μὴ εὑρεθῇ ἀναιρέτης ἰσχυρῶς ἀπαντῶν τῷ ἀφέτῃ, ἕως κέντρου λαμβάνομεν τοὺς χρόνους· † πῃ γὰρ ὅτι ὑπάντησεν μὲν κατὰ τετράγωνον ἢ διάμετρον, ὑπὸ δὲ Διὸς ἢ Ἀφροδίτης ἐπιθεωρεῖται εἴσω ιβ' μοιρῶν ἢ η'· ἀνάγκη οὖν τότε τοὺς χρόνους ἕως κέντρου μετρεῖν.

Φησὶν δὲ καὶ περὶ παραδόσεως χρόνου ὅτι ἕκαστος ἀστὴρ ἐν μὲν ἰδίῳ ὑψώματι ὧν τὰ τέλεια αὐτοῦ ἔτη κυκλικὰ μερίζει, τοῦτ' ἐστι τὰ ἐλάχιστα· οἷον Ἥλιος ιθ', Σελήνη κε', Κρόνος λ', Ζεὺς ιβ', Ἄρης ιε', Ἀφροδίτη η', Ἑρμῆς κ'. ἐὰν δὲ μὴ ωσιν ἐπ' αὐτῆς τῆς τοῦ ὑψώματος μοίρας, καθ' ἑκάστην μοῖραν ὑπεξαιρεῖν δεῖ ἐπὶ ἑκάστου ἀστέρος τοσαύτας ἡμέρας, ὅσα εἰσὶν τὰ τοῦ ἀστέρος ἔτη, κατὰ δὲ ζῴδιον μῆνας τοσαύτας.

Φησὶν δὲ καὶ ἕκαστον ἀφέτην λαμβάνοντα τοὺς χρόνους μερίζειν τὰ ἑαυτοῦ ἔτη εἰς μέρη ρκθ' καὶ διδόναι Ἡλίῳ μὲν μέρη ιθ', Σελήνῃ δὲ κε', Κρόνῳ δὲ λ', Διὶ δὲ ιβ', Ἄρει <δὲ> ιε', Ἀφροδίτῃ δὲ η' καὶ Ἑρμῇ κ' καὶ μερίζειν ἑαυτ(ῷ) μὲν πρῶτον τὰ οἰκεῖα μέρη καὶ δεύτερον τῷ μετ' αὐτὸν καὶ τρίτον τῷ ἐφεξῆς κειμένῳ καὶ ἕως τῶν ζ'. πάλιν δὲ δεύτερον παραλαμβάνειν τοὺς χρόνους τὸν μετὰ τὸν ἀφέτην κείμενον καὶ μερίζειν

1 θ' ex A suppl. Iovem Sagittario 1° 2' collocat A. 2 et 3 Ὑδροχόου] Διδύμων bis sicut A? 3 ια' ex A suppl. 4 α' β' om. P : ex A suppl. 5 τὴν ἐπαναφορὰν A. 6 ἐν (alter.) omis. P. 7 πλείονας ... λόγους A. 8 ἰδιοθρονεῖν] Saturnus enim Capricorni 4° est in domicilio suo et in terminis suis (ὅρια). Ἄρεα supplevi. τοῦ Ὑδροχόου P : Διδύμοις A. 9 ὑπὸ P. Κριοῦ] Leg. Κρόνου? τῶν A : τῷ P. Ἄρεος om A. 10 τοὺς τῆς A : τῆς τῆς P. 11 φασὶ A. ἀναιρέτης εὑρεθῇ A. ἀπαντῶν A : ἀπάντων P. τῷ ἀφέτ(ῃ) A : τὸν ἀφέτην P. 12 πῃ γὰρ ὅτι P : τί γὰρ ὄντι A verba corrupta. Fuit opinor, ὑποδείγματος χάριν (compendio scriptum) ὅτε. 13 Διὸς] Κρόνου A. 16 ἀστὴρ corr. : χρόνος AP (confusione signorum astrol.). 17 τέλ(εια) κυκλικὰ (circulo notatum) ξ' ἔτη β' μερίζει A. τε' (= τουτέστι) τὰ ἐλάχιστα P : om. A. Cf. Bouché-Leclercq, *Astr. Gr.*, p. 410; supra p. 236, 6. 20 ὑφεξαιρεῖν sic P : ἀφαιρεῖν P. ἐπὶ ἑκάστης μοίρας A. 21 μῆνας P : ἡμέρας A. 23-p. 238, 2 om. A. 24 ριθ' cod , corr. Summa annorum planetarum est 129. ιθ'] ριθ' cod.; cf. v. 18. 25 δὲ suppl. 26 πρῶτον] α' cod. δεύτερον] β' cod. μετ αὐτὴν cod. 27 τρίτον τῷ] γ' τοῦ cod.

4', and the Sun at Capricorn degree 22° 9' and Saturn at Capricorn degree 4' and Jupiter at Virgo degree 14' and Ares at Aquarius degree 14' and Hermes at Aquarius degree 12' and Aphrodite at Pisces degree 25° 41' and the ascendant at Gemini 1° 2'; and since the luminaries fell away from the angles, it came to the succedents and no longer took the ascendant as the apheta, that is the Sun being in the succedent of the one giving, but takes Saturn in Capricorn as the apheta, because it has, as I think, greater authority in the chart and is in its own throne; and he says the anaeretes is Ares in Aquarius, and counting the distance in degrees from Aries up to Ares, he said that so many were the years of life.

He says that if no anaeretes is found strongly encountering the apheta, we take the years up to the angle; † for somehow it encountered by square or opposition, but is beheld by Jupiter or Aphrodite within 12 or 8 degrees; it is therefore necessary in that case to measure the years up to the angle.

He also speaks about the distribution of time, that each star, when in its own exaltation, distributes its complete cyclical years, that is the minimum years; for example: Sun 19, Moon 25, Saturn 30, Zeus 12, Ares 15, Aphrodite 8, Hermes 20. But if they are not on the very degree of the exaltation, for each degree one must subtract, for each star, as many days as the years of that star amount to, and for each zodiac sign, as many months.

He also says that each releaser, taking the times, divides its own years into 129 parts and gives to the Sun 19 parts, to the Moon 25 parts, 25 to Saturn 30 parts, to Jupiter 12 parts, to Mars 15 parts, to Venus 8 parts, and to Mercury 20 parts, and to distribute first to itself its own parts, and second to the one after it, and third to the one lying next in order, and so on up to the 7. And again the second one after the releaser takes the times and distributes

10' suppl. from A; places Jupiter in Sagittarius 1° 2°, A. 2 and 3 Ὑδροχόου] Διδύμων twice as in A? 3 ta' suppl. from A. 4 α' β' om. P: suppl. from A. 5 τὴν ἐπαναφο- ράν A. 6 ἐν (second) omnis. P. 7 πλείονας ... λόγους A. 8 ἰδιοθρονεῖν] Saturn is indeed in Capricorn 4° in his domicile and in his bounds (ὅρια). Supplied Ἄρεα. τοῦ Ὑδροχόου P: Διδύμοις A. 9 ὑπό P. Κριού] Read Κρόνου? τῶν A: τῷ P. Ἄρεος om. A. 10 τοὺς τῆς A: τῆς τῆς P. 11 φασί A. ἀναιρέτης εὑρεθή A. ἀπαντῶν A: ἀπάντων P. τῷ ἀφέτ(η) A: τὸν ἀφέτην P. 12 πὴ γὰρ ὅτι P: τί γὰρ ὄντι A, corrupted words. I think there was ὑποδείγματος χάριν (written in abbreviation) ὅτε. 13 Διός] Κρόνου A. 16 ἀστὴρ corr.: χρόνος AP (confusion of astrological signs). 17 τέλεια] κυκλικά (marked with circle) Σ' ἔτη β' μερίζει A. τε (= τουτέστι) τὰ ἐλάχιστα' P: om. A. Cf. Bouché-Leclercq, Astr. Gr., p. 410; above 20 ὑφεξαιρεῖν sic P: ἀφαιρεῖν P. ἐπὶ m. 236, 6. ἑκάστης μοίρας A. 21 μήνας P: ἡμέρας A. 23–p. 238, 2 om. A. 24 ρι' cod., corr. Sum of the years of the planets is 129. ιθ'] ριθ' cod. cf. v. 18. 25 δὲ suppl. 26 πρώτον] α' cod. δεύτερον] β' cod. μετ' αὐτὴν cod. 27 τρίτον τῷ] γ' τοῦ cod.

ἑαυτῷ τε καὶ τοῖς ἑφεξῆς κειμένοις ὁμοίως καὶ τρίτον ὁμοίως καὶ ἕως ζ'· ὡσαύτως καὶ αὐτῇ τῇ μεθόδῳ φησὶ μερίζεσθαι τοὺς χρόνους.

F. 167v. θ'. <Heliodori?> Ἀναβιβάζοντος τοπικαὶ διαιρέσεις [1].

Κριοῦ δεκανὸς γ' φαῦλός ἐστι· δηλοῖ γὰρ νόσους, θορύβους, πατρικῶν πραγμάτων μείωσιν καὶ ἐν νεότητι κακοπαθείας. ὕστερον δὲ εὐφραντικώτερος ἔσται. ταῦτα δὲ λέγε ἕως τῆς ἀνατολῆς Ἀναβιβάζοντος, ἃ ἐστιν ἔτη ιθ'.

Ἐπὶ δὲ τοῦ β' δεκανοῦ τοῦ <Κριοῦ> καλόν ἐστι· κτήματα παρέχει καὶ τετράδι πλουσίους καὶ ἐνδόξους ποιεῖ· δίγαμος δὲ ἔσται· τέκνον δὲ μόνον θηλυκὸν κτήσεται. αὐτὸς δὲ ὁ γεννηθεὶς ἔσται κακοθάνατος.

Ἐπὶ δὲ τοῦ α' δεκανοῦ Κριοῦ πολλὰ κινδυνεύσει ἐν ὕδατι καὶ κλιμακτῆρας πολλοὺς ἐκφεύξεται καὶ πατρικῶν καὶ μητρικῶν πραγμάτων ἀποβολὰς ποιήσεται. ὕστερον δὲ ἀποκτήσεται προφάσει χωρίων ἢ θησαυρῶν ἢ εὑρεμάτων.

Ἐπὶ δὲ τοῦ γ' δεκανοῦ τῶν Ἰχθύων τυχὼν ποιεῖ εὐτυχεῖς, ἐξ ἐρμαϊκῶν πραγμάτων κτωμένους καὶ πλουσίους καὶ εἰς τὰ κατὰ γάμον εὐποιοῦντας, ἐπὶ δὲ γοναῖς τέκνων λυπουμένους, ἐξαιρέτως ἀρσενικῶν.

Τὸ δὲ αὐτὸ λέγε ἐπὶ τοῦ β' δεκανοῦ.

Ἐπὶ δὲ τοῦ α' δεκανοῦ τῶν Ἰχθύων φαῦλός ἐστιν· κινδύνους γὰρ ποιεῖ ἐν ὕδασιν καὶ ὀρφανοὺς ταχέως ἀπὸ πατρὸς καὶ τῷ πατρὶ ὀξυθανασίαν ἀποτελεῖ.

Ἐπὶ δὲ τοῦ γ' δεκανοῦ τοῦ Ὑδροχόου, φαῦλός ἐστι· νεότητα μοχθηρὰν ἀποτελεῖ. ξενιτεύων τὰ πατρῷα πράγματα διαφθείρει καὶ ἐν παρύγροις τόποις τὰ πλεῖστα διάγει.

Τὸ δὲ αὐτὸ καὶ ἐπὶ τοῦ β' δεκανοῦ.

Ἐπὶ δὲ τοῦ α' δεκανοῦ τοῦ Ὑδροχόου καλός ἐστι καὶ ποιήσει ἄρχοντας, πλουσίους, ἀποταμιακῶν πραγμάτων μετέχοντας, εἰς δὲ τὰ

5 Κριῷ δεκανῷ P. 9 Κριοῦ suppl. 10 τέκον cod. 11 ταχυθάνατος Heliod. 12 ἐνύδατα cod.; cf. v. 21. 14 προφ'σει cod. 15 σαυρῶν cod. 16 εὐτυχοῦντας Heliod. 18 γόνοις cod. λυπούμενος cod. 19 αὐτὰ cod.; cf. v. 26. λέγεις cod. 21-22 ὀξυθανασίας cod. 27 ὑδρυχόου cod. 28 ἀπὸ ταμιακῶν cod.

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[1] Hoc capitulum iam Balbillo tribuendum non videtur. Similia sunt sed contractiora quae ἐκ τῆς Ἡλιοδώρου ἀστρονομικῆς διδασκαλίας edita sunt *Catal.*, IV, p. 153, cf. I, p. 150, ubi tamen haec ad Ἀναβιβάζοντα pertinere non indicatur. Diversa autem sunt quae de decanis Hermes Trismegistus in Libro suo Sacro (Ἱερὰ βίβλος) et Rhetorius in excerptis ex Teucro Babylonio (*Catal.*, VII, p. 196 ss.) praebent (cf. Ruelle, *Revue de phil.*, XXXII, 1908, p. 250 ss.).

to itself and to those following it likewise, and a third likewise, and up to six; and he says that the times are divided in the same way by this method itself.

F. 167. Θ'. < Heliodori? Local divisions of the Ascending Node.

The third decan of Aries is bad; for it indicates diseases, disturbances, diminishment of paternal affairs, and hardships in youth. But later it will be more cheerful. Say these things up to the rising of the Ascending Node, which amounts to 19 years.

In the second decan of Aries it is good; it provides possessions and makes men rich and famous in the fourth; but he will be married twice; and he will acquire only a female child. But the native himself will die a bad death.

In the first decan of Aries he will face many dangers in water and will escape many critical periods, and will suffer losses of paternal and maternal affairs. But later he will acquire wealth by reason of lands, treasures, or discoveries.

Being in the third decan of Pisces makes men fortunate, acquiring wealth from Hermaic matters, and rich and doing well in matters of marriage, but grieving over the birth of children, especially males. Say the same for the second decan.

The first decan of Pisces is bad; for it brings dangers in water and makes men orphans quickly through the loss of their father, and brings a swift death to the father.

In the third decan of Aquarius, it is unfavorable; it produces a troubled youth. While living abroad, it destroys the paternal estate, and he spends most of his time in watery places.

The same applies to the second decan.

In the first decan of Aquarius, it is favorable and will produce rulers, wealthy men, those who have a share in financial affairs, and in matters of

5 Κριῷ δεκανῷ P. 9 Κριού suppl. 10 τέκον cod. 11 fast-killing lizards 12 ἐνύδατα cod. : cf. v. 2l. 14 προφάσει cod. Heliod.n15 cod. 16 lucky n19 these Heliod. 18 γόνοις cod. λυπούμενος coll. cod. ; cf. v. 26. you say cod.n29 from 21-24 ὀξυθανασίας cod. 27 ὑδρυχίου carl. his cashiers.

1. This chapter no longer seems to be attributable to Balbillus. Similar but more concise are those published from Heliodorus's astronomical teaching (ἐκ τῆς Ἡλιοδώρου ἀστρονομικῆς διδασκαλίας) in Catal., IV, p. 153, cf. 1, p. 150, where however it is not indicated that these belong to the Ascending Node (Ἀναβιβάζοντα). Different, however, are those which Hermes Trismegistus in his Sacred Book (Ἱερὰ βίβλος) and Rhetorius in the excerpts from Teucer of Babylon (Catal., VII, p. 196 ff.) provide concerning the decans (cf. Ruelle, Revue de phil., XXXII, 1908, p. 250 ff.).

κατὰ γυναῖκας καλούς, εὐπόρους· τέκνων β' πατὴρ κληθήσεται καὶ ὕστερον γυναῖκα θάψας τελευτήσει.

Pergit disserens de ceteris decanis ff. 168v-170r. Desinit his verbis:

Ἐπὶ δὲ τοῦ γ' δεκανοῦ τοῦ Ταύρου ποιεῖ στρατιώτας, ἐλευθέρους, εὐπόρους, ἐν ξενιτείαις διάγοντας, ἐν συστάσεσι βεβαίους, πολυχρονίους· καὶ παίδων δύο πατὴρ κληθήσεται, πρώτῃ γυναικὶ ἁρμοσθεὶς ἀποβαλεῖται καὶ πλουσιωτέραν ἑαυτῷ λήψεται εἰς τέλος.

Ἐπὶ δὲ τοῦ β' δεκανοῦ τοῦ Ταύρου ποιεῖ τὴν νεότητα μοχθηρὰν καὶ τοὺς κινδύνους ταχέως διεκφεύγοντας, μειοῦντας τὸν βίον, ὕστερον δὲ κτωμένους.

Ἐπὶ δὲ τοῦ α' δεκανοῦ τοῦ Ταύρου ποιεῖ ἐξ ἑρμαϊκῶν πράξεων ὠφελουμένους καὶ μετὰ ὑπάρχων ἀναστρεφομένους καὶ πραγμάτων ἐνδόξων καὶ ἐγγαίων κυρίους.

ι'. Ἀναβιβάζοντα <καὶ> Καταβιβάζοντα ἀπὸ χειρὸς λαβεῖν.

Ἀναβιβάζοντα καὶ Καταβιβάζοντα ἀπὸ χειρὸς εὑρεῖν· ψηφίσας τὰ ἀπὸ Αὐγούστου Καίσαρος ἔτη ἕως οὗ ζητεῖς ἐνιαυτοῦ πρόσθες αὐτοῖς ἔτη δύο † ἔξωθεν, τοῦ δὲ συναχθέντος ⌊ἀριθμοῦ ἀφαῖρε ὁσάκις δύνῃ ιθ', τὸν δὲ καταλειφθέντα ἀριθμὸν ἥττονα τῶν ιθ' ἄφες ἀπὸ Καρκίνου ἀνάπαλιν ἀνὰ γ', καὶ εἰς ὃ καταντήσει ζῴδιον, ἐν ἐκείνῳ εὑρήσεις τὸν ἐκλειπτικὸν σύνδεσμον καὶ εἰς τὸ τούτου διάμετρον· ὁ γὰρ Καρκίνος καὶ <ὁ> Αἰγόκερώς εἰσι τοῦ κόσμου ἐκλειπτικοὶ τόποι.

ια'. <Heliodori?>[1] Σχόλια διάφορα.

Τρεῖς εἰσιν δεκανοὶ καθ' ἕκαστον ζῴδιον καὶ ι' μοῖρας ἕκαστος κεκλήρωται. σημαίνει δὲ ἡ α' μοῖρα κεφαλήν, ἡ β' τράχηλον, ἡ γ' ὤμους, ἡ δ' χεῖρας, ἡ ε' στῆθος καὶ τὰ περὶ καρδίαν, ἡ ϛ' πλευρὰν καὶ νῶτον, ἡ ζ' σπλάγχνα καὶ γαστέρα, ἡ η' γλουτοὺς καὶ μόρια, ἡ θ' μηροὺς καὶ γόνατα, ἡ ι' πόδας καὶ καθ' ἕκαστον δεκανὸν τῶν γ' οὕτως. ὑ(πόδειγμ)α· ἡ ια' πάλιν κεφαλὴ καὶ <ἡ> ιβ' τράχηλος καὶ ἐφεξῆς ἕως κ', καὶ πάλιν <ἡ> κα' κεφαλὴ καὶ <ἡ> κβ' τράχηλος καὶ ἐφεξῆς ἕως λ'. σκέπτου

1 καλλῶς εὐπόρως cod. 7 ἀποβαλλεῖται cod. ἑαυτοῦ cod. Leg. αὐτῆς? 11 πράξεων] Leg. πραγμάτων? cf. p. 238, 17. 12 ἀφελουμένους cod. ὑπάρχων scripsi : ὑπαρχώντων (sic) cod. 14 P(arisinus 2425), f. 170; cf. Vettium Val., I, 16 (p. 29, 25 Kroll) : Ἀναβιβάζοντα ἀπὸ χειρὸς εὑρεῖν, sed methodus computandi differt. καὶ suppl. 17 ἔξωθεν non capio] Leg. ἐξήκοντα? δύνει cod. (pro δύνασαι). 18 ἄφες] Fort. ἀφέλε. 24 ἡ| ἡμὴν cod. 25 στοίθος (θος e corr.) cod. 28-29 ἡ ter suppl.

[1] Similiter in cod. Vindobon. 3, f. 66 ante cap. περὶ δεκανῶν (cf. supra cap. θ') σχόλια διάφορα inveniuntur ἐκ τῆς Ἡλιοδώρου ἀστρονομικῆς διδασκαλίας, sed initium differt. Prima autem sententia cum Heliodori capitulo *Catal.*, IV, p. 52, v. 26 edito consentit.

handsome regarding women, prosperous; he will be called the father of two children, and later, having buried his wife, he will die.

He continues discussing the remaining decans on ff. 168–170v. He ends with these words: In the third decan of Taurus, it produces soldiers, free men, 5 prosperous, living in foreign lands, steadfast in associations, long-lived; and he will be called the father of two children; having been joined to his first wife he will lose her, and will take a wealthier one for himself in the end.

In the second decan of Taurus, it makes youth wretched and those who quickly escape dangers, diminishing their livelihood, but later acquiring it.

In the first decan of Taurus, it makes those who benefit from Hermetic pursuits and who associate with persons of substance and become masters of distinguished and landed affairs.

10. To find the Ascending Node and Descending Node from a table, to find the Ascending Node and Descending Node from a table: having calculated the years from Augustus Caesar up to the year you are seeking, add to them two years † externally, and from the resulting number subtract as many times as possible 19, and the remaining number, less than 19, count off from Cancer backward by 3 each, and whichever zodiac sign it reaches, in that sign you will find the ecliptic node, and its opposition; for Cancer and Capricorn are the ecliptic places of the universe.

11. <Heliodori?> [1] Various Scholia.

There are three decans for each zodiac sign, and each is allotted 10 degrees. The 1st degree signifies the head, the 2nd the neck, the 3rd the shoulders, the 4th the hands, the 5th the chest and the parts around the heart, the 6th the side and back, the 7th the viscera and abdomen, the 8th the buttocks and genitals, the 9th the thighs and knees, the 10th the feet — and thus for each of the 3 decans in the same way. Example: the 11th again the head, and the 12th the neck, and so on up to the 20th, and again the 21st the head and the 22nd the neck and so on up to the 30th. Consider

1 καλλῶς εὐπόρως cod. 7 ἀποβαλλεῖται cod. ἑαυτοῦ cod. Read αὐτῆς? 11 πράξεων] Read πραγμάτων? cf. p. 233, 17. 12 ἀφελουμένους cod. ὑπάρχων scripsi : ὑπαρχώντων (sic) cod. 14 P(arisinus 2425), f. 170; cf. Vettium Val., I, 16 (p. 29, 25 Kroll) : Αναβιβάζοντα ἀπὸ χειρός εὑρεῖν, but the method of computation differs. καὶ suppl. 17 ἔξωθεν I do not understand] Read Εξήκοντα? δύνει cod. (for δύνασαι). 18 ἁφες] Perhaps ἀφέλε. 24 ἡ] ἡμήν cod. 25 στοίθος (θος e corr.) cod. 28-29 ἡ ter suppl.

1 Similarly in cod. Vindobon. 3, f. 60, before the chapter περὶ δεκανών (cf. above, chapter θ'), various scholia are found ἐκ τῆς Ηλιοδώρου ἀστρονομικῆς διδασκαλίας, but the beginning differs. The first sentence, however, agrees with the chapter of Heliodorus published in Catal., IV, , p. 52, v. 26.

οὖν τὸ ζῴδιον ποῦ ἐστι τὸ σίνος ἤτοι ὁ κλῆρος τοῦ σίνους καὶ τὴν μοῖραν τοῦ ζῳδίου, καὶ ἐὰν ὁρᾷς τὴν μοῖραν κακοποιόν, πρὸς ἐκεῖνον λέγε ἔσεσθαι τὸ σίνος.

Post alias quattuor brevissimas notulas sequitur:

ιβ'. <Heliodori?> Περὶ χροιᾶς σώματος.

Ἐὰν ὁ τῆς Σελήνης ὁριοκράτωρ φανῇ ἐν Κρόνου τόποις, ποιεῖ τὰ σώματα ἰώδη, πελιδνά, κακόχυμα, αὐχμηρά, βραδέα, ὠχρά· ἐὰν δὲ Διὸς τόποις, εὔκρατα, ὑγιεινά, εὔχροα, φιλητά· ἐὰν δὲ Ἄρεος τόποις, ξανθά, φακώδη, χαροπά, κεκινημένα· ἐὰν δὲ Ἀφροδίτης τόποις, τρυφερά, ἁπαλά, εὐειδῆ, εὐόφθαλμα, μελίχροα· ἐὰν δὲ Ἑρμοῦ τόποις, οὔλα, μακρά, μελανόχροα, χαρίεντα, κεκινημένα, παντόμιμα, ῥάθυμα, ἀργωπά, σατυρώδη· ἐὰν δὲ Ἡλίου τόποις, οἷα ἐν τοῖς Διός· ἐὰν δὲ Σελήνης, οἷα ἐν τοῖς Ἀφροδίτης.

ιγ'. <Balbilli?>[1] Περὶ ξενιτείας.

Τὰ καταγόμενα ἔτη ἀπόλυσον ἀπὸ τοῦ θ' τόπου καὶ ὅπου ἂν καταντήσῃ ὁ ἀριθμός, ἐκεῖσε κακοποιὸς εὑρισκόμενος ἢ ἐν τοῖς τετραγώνοις ἢ διαμέτρῳ ἀποδημίαν σημαίνει· ποίῳ δὲ μηνὶ τοῦ οὕτως εὑρισκομένου ἐνιαυτοῦ γενήσεται ἡ ἀποδημία, γνώσει οὕτως· ἐπὶ μὲν ἡμερινῆς γενέσεως ὁ Ἥλιος ἐπεμβαίνων ἐν τοῖς τετραγώνοις ἢ διαμέτρῳ ποιεῖ τὴν ἀποδημίαν· ἐπὶ δὲ νυκτερινῆς γενέσεως ἔκβαλε ἀπὸ τοῦ κατὰ πῆξιν Ἡλίου ἐπὶ τὴν κατὰ πάροδον ἐν τῇ ἀντιγενέσει Σελήνην καὶ τὰ ἴσα ἀπὸ τοῦ ἐνιαυσιαίου ζῳδίου[2]. ἐκεῖ οὖν ἐρχομένης τῆς Σελήνης ἡ ἐν τοῖς

1 τὸ σίνος] i. e. locus sextus, qui σίνος vocatur; cf. supra p. 154. 2 ὁρᾷ cod. 5 P(arisinus 2425), f. 170v; cf. cod. Vindob. 3, f. 66, cap. ζ' ex Heliodori introductione. χρεῖας (sic) cod., corr. ex Vindobonensi. 6 ὁρικράτορ cod. 8 εὔκρατος cod. τόπους cod. 12 ἐὰν] ἐν cod. bis. 14 P(arisinus 2425), f. 170v; V(aticanus 1056 = Romanus 20), f. 93; A (= Parisinus 2506), f. 58v. Extat et in Veneto 7, f. 169, cap. σκγ', quod propter bellum conferre mihi non licuit. 15 καὶ ὅπου om. P. 15-16 ἂν κατ.] ἀνακαταντήσει PV. 16 ἐκεῖ V : ἐκεῖνος P. κακοπ(οιοῦ) εὑρισκομένου A. 17 διαμέτρῳ] signum diametri cum nota οις superscr. V : signum diametri hic et deinceps AP. 18 γένηται A : γίνεται PV; corr. τῆς ἡμερ. A. 18-19 γεννήσεως A. 20 ἐπὶ V : ἀπὸ PA. γενέσεως om. A. ἔκβαλλε P. 21 αὐτογενέσει PV. Σελήνη A. 22 δ' ἐχωμένης P. ἢ om. P.

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[1] De auctore huius capituli cf. supra p. 234.

[2] Ἐνιαυσιαῖον ζῴδιον vel ἐνιαυτοῦ κύριον (p. 242, 2) est signum zodiaci quod praesidet anno secundum « dodecaeteridem Chaldaïcam » cf. *Catal.*, II, p. 139 ss. et Sarapionem supra p. 231, 7 ss.

therefore, where is the zodiac sign of the affliction, that is, the lot of the affliction, and the degree of the zodiac sign; and if you see the degree to be malefic, say that the affliction will be directed toward that one.

After four other very brief notes, the following comes next:

12. <Heliodori?> On the Complexion of the Body.

If the ruler of the terms of the Moon appears in the places of Saturn, it makes the bodies violet-hued, livid, of bad complexion, squalid, sluggish, pale; if in the places of Jupiter, well-tempered, healthy, of good color, pleasing; if in the places of Mars, tawny, freckled, bright-eyed, animated; if in the places of Venus, delicate, soft, well-formed, fair-eyed, honey-skinned; if in the places of Mercury, 10 curly-haired, tall, dark-complexioned, graceful, animated, versatile, indolent, slow-eyed, satyr-like; if in the places of the Sun, as in those of Jupiter; if in the places of the Moon, as in those of Venus.

I. <Balbilli> "On Foreign Travel."

Release the years being brought down from the 9th place, and wherever the number lands, a malefic found there, or in the squares or opposition, signifies a journey abroad. In which month of the year thus found the journey will occur, you will know as follows: in a diurnal nativity, the Sun advancing through the squares or opposition brings about the journey; in a nocturnal nativity, cast from the natal Sun to the transiting Moon in the counter-nativity, and the same distance from the annual zodiac sign *, so when the Moon arrives there, the one in the

1 τὸ σίνος] i.e. the sixth place, which is called σίνος; cf. above p. 154. 2 ὀρά cod. 5 P(arisinus 2425), f. 170*; cf. cod. Vindob. 3, f. 66, cap. 7' from Heliodorus's introduction. χρείας (sic) cod., corr. from the Vindobonensis. 6 ὁρικράτορ cod. 8 εύκρατος

cod. τόπους του. 12 ἐὰν ἐν cod. bis. 14 Parisinus 2425), f. 170; V(aticanus 1056 = Romanus 20), f. 93; A (= Parisinus 2506), f. 58". Also extant in Venetus 7, f. 169, cap. σκγ', which on account of the war I was not permitted to consult. 15 καί ὅπου omn. P. 15–16 ἂν κατ.) ανακαταντήσει PV. 16 ἐκεῖ Γ : ἐκεῖνος Γ. κακοποιού) εύρισκομένου A. 17 διαμέτρῳ] sign of opposition with nota οις superscr. V : sign of opposition here and hereafter AP. 18 γένηται A : γίνεται PV; curr. τῆς ἡμερ. A. 18–19 γεννήσεως A. 10 ἐπί V : ἀπό PA. γενέσεως om. A. ἐκβαλλε P. 21 αύτογενέσει PV. Σελήνη A. 22 d' ¿xwṵénng P. fjom. P.

On the author of this chapter, see above p. 234.

• Ἐνιαυσιαίον ζῴδιον or ἐνιαυτοῦ κύριον (p. 242, 2) is the zodiac sign that presides over the year according to the "Chaldean dodecaeteris"; cf. Catal., II, p. 139 ff. and Sarapion above p. 231, 7 ff.

τετραγώνοις ἢ διαμέτρῳ ἀποδημίαν δηλοῖ καὶ μᾶλλον ὅταν πρὸς τὸν τοῦ ἐνιαυτοῦ κύριον φέρηται.

Ἄλλως. — Κατὰ τὸν καιρὸν τῆς γενεθλιακῆς ἡμέρας καὶ ὥρας ἐπὶ ἑκάστου ἐνιαυτοῦ ψηφίσας τοὺς ἀστέρας καὶ τὸν Ἥλιον καὶ τὴν Σελήνην ἡμερινῆς οὔσης τῆς γενέσεως ποίησον κλῆρον τύχης οὕτως· ἀπὸ τοῦ κατὰ γένεσιν Ἡλίου ἐπὶ τὴν κατὰ πάροδον Σελήνην καὶ τὰ ἴσα ἀπὸ τοῦ κατὰ τὸ θεμέλιον ὡροσκόπου ἐπὶ τὸν κατὰ πῆξιν Ἥλιον, καὶ ἐὰν εὕρῃς ἐπικείμενον κακοποιὸν ἢ τετράγωνον ἢ διάμετρον, ἐν ᾧ ὁ κλῆρος, λέγε τὸ ἔτος ἀποδημίαν ἔχειν ἢ μετάστασιν ἀπὸ τόπου εἰς τόπον. εἰ δὲ μηδέτερον γένηται, κακὸς ἔσται ὁ ἐνιαυτός· κινδύνους γὰρ ἕξει ἢ ζημίας ἀκαίρους ἢ νόσους.

Πάλιν ἐὰν εὕρῃς κατὰ τὸν καιρὸν τῶν γενεθλίων τὸν Ἥλιον ἢ τὴν Σελήνην ὑπὸ κακοποιῶν περιεχομένους, λέγε ἀποδημίαν ἢ μετάστασιν· εἰ δὲ μή, νόσον ἢ κίνδυνον ἢ ζημίαν ἢ πρὸς μέγα πρόσωπον ἢ δῆμον πρόσκρουσιν. ἐὰν δὲ καὶ τὸν Ἑρμῆν συνέχωσιν ἢ τετραγωνίζωσιν ἢ διαμετρῶσιν, δίκας ἕξει καὶ συκοφαντίας· καὶ ἐπεὶ μηδὲ κατὰ τὴν ἡμέραν καὶ ὥραν ἑκάστου μηνὸς πάντας τοὺς ἀστέρας καὶ τὸν ὡροσκόπον ἐκβάλλειν ** κατὰ μῆνα τὸν Ἥλιον, πάντα ὁμοίως τῷ ἐνιαυτῷ ἀποφαίνου· κρινεῖς δὲ τὸν ὡροσκόπον τοῦ μηνὸς παντότε εἰς τὸ ἔμπροσθεν ζῴδιον διὰ τὸ μεταβαίνειν τὸν Ἥλιον ἀπὸ ζῳδίου εἰς ζῴδιον καὶ τοὺς ἄλλους ἀστέρας ἄλλως εὑρίσκεσθαι.

ιδ'. Περὶ στηριγμῶν καὶ τῶν δι' αὐτῶν ἀποτελεσμάτων.

Ὁ τοῦ Κρόνου στηρίζων ἐν τῷ ὡροσκόπῳ καὶ κυριεύων χρόνου πατρὸς θάνατον δηλοῖ ἢ τινος πρεσβυτέρου τῶν ἀπὸ γένους. ὁ δὲ τοῦ Διὸς στηρίζων ἐν τῷ ὡροσκόπῳ καὶ κυριεύων χρόνου ἀδελφοῦ πρεσβυτέρου ἢ ἀπὸ γένους ** θάνατον δηλοῖ. ὁ δὲ τοῦ Ἄρεως κυριεύων χρό-

1 ἀποδημία ἔσται P. μάλιστα V. 2 τοῦ om. P. φαίρεται P : φαίνηται A. 4 τὸν Ἥλιον καὶ om. AP. 5 γεννήσεως A. ποίησον — οὕτως om. A. κλῆρον corr. : κύκλον PV; cf. v. 8-9 6 τοῦ] τὴν P. ἐπὶ τὸν κατὰ πίξιν Ἥλιον post Σελήνην add. P : om. AV. Post ὡροσκόπου transposui. 7 τὸ om. PV. ἐπὶ — Ἥλιον om. codd.; cf. supra v. 7. καὶ om. A. 8-9 ἐν ᾧ ὁ κλῆρος om. P. Leg. <τόπῳ> ἐν ᾧ? 9 ἀπὸ P : ἐκ V. ἀπὸ τόπου om. A. 10 μηδὲ ἕτερον AV. 11 ἢ om. V. 12 τοῦ ἡλί(ου) (signo astrol.) P. 13 κακοποιοῦ P. περιερχομένους A. 15 συνέχωσιν P : συνέχω ἢν ut vid. A : συνελεύσῃ) V. τετράγωνον P : τετράγωνοι AV; corr. 15-16 ἢ διάμετροι AP : om. V. ἕξει PV : δηλοῖ A. 16 ss. Finis capituli differt in AV : καὶ συκοφαντίας κατ' ἐκεῖνον τὸν χρόνον ἐν ᾧ τὰ τοιαῦτα σχήματα εὑρίσκονται· ἀλλὰ καὶ ἐπὶ τῶν μηνῶν (ἡμερῶν A), ἡνίκα ὁ Ἥλιος μεταβαίνει ἀπὸ ζῳδίου εἰς ζῴδιον, πραγματεύου καθὼς ἄνωθεν (ἄνωθεν om. A) εἴρηται, καὶ ἀποφαίνου πάντα τὸν ὡροσκόπον τοῦ μηνὸς πρῶτον πηξάμενος. 18 Post ἐκβάλλειν lacunam statui. τὸ ἐνιαυτὰ ut vid. P. 19 κρίσεις P. 22 P(ari-inus 2425), f. 170' : R(omanus Angelicus), f. 125, cap. πδ'. καὶ τῶν — ἀποτελεσμάτων om. P. 23 καὶ om. P. 24 τῶν P : τούτων A. 25 καὶ om. P. 25-26 ἀδελφοὺς πρεσβυτέρους R. 26 Lacunam signavi; cf. p. 242, vv. 1, 4, 6.

in square or diameter it indicates a journey abroad, and especially when it is carried toward the lord of the year.

Otherwise. — At the time of the birthday and hour, for each year, after calculating the stars, the Sun, and the Moon, if the nativity is diurnal, compute the Lot of Fortune as follows: from the natal Sun to the transiting Moon, and the same distance from the ascendant of the foundation chart to the fixed Sun; and if you find a malefic placed upon it, or in square or diameter to the sign in which the Lot falls, declare that the year will bring a journey abroad or a removal from place to place. But if neither of these occurs, the year will be bad, for it will bring dangers, untimely losses, or illnesses.

Again, if at the time of the birthday you find the Sun or the Moon enclosed by malefics, declare a journey abroad or a removal; if not, declare illness, danger, loss, or a clash with a great personage or the populace. And if they also hold Hermes in conjunction, square, or opposition, there will be lawsuits and false accusations; and since it is not possible to cast all the stars and the ascendant for the day and hour of each month ** for each month the Sun, pronounce all things similarly to the year; and you shall always judge the ascendant of the month toward the preceding sign, because the Sun moves from sign to sign and the other stars are found differently.

14. On Stations and Their Effects.

Saturn stationing at the ascendant and having lordship of the time indicates the death of a father or of some elder member of the family. Jupiter stationing at the ascendant and having lordship of the time indicates the death of an elder brother or of a relative**. Mars having lordship of the time

1 ἀποδημία ἔσται P. especially n. 2 τοῦ om. P. φαίρεται P : φαίνηται A. 4 τον "Ηλιον καί στ. AP. κλῆρος ὑπερωρίας κύκλου PV, cf. v. 3-6 ταῦ] τὴν P. ἐπὶ τὸν κατὰ πίξην "Ηλιον post Σελή την add. P : om. V. Post ὡροσκόπου transposui. 7 το om. PV. ἐπί - "Ηλιον om. codd. ; cf. supra v. 7. και om. A. 8-9 ἐν ᾧ ὁ κλῆρος om. P. Leg. < τόπῳ > ἐν ᾧ? θἀπὸ P : ἐκ V. ἀπὸ τόπου om. A. 10 μηδέ ἕτερον Αν. 11 ἡ om. V. 12 τοῦ ἡλίου) (signo astrol.) P. 13 κακοποιού F. περιερχομένους A. 15 συνέχωσιν P : συνέχω ἢν ut vid. A : συνελεύση) ν. τετράγωνον β' : τετράγωνοι AV; corr. 15-16 A διάμετροι AP : om. V. ἕξει PV : δηλοῖ A. 16 ss. End of chapter differs in AV: καὶ συκοφαντίας κατ' ἐκεῖνον τὸν χρόνον ἐν ᾧ τά τοιαῦτα σχήματα εὑρίσκονται· ἀλλὰ καὶ ἐπὶ τῶν μηνῶν (ἡμερῶν A), ἡνίκα & Ἥλιος μεταβαίνει ἀπὸ Ζῳδίου εἰς Ζιώδιον, πραγματεύου καθώς ἄνωθεν (ἄνωθεν om. A) εἴρηται, καὶ ἀποφαίνου πάντα τὸν ὡροσκόπον τοῦ μηνός πρῶτον πηξάμενος. 18 After ἐκβάλλειν a lacuna has been posited. τὸ ἐνιαυτά ut vid. P. 10 κρίσεις P. 22 Parisinus 2425), f. 170: R(omanus Angeli- cus), f. 125. cap. πδ'. καὶ τῶν ἀποτελεσμάτων om. P. 23 καί om. P. 21 τῶν P: τούτων A. 25 και om. P. 25-26 ἀδελφοὺς πρεσβυτέρους K. 26 Lacuna indicated; cf. p. 242, vv. 1, 4. 6.

νου στηρίζων ἐν τῷ ὡροσκόπῳ μητρὸς θάνατον δηλοῖ ἢ ἀπὸ γένους νεωτέρου θηλυκοῦ προσώπου ἢ ἀπὸ γυναικός. ὁ δὲ τῆς Ἀφροδίτης κυριεύων χρόνου καὶ στηρίζων ἐν τῷ ὡροσκόπῳ ἀδελφῆς θάνατον δηλοῖ ἢ ἀπὸ γένους νεωτέρου θηλυκοῦ προσώπου. ὁ δὲ τοῦ Ἑρμοῦ κυριεύων χρόνου καὶ στηρίζων ἐν τῷ ὡροσκόπῳ τέκνων ἢ νηπίων προσγενῶν θάνατον δηλοῖ, ἑῷος μὲν ἀρρένων, ἑσπέριος δὲ θηλυκῶν.

Ἐν δὲ τῷ ὑπογείῳ ὁ τοῦ Κρόνου ἔχων χρόνον ὁμοίως καὶ στηρίζων νόσους ἢ φρενίτιδας ἢ ζημίας ἢ σκυλμοὺς ποιεῖ· ὁ δὲ τοῦ Διὸς ὁμοίως τυχὼν γάμον ἢ περίκτησιν· ὁ δὲ τοῦ Ἄρεως κίνδυνον ὀξὺν καὶ αἰφνίδιον· ὁ δὲ τῆς Ἀφροδίτης περίκτησιν· ὁ δὲ τοῦ Ἑρμοῦ σωμάτων κτῆσιν.

Ἐν δὲ τῷ μεσουρανήματι ὁ τοῦ Κρόνου στηρίζων καὶ ἔχων χρόνον ποιεῖ ἀηδίας ἢ βίου ἐλάττωσιν ἢ μεταστάσεις ἢ συγγένους θάνατον. ὁ δὲ τοῦ Διὸς ὁμοίως τυχὼν ποιεῖ φιλοτιμίας ἀκαίρους ἢ ἐντεῦθεν βλάβας. ὁ δὲ τοῦ Ἄρεως ἀηδίας, λύπας, βλάβας, κρίσεις, μεταστάσεις. ὁ δὲ τῆς Ἀφροδίτης ἀγαθὴν πρᾶξιν μετὰ ὠφελείας εἰ ᾖ προσθετική, ἀφαιρετικὴ δὲ βλάπτει. ὁ δὲ Ἑρμοῦ ὡς ἡ Ἀφροδίτη ποιεῖ.

Ἐν δὲ τῷ δύνοντι ὁ τοῦ Κρόνου στηρίζων καὶ ἔχων χρόνον ποιεῖ ζημίας, ταραχάς, ἐναντιώσεις, ἀταξίας. ἐὰν δὲ ἐπὶ πρόσθεσιν, πᾶν ὅ τι ἂν πράξῃ, ἐπὶ καλῷ πράττει. ὁ δὲ τοῦ Διὸς ὁμοίως τυχὼν σκυλμοὺς ἢ ἀταξίας ἢ μετεωρισμὸν ἢ ὀφθαλμίαν. ὁ δὲ τοῦ Ἄρεως χαλεπὰ σημαίνει, βίου ἀνωμαλίαν καὶ περίστασιν καὶ ἀταξίαν ἢ σιδήρου τομὴν ἢ πληγάς. ὁ τῆς Ἀφροδίτης ἀκαταστασίαν καὶ λύπην διὰ γυναῖκος. ὁ δὲ τοῦ Ἑρμοῦ πρακτικὸς καὶ ὠφέλιμος ἔσται.

ιε'. <Balbilli?> Περὶ ἐκπτώσεως [1].

Ἐπειδὴ φησιν ὁ Δωρόθεος ὅτι ἐὰν μὴ εὑρεθῇ ὁ ὁριοκράτωρ τοῦ κλήρου τῆς τύχης ἐπίκεντρος, ἔκπτωσιν ποιεῖ, μάλιστα τῶν φώτων καὶ τῶν τριγωνικῶν δεσποτῶν αὐτῶν ἀποκεκλικότων, οὕτως αὐτὸ δεῖ

2 ἀπὸ om. P, fors. recte. 3 ἐν τῷ superscr. supra χρόνῳ P. ἐν τῷ R : περὶ τοῦ sed ἢ ἐν τῷ superscr. P. 4 ♀ sine τοῦ R. 7 ὁ om. P. 8 στηρισμὸν νώτου καὶ φρενίτιδος P. φρενίτιδα R: corr. 8-9 Ζεὺς (signo astr.) sine τοῦ P. 10 δὲ (prius) om. R. 12 μεσουραν.] ὡροσκόπῳ P. καὶ om. P. 13 ἀηδίαν R. μεταστάσις sic P : μεταστάσιν R; cf. infra v. 16. ἢ] καὶ P. 17 προσθετική signo arithm. Quod cum non intellegeret librarius cod. P, pro προσθετικὴ ἀφαιρετικὴ scripsit προ (vel παρὰ) φέ. δὲ om. P. 18 καὶ om. P. 20 ἂν] ἐὰν P. πράττει R : ἔσται P. 20-21 καὶ ἀταξίαν P. ἢ R : καὶ P. 25 P(arisinus 2425), f. 172; R(omanus Angelicus), f. 125v, cap. πε'; Parisinus 2506, f. 58v (= A). 27 κύκλου P. ἐπίκεντρος superscr. R. τῶν τῶν φώτων P. 28 τριγόνων αὐτῶν δεσποτῶν P : τριγόνων αὐτῶν A.

[1] De auctore huius capituli, cf. supra p. 234.

stationing at the ascendant indicates the death of a mother, or of a younger female member of the family, or of a wife. And the lord of Venus's period, stationing at the ascendant, indicates the death of a sister or of a younger female member of the family. And the lord of Mercury's period, stationing at the ascendant, indicates the death of children or of infant relatives — if morning, of males; if evening, of females. In the subterranean place, the lord of Saturn's period, likewise stationing, produces illnesses, frenzies, losses, or troubles; the lord of Jupiter's period, occurring likewise, brings marriage or acquisition of property; the lord of Mars's period brings sharp and sudden danger; the lord of Venus's period brings acquisition of property; and the lord of Mercury's period brings the acquisition of slaves.

In the midheaven, the lord of Saturn's period, stationing and holding the time, produces unpleasantness, or diminution of livelihood, or changes of residence, or the death of a relative. The lord of Jupiter's period, occurring likewise, produces ill-timed ambitions or harm arising therefrom. The lord of Mars's period produces unpleasantness, grief, harm, legal disputes, and changes of residence. The lord of Venus's period produces good fortune with benefit if it is in addition, but if subtractive it harms. The lord of Mercury's period acts as Venus does. In the setting place, the lord of Saturn's period, stationing and holding the time, produces losses, disturbances, oppositions, and disorders. But if in an additive phase, whatever one undertakes is done to good effect. The lord of Jupiter's period, occurring likewise, brings troubles, disorders, boastfulness, or eye disease. The lord of Mars's period signifies hardships, irregularity of livelihood, adversity, and disorder, or cutting by iron, or blows. The lord of Venus's period brings instability and grief on account of a woman. The lord of Mercury's period will be active and beneficial.

ι€'. <Balbilli?> On Declension.

Since Dorotheus says that if the term-lord of the lot of fortune is not found angular, it produces a declension, especially when the lights and their triplicity lords are in declining positions, this must be understood as follows:

2 by om. P, fore. recte. 3 in the superscr. supra chronῳ P. in R : per τοῦνsed ΄A in superscr. P. 4 sine of R. 7 6 om. P. 8 back support and frenzy P. frenzy R: corr. 8-9 Zeus (signo aslr.) sine of P. 10 δὲ (prius)nom. R. 12 mesuran.] ἔροσκοπῳ P. and om. P. 13 ἀδιαν 1. metastasis sicnP : metastasin R; cf. infra v. 16. Я] Kai P. 17 prosthetic signo arithm. Quodncum non intellegeret librarius cod. P, pro additive ἀφαιρετική scripsit προ (velnpara) fe. om. P. 18 and om. P. 20 ἀν] ἐὰν P. prattei R : ἔσται P.n20-21 kai draklav P. AR: Kai P. 25 P(arisinus 2425), f.172; R(omanus Ange- nlicus), f. 125', cap. what? Parisinus 2306, 1. 58' (= A). 27 circle P. epicenternsuperscr. H. of the lights R. 23 triangles of these despots R: triangles of these A.

1 On the author of this chapter, cf. above p. 934.

νοεῖν· ** ἄχρι γὰρ τῆς ἐλαχίστης περιόδου τοῦ ἀστέρος τοῦ ὁριοκράτορος ἐφέξει τὴν ἔκπτωσιν. δεῖ οὖν οὐχ ἁπλῶς τοῦτον δέχεσθαι, ἀλλὰ σκοπεῖν ἐάν ἐστι μεταξὺ τῶν κέντρων καὶ τὸ ἀνάλογον τῆς διαστάσεως ὑπεξαιρεῖν ἐκ τῆς ἐλαχίστης περιόδου. οἷον ὡροσκόπος Παρθένου μοίρᾳ ι', καὶ ὁ ὁριοκράτωρ τοῦ κλήρου τῆς τύχης Κρόνος Σκορπίου μοίρᾳ κε', τὸ ὑπόγειον Τοξότου μοίρᾳ ι'. ἡ διάστασις τῶν κέντρων μοῖραι ϛ' καὶ τούτων τὸ ϛ' διὰ τὸ ἑξάωρον ιε'· ἡ διάστασις ἡ ἀπὸ τοῦ ὡροσκόπου πρὸς Κρόνον τὸν ὁριοκράτορα μοῖραι οε' καὶ τούτων τὸ ιε', ε'· ἔτι δὲ καὶ τὸ ϛ' τῆς ἐλαχίστης περιόδου Κρόνου γίνεται ε'. ταῦτα πολλαπλασίασον ἐπὶ τὰς γινομένας ὡροσκόπου ε', γίνονται κε'. ταῦτα ἄφελε ἀπὸ τῶν λ' ἔτων καὶ λέγε ὅτι μετὰ ε' ἔτη γίνεται ἡ ἔκπτωσις· σημείωσαι τὴν μέθοδον, ἐπὶ πολλῶν γὰρ συμβάλλεται.

ιϛ'. <Balbilli ?> Περὶ χρόνου θανάτου.

Πάλιν ὡς εἰς τὸν αὐτὸν τόπον φησὶν Δωρόθεος· τὴν μεσουρανοῦσαν μοῖραν καὶ τὴν ταύτῃ διάμετρον τὴν ὑπὸ γῆν εἰσφέρω εἰς τὸ ἐπὶ τῆς ὀρθῆς σφαίρας κανόνιον καὶ τὴν τοῦ Ἡλίου ἢ τῆς Σελήνης μοῖραν καὶ σκοπῶ πότε κατὰ τὰς ἀναφόρας τῆς ὀρθῆς σφαίρας κολλᾷ τῷ ὑπὸ γῆν Ἥλιος ἢ Σελήνη καὶ τότε λέγω τὸν θάνατον ἀφαιρῶν ἀπὸ τῶν πλειόνων τὰ ἐλάττονα. οἷον· ὑπόγειον Διδύμων μοίρᾳ ι', Σελήνη Διδύμων μοίρᾳ κι', Ἥλιος Ζυγοῦ μοίρᾳ ιε', μεσουράνημα Αἰγοκέρωτος μοίρᾳ ι'. παράκεινται τῇ ι' τοῦ Αἰγοκέρωτος ι' νε'. εἰσήνεγκα καὶ τὴν τοῦ Ἡλίου μοῖραν εἰς τὸ διάμετρον τοῦ ὑπογείου, τοῦτ' ἐστι τὸν Αἰγοκέρωτα, καὶ ἔλαβον τὰ παρακείμενα ιϛ' κ'. ἀφ' ὧν τὰς ι' νε' ἀφεῖλον καὶ ὑπελείφθη ε' κε'. καὶ λέγομεν μετὰ ἔτη ε' κολλᾶν τῷ ὑπὸ γῆν τὸν Ἥλιον καὶ ποιεῖν ἀναίρεσιν.

1 Lacunam signavi. 3 κέντρων P : ἀστέρων R. καὶ τὸ ἀνάλογον τῆς διαστάσεως A : πρὸς αὐτὸ PR sed R habet in marg. m. 2 : γρά(φε) κέντρων καὶ τὸ ἀνάλογον τῆς διαστάσεως ὑπεξαιρεῖν ἐκ τῆς ἐλαχίστης περιόδου,. 4 ὑφεξαιρεῖν R : ὑφαιξαιρεῖν P. καὶ ἐκ PR. 5-6 ὁ ὁριοκράτωρ — μοίρᾳ κε' om. A. κύκλου P. μοίρας ubique P. 7 καὶ om. A. διὰ τὸ ἑξάωρον om. PR (90° = horae sex revolutionis diurnae). τοῦ om. AP. 8 πρὸς τὸν (τὸν om. P) Κρόνον (sine ὁριοκρ.) PR, sed R habet in marg. m 2 : πρὸς τὸν ὁριοκράτορα Κρόνον τῶν ιε' P. 8-9 ἔτι δὲ — ϛ' om. P. 9 Κρόνου signum Arietis P. γίνεται P : γίνονται R. 9-10 ἐπολλαπλασίασα R : ἐπολλυπλασίασα P. 10 ἀφεῖλον R : ἀφεῖλεν P. 11 λέγω PR. χρόνους A (pro ἔτη). σημείωσαι κ. τ. λ. Nota lectoris esse videtur. 12 ἐπὶ πολλὰ δὲ συμβάλλει αὕτη ἡ μέθοδος A. γὰρ om. P. 13 P(arisinus 2425), f. 172; R(omanus Angelicus), f. 125', cap. πε'. 14 τόπον R : τί (vel τόπον compendio) P. 15-16 ἐπ' ὀρθῆς τῆς R : ἐπ' ὀρθῆς P : corr. κανόνι(ον) R : κενὸν ut vid. P. μοῖρα P. 17 σφαίρας R : ὅ φησιν P. 19 Διδύμων] Leg. Καρκίνου ? Nam Gemini non sunt Capricorno oppositi. 20 μοίρας pro μοίρᾳ ubique P. 21 παρακεῖται P. 22 τὸ ὑπὸ γῆν P. τε' (= τοῦτ' ἐστι) P : obscurum in R. 23 ὑπὸ λῆφθει sic P. 24 ε' in marg. νε' R. λέγω μὲν P. ε' ἔτη P. τὸν om. P.

** for up to the minimum period of the star that is the term-lord, it will hold the declension. One must therefore not accept this simply, but examine whether it is between the angles, and subtract the proportional amount of the distance from the minimum period. For example, if the Ascendant is at the 10th degree of Virgo, and the term-lord of the Lot of Fortune, Saturn, is at the 25th degree of Scorpio, and the lower midheaven is at the 10th degree of Sagittarius: the distance between the angles is 30 degrees, and one-third of these, on account of the six-hour interval, is 15; the distance from the Ascendant to Saturn the term-lord is 65 degrees, and one-fifteenth of these is 5; and one-third of Saturn's minimum period also gives 5. Multiply these by the 5 arising from the Ascendant, and the result is 25. Subtract this from the 30 years and state that after 5 years the declension occurs. Note this method well, for it is applicable in many cases.

IT'. <Balbillus?> On the Time of Death.

Again, concerning the same topic, Dorotheus says: I bring the degree of the midheaven and its opposition, the degree below the earth, into the table of the right sphere, and also the degree of the Sun or Moon, and I observe when, according to the ascensions of the right sphere, it joins with the Sun or Moon below the earth, and then I declare the death, subtracting the lesser from the greater. For example: the subterranean point is at Gemini degree 10, the Moon at Gemini degree 21, the Sun at Libra degree 15, the midheaven at Capricorn degree 10. The values listed beside degree 10 of Capricorn are 10° 55'. I also brought the degree of the Sun into the opposition of the subterranean point, that is into Capricorn, and obtained the listed value of 30° 20'. From this I subtracted the 10° 55', and there remained 5° 25', and we say that after 5 years the Sun will join with the subterranean point and cause death.

1 I have marked a lacuna. 3 κέντρων P : ἀστέρων R. καὶ τὸ ἀνάλογον τῆς διάστα-σεως A : πρὸς αὐτὸ PR but R has in the margin in hand 2: γράφε) κέντρων καὶ τὸ ἀνά-λογον τῆς διαστάσεως ὑπεξαιρεῖν ἐκ τῆς ἐλαχίστης περιόδου. 4 ὑφεξαιρεῖν R : ὑφαιξαιρεῖν P. καὶ ἐκ PR. 5–6 ὁ ὁριοκράτωρ - μοίρα κε' om. A. κύκλου P. μοίρας ubique f. 7 καὶ om. A. διὰ τὸ ἑξάωρον om. PR (900 == horae sex revolutionis diurnae). τοῦ om. AP. 8 πρὸς τὸν (τὸν om. P) Κρόνον (sine ὁριοκρ.) PR, but R has in the margin in hand 2: πρὸς τὸν ὁριοκράτορα Κρόνον τῶν ιε' P. 8–9 ἔτι δέ - Γ' om. P. 9 Κρόνου signum Arielis P. γίνεται P : γίνονται R. 9–10 ἐπολλαπλασίασα R : ἐπολυπλασίασα P. 10 ἀφεῖλον R : ἀφεῖλεν P. 11 λέγω PR. χρόνους A (pro ἔτη). σημείωσαι κ. τ. λ. Appears to be a reader's note. 12 ἐπὶ πολλὰ δὲ συμβάλλει αὕτη ἡ μέθοδος A. γάρ om. F. 13 Parisinus 2425, f. 172; Romanus Angelicus, f. 125v, cap. νε'. 14 τόπον R : τί (vel τόπον compendio) P. 15–16 ἐπ' ὀρθῆς τῆς R : ἐπ' ὀρθῆς P : corr. κανόνι(ον) R : κενόν ut vid. P. μοίρα P. 17 σφαίρας R : φησιν P. 19 Διδύμων] Read Καρκίνου? For Gemini is not opposed to Capricorn. 20 μοίρας pro μοίρᾳ ubique P. 21 παρακεῖται P. 22 τὸ ὑπὸ γῆν P. Τε' (= τοῦτ' ἐστι) P : obscure in R.23 ὑπολήφθει sic P. 24 ε' in margin νε' I. λέγω μὲν I. ε' ἔτη P. τόν om. P.

Sequuntur notulae haeccce (f. 172v) :

Πολύμορφα ζῴδιά εἰσιν Δίδυμοι διὰ τὸ ῥόπαλον καὶ τὴν λύραν καὶ ὁ Τοξότης διὰ τὸ τόξον καὶ τὸ βέλος καὶ ὁ Ὑδροχόος διὰ τὸ ἄγγος καὶ τὸ ὕδωρ καὶ οἱ Ἰχθύες διὰ τὸ ὕδωρ καὶ τὸ λινὸν καὶ τὸν οὐραῖον σύνδεσμον. 5

Ὅτι ὥσπερ τὰ δεσμὰ τῆς Ἀνδρομέδης παρανατείλαντα δεσμώτας ποιεῖ, οὕτω καὶ ὁ πλοκαμὸς τῆς Ἀριάδνης παρανατείλας ἀλωπεκείας ποιεῖ.

Post haec dimidia pagina vacua.

F. 207 ss. Iuliani Laodicensis excerpta.

In codicibus astrologicis plura Iuliani Laodicensis excerpta inveniuntur, quorum nonnulla iam in hoc Catalogo publici iuris facta sunt (cf. IV, p. 102 ss.; V, 1, p. 183 ss. et supra p. 175, 3; 190, n. 1; cf. cod. 86, f. 73v). Ex codice autem Parisino fragmenta nova vel alibi sine auctoris nomine tradita huic scriptori haud ignobili tribuenda esse docemur, quae hic edere visum est.

Iulianum circa annum 500 p. C. n. vixisse ex certissimis indiciis comperimus. Nam observationem caeli mense Octobri a. 497 p. C. n. factam refert (Cumont et Stroobant, *Bull. Acad. de Belgique*, 1903, p. 572 ss.) et in stellarum longitudinibus notandis, Ptolemaei numeros ita correxit ut eas ad siderum collocationem eiusdem fere temporis accommodaret (*Catal.*, IV, p. 101). Adde quod Procli anno 484 mortui sententiam laudat (*Catal.*, V, 1, p. 189, n. 2). Ineunte autem saeculo sexto Rhetorius eum expilavit (supra p. 174, n. 1). Deorum cultorem eum fuisse cum ex multis aliis locis tum ex capite Περὶ θεῶν καθιδρύσεως (p. 252) apparet. Alexandriae eum vixisse verisimile fit ex his quae de Aegyptiorum simulacris ibidem dicit et quod « Aegyptiorum » doctrinam Ptolemaei sententiae opponit (IV. 106 ss.). Vir haud spernendae fuit doctrinae, nec immerito a Rhetorio Ἰουλιανὸς ὁ πολυΐστωρ vocatur (supra p. 175, 3). Magni enim sunt pretii quae ex veteribus auctoribus, Asclepiade Myrleano (V, 1, p. 188, 22), Hermete Trismegisto (p. 188, 24), Petosiride (I, p. 138, 5), Dorotheo (IV, p. 105, 12; V, 1, p. 186. 13) affert et ad dogmata astrologiae illustrauda exempla ex prisca historia petita proferre solet (IV, 105, 18 ss.; V, 1, p. 185, 29). Neoplatonicorum sui temporis doctrina eum imbutum esse ex eo loco vidimus ubi contendit planetarum, quippe qui dei sint, nullum natura malum esse sed omnes bonos (IV, p. 105, 29; cf. Sallust., *De diis*, c. 9, p. 32, 24, ed. Orelli); Iamblich, *De mysteriis*, I, 18).

Capitula Iuliani in hoc codice Parisino tradita ex libro Palchi apotelesmatico astrologum quemdam Byzantinum excerpsisse iam ex titulo quem ad verbum repetiit apparet : Ἐκ τῶν τοῦ Λαοδικέως Ἰουλιανοῦ περὶ καταρχῶν εὑρημένων ἐκλογαὶ χρήσιμοι. Idem de Balbilli excerptis supra notavimus (p. 231). Ordo quoque priorum quatuor capitulorum in Palcho et in libro Parisino idem est; in hoc deinde sequuntur capitula quae, excepto uno περὶ φυτείας, in Palcho vel omittuntur vel

The following notes follow (f. 172 +:

The Polymorphic Signs are Gemini, on account of the club and the lyre, and Sagittarius, on account of the bow and the arrow, and Aquarius, on account of the vessel and the water, and Pisces, on account of the water and the linen and the tail bond.

That just as the chains of Andromeda, rising alongside, make prisoners, so too the lock of Ariadne, rising alongside, causes mange (alopecia).

After this, half a page is left blank.

F. 207 ff. Excerpts from Julian of Laodicea.

In the astrological codices several excerpts from Julian of Laodicea are found, some of which have already been made public in this Catalogue (cf. IV, p. 102 ff.; V, 1, p. 183 ff. and above p. 175, 3; 190, n. 1; cf. cod. 86, f. 73'). From the Parisian codex, however, we learn that new fragments, or those transmitted elsewhere without the author's name, are to be attributed to this not undistinguished writer, and it has seemed fitting to edit them here.

We know from very reliable evidence that Julian lived around the year 500 A.D. For he reports an observation of the sky made in the month of October in the year 497 A.D. (Cumont and Stroobant, Bull. Acad. de Belgique, 1903, p. 572 ff.), and in recording the longitudes of the stars he corrected Ptolemy's figures so as to adapt them to the position of the constellations of nearly the same period (Catal., IV, p. 101). Add that he cites the opinion of Proclus, who died in 484 (Catal., V, 1, p. 189, n. 2). Moreover, at the beginning of the sixth century Rhetorius plundered him (above p. 174, n. 1). That he was a worshipper of the gods is apparent both from many other passages and from the chapter Περὶ Θεῶν καθιδρύσεως (p. 252). That he lived in Alexandria is made probable by what he says there about Egyptian cult images, and by the fact that he opposes the doctrine of "the Egyptians" to the opinion of Ptolemy (IV, 106 ff.). He was a man of no mean learning, and not without reason is he called by Rhetorius Ἰουλιανὸς ὁ πολυΐστωρ (above p. 175, 3). For of great value are the things he draws from ancient authors — Asclepiades of Myrleia (V, 1, p. 188, 22), Hermes Trismegistus (p. 188, 24), Petosiris (I, p. 138, 5), Dorotheus (IV, p. 105, 12; V, 1, p. 186.13) — and he is accustomed to adduce examples drawn from ancient history to illustrate the dogmas of astrology (IV, 105, 18 ff. ; V, 1, p. 185, 29). We have seen from that passage that he was imbued with the doctrine of the Neoplatonists of his time, where he contends that the planets, since they are gods, are by nature not at all evil but all good (IV, p. 105, 29; cf. Sallust., De diis, c. 9, p. 32, 24, ed. Orelli); Iamblich., De mysteriis, I, 18).

That the chapters of Julianus transmitted in this Parisian codex were excerpted from the apotelesmatic book of Palchus by some Byzantine astrologer is already apparent from the title which he repeated word for word: Ἐκ τῶν τοῦ Λαοδικέως Ἰουλιανοῦ περὶ καταρχῶν εὑρημένων ἐκλογαί Χρήσιμοι. We noted the same thing above regarding the excerpts from Balbillus (p. 231). The order of the first four chapters is also the same in Palchus and in the Parisian codex; in the latter there then follow chapters which, with the exception of one περὶ φυτείας, are either omitted in Palchus or placed elsewhere.

alibi collocantur. Inde manifestius fit, quod iam antea animadvertimus (*Catal.*, V, p. 171), opus Palchi in codice Angelico, quo solo ad nostram pervenit aetatem, misere decurtatum et conturbatum esse. Sed cum ne astrologus quidem qui collectanea huius codicis Parisini sibi congessit, omnia quae in exemplari suo inveniebantur, descripsisse videatur, quaestio oritur num in Palcho alia quoque capitula sine auctoris nomine tradita ad Iulianum referenda sint. Quod exempli gratia de brevissima nota περὶ μαντειῶν [1] vel de capitulo cui titulus ineptus praefixus est Διδασκαλία θεωρημάτων κ. τ. λ. [2] et inter cap. Περὶ φυτείας et excerpta Balbilli f. 123ᵛ insertum est, conicere licet. Sed de his securius iudicaturi sumus, cum Palchi liber totus editus erit, quod iam fortasse successisset, nisi per quatuor atrocissimi belli annos studia in Belgio torpuissent.

μβ'. Ἐκ τῶν τοῦ Λαοδικέως Ἰουλιανοῦ περὶ καταρχῶν εὑρημένων ἐκλογαὶ χρήσιμοι [3].

Est caput primum opusculi, cui Ἐπίσκεψις ἀστρονομική titulus in aliis codicibus datur. Cum editione nostra (*Catal.*, IV, p. 103 ss.) textum huius codicis contulimus :

P. 103, 1 cf. titulum supra. 2 ἀναγκαίως. 5 τῶν. 7 ὡς τὸ εἰκός. 9 ἀμβλυώτωντες.

P. 104, 2 ἐπιτηδιώτητα. 3 ἀμοιρήσουσι omis. δυσπραγοῦσιν.

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[1] F. 115, cap. ξη'. Περὶ μαντειῶν. Μαντεύεσθαι χρὴ Ἡλίου ὄντος ἐν Κριῷ, ἐν Καρκίνῳ, ἐν Ζυγῷ, ἐν Αἰγοκέρωτι μετὰ Ἄρεος ἢ Ἄρεος συμπάσχοντος, εἰ (l. τῆς) δὲ Σελήνης ἐν ἀρχῇ οὔσης Λέοντι ἢ Ζυγῷ ἢ Ὑδροχόῳ ἢ Διδύμοις· καὶ οὕτω σύμφωνα γίγνονται τὰ μαντευόμενα καὶ ἀληθῆ.

[2] De effectibus planetarum coniunctorum in hoc capitulo agitur, cuius initium subiungimus ;

Διθασκαλία θεωρημάτων κατ' ἐπιτομὴν δηλοῦσα τόνδε τὸν τρόπον.

Ἀφροδίτη μετὰ Ἄρεως ἢ κεκεντρωμένη ἢ ἐπαναφερομένη μοιχοὺς ποιεῖ· Ἑρμῆς δὲ σὺν αὐτοῖς καὶ φιλόπαιδας· ἀποκλινάντων δὲ ἧσσον τὸ πάθος ποιοῦσιν. Ἀφροδίτη μετὰ Κρόνου ὑπόγειος ἢ δύνουσα δυσγαμίαν ἢ δυστοκίαν παρέχει ἢ χηρείαν ποιεῖ. Ἀφροδίτη, ἑῴα ἐπικεντροῦσα, ἐὰν εὑρεθῇ καὶ ἐπὶ ταχυαναφόρων ζῳδίων, ταχυγάμους ποιεῖ, καὶ εἰ νεώτεροι πάνυ ὦσι· τὸ αὐτὸ καὶ ἐπὶ γυναικῶν. ἑσπερία δὲ οὖσα βραδυγάμους ποιεῖ· σὺν Ἡλίῳ ὑπόγειος οὖσα ἢ δύνουσα δυσγάμους ποιεῖ· Ἀφροδίτη ἐν Διὸς τόπῳ ἐπαναφερομένη ἢ κεκεντρωμένη χωρὶς κακοποιῶν θεωρίας ἢ κατὰ τετράγωνον ἢ διάμετρον εὐτυχίαν ἐκ γυναικὸς σημαίνει. Ἀφροδίτη ἐν Ἄρεως τόπῳ χωρὶς τῆς πρὸς Δία μαρτυρίας δυσνοίας εἰς γάμον καὶ κακὰ ἀπὸ γυναικὸς ποιεῖ καὶ οὐχ ὁμόνοιαν. Ἀφροδίτη ἐν Ἑρμοῦ <τόπῳ> κακοδαιμονοῦσα ἢ κακοτυχοῦσα ἢ ὑπὸ κακοποιῶν θεωρουμένη κρίσεις διὰ γαμβρῶν καὶ μάχας ποιεῖ. Ἀφροδίτη ἐν τῷ β' ὑπὸ ἀγαθοῦ θεωρουμένη μὴ ὑπάρχουσα ἐν οἴκῳ Κρόνου ἢ Ἄρεος καλὴν νεογαμίαν δίδωσι κ. τ. λ.

[3] Habet codex Λαοδικαίως et εὑρηναίνων. Orthographiam adeo neglexit librarius ut multa verba deturpata sint et nonnulla ita deformia facta ut vix dignosci possint. Has scripturae quisquilias hic, sicut in ceteris capitibus, enotare supersedi.

It thus becomes more evident what we had already observed before (Catal., V, p. 171), that the work of Palchus in the Angelicus codex, through which alone it has come down to our time, has been miserably abridged and disordered. But since even the astrologer who compiled the collectanea of this Parisian codex does not appear to have copied out everything he found in his exemplar, the question arises whether other chapters in Palchus transmitted without an author's name should also be attributed to Julianus. This may be conjectured, for example, concerning the very brief note περὶ μαντειῶν, or concerning the chapter with the inept title prefixed to it Διδασκαλία θεωρημάτων κ. τ. λ., inserted between the chapter Περὶ φυτείας and the excerpts of Balbillus at f. 123. But we shall be able to judge these matters more securely once the entire book of Palchus has been edited, which might already have come to pass, had not scholarly pursuits in Belgium been paralyzed for four years of a most dreadful war.

42. Useful selections from the works of Julian of Laodicea on inceptions.

This is the first chapter of the little work, which in other codices is given the title Ἐπίσκεψις ἀστρονομική (Astronomical Examination). We have collated the text of this codex with our edition (Catal., IV, p. 103 ff.):

P. 103, 1 cf. the title above. 9 ἀναγκαίως. 5 τῶν. 7 ὡς τὸ εἶκος. 9 ἀμβλυώτωντες.

P. 104, 2 ἐπιτηδιώτητα. 3 ἀμοιρήσουσι omitted. they are struggling.

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1 F. 115, ch. 68. On divinations. One should divine when the Sun is in Aries, in Cancer, in Libra, in Capricorn together with Mars or when Mars is in sympathetic aspect, and when the Moon is at the beginning of Leo or Libra or Aquarius or Gemini; and thus the things divined become concordant and true.

* This chapter deals with the effects of the planets in conjunction, the beginning of which we append below:

A teaching of theorems set forth in summary explaining this method.

Venus with Mars, whether at an angle or in a succedent house, produces adulterers; and with Hermes added to them, also those who are fond of boys; but when they are in declining houses, they produce the passion to a lesser degree. Venus with Saturn, below the earth or setting, causes unhappy marriage or difficult childbirth or widowhood. Venus, oriental and angular, if she is also found in signs of swift rising, produces early marriages, even when the natives are quite young; the same applies to women as well. When she is occidental she produces late marriages; when she is below the earth or setting together with the Sun, she produces those with unhappy marriages. Venus in the place of Jupiter, in a succedent house or at an angle, without the aspect of malefics or in square or opposition, signifies good fortune through a woman. Venus in the place of Mars, without the testimony of Jupiter, produces ill will in marriage and evils from a woman and discord. Venus in the place of Hermes, when ill-fortuned or unlucky or beheld by malefics, produces lawsuits through in-laws and quarrels. Venus in the second house, beheld by a benefic and not being in the house of Saturn or Mars, gives a fine new marriage, etc.

* The codex has Λαοδικαίως and εὑρημαίνων. The scribe neglected orthography to such a degree that many words are corrupted and some so deformed that they can scarcely be recognized. I have refrained from noting these scribal blemishes here, as in the other chapters.

6 ὅστις] ὥς τις. 7 β' obscurum. ἴστω superscr. 9 κακοποὶ (sic). 10-11 πλειοψηφίας (Leg. πλειονοψηφίας ut in Paul. Alex.). 12 ἐν ταραχαῖς τὸ πρᾶγμα γενόμενον recte. 13 ἐλπίδας ἀποφῆναν recte. περιτραπήσεται recte. ἀρχὰς] ἀρ omis. 16 πρώτου] ἑῷος α'. 19 δῆλον] φανερὸν. 20 οἱ] ἢ. 21 ἑῷοι ἐπίκεντροι omis. 23 ὁ πρῶτος τῶν κέντρῳ πελάζων. 24 γένοινται ἐπὶ μὲν τῶν κέντρων ὁ ὡροσκ. 26 ὁρίζων. 27 παρεληληθὼς. ὁ δὲ δύνων] τὸ δῦνον δὲ. 28-29 τὸ μεσουράνημα — γεροντική omis. 38-105, 1 ὁ δὲ μέλλων ἡ ἐπαναφορά.

P. 105, 2 ἔχῃ. ἡ οἰοἰκοδεσποτεία. 5 ἢ] καὶ. 7 εὐθυμίας] εὐφημίας e corr. 8 ἰδίοι. 11 οἱ κακο sic, sine ποιοὶ. 16 ἄλον. φήσιν. 19 δηλονότι ·6·. 21 τῆς μεθῆς συμβάντα. ἀφροδισιακή. 22 πολλοὶ] πολον. 23 φύση (Leg. φύσει, recte). 24 ἀπορίαν. 25 δεχόμενοι γενέσεις. 26 διὰ τὸ. ποιοῦν e corr. 27 βλάπτων ταῖς. τὰ omis. 30 οἱ omis.

P. 106, 1 ἐκλαμβάνοι. 5 κε(φαλαῖ)ον compendio. τετραγωνίζωσιν (ω e corr.).

μγ'. Περὶ ἀναπομπῶν.

Δεῖ τὸν γνησίως τοῖς ἀστρολογικοῖς καὶ λιπαρῶς αὐτουργοῦντα εὐεπίβολον εἶναι καὶ διὰ τοῦτο ἐκ μιᾶς ἀφορμῆς ἐπὶ πολλὰ τὴν διάνοιαν ζητητικῶς μετατρέπειν, ἵνα δύνηται μιμεῖσθαι τὴν τῶν ἀστέρων ἀδιήγητον κατὰ τάχος καὶ κατὰ μέγεθος ἐνέργειαν. οἷον, εἰ περὶ τάχους ζητοίη, δεῖ ἀναπέμπειν τὴν διάνοιαν αὐτοῦ εἰς τὸ β' κεφάλαιον τοῦ γ' βιβλίου Ἡφαιστίωνος[1] καὶ ἐκ τῶν ἐκεῖ εἰρημένων σκέπτεσθαι· καὶ εἰ περὶ συμπαθούντων καὶ ἀντιπαθούντων, ἐκ τοῦ αὐτοῦ ὁμοίως β' κεφαλαίου καὶ περὶ κακώσεως ἀστέρων ὡσαύτως ἐκ τοῦ αὐτοῦ· τὸ δὲ ποδαπὸν ἕξει τέλος πᾶν τὸ ζητούμενον ἀναπέμπειν αὐτὸν δεῖ εἴς τε τὸ γ' καὶ εἰς τὸ μδ' κεφάλαιον τοῦ αὐτοῦ βιβλίου· περὶ δὲ συμφωνούντων ἀλλήλοις ἢ ἐχθρωδῶς διακειμένων προσώπων ἐκ τοῦ ζ' κεφαλαίου· τὸ δ' αὐτὸ καὶ εἰ περὶ κοινωνίας ἢ μισθώσεως ζητοίη τίς· περὶ δὲ τοῦ μέλλοντος ἢ παρεληλυθότος χρόνου ἐκ τῶν τῆς Σελήνης συναφῶν ἢ ἀπορροιῶν, τὰς δὲ

P(arisinus), f. 208ᵛ; R(omanus Angelicus), f. 119ᵛ. Orthographica neglexi 1 ἀναπομπῶν corr.; cf. v. 6 : ἀναπέμπων R : ἀναπέμτων P. 3 ἀναφίβωλον εἶναι ἢ εὐεπίβωλον καὶ P. διὰ τοῦτο P : δὲ τούτω R. 5 κατὰ (alter.)] κα P. ἐνέργεια οἱονεὶ P. 6 διαναπέμπειν P. τὸ om. P. 10 ἀναπέμπει ἑαυτὸν δεῖ ἴστε P. 11 μδ' R : μδ' corr. in μβ' P. Leg. δ'. 12 ἐγχθρωδῶς P. 13 εἰ] ἡ P. ζητίει P.

[1] Hephaestionem Thebanum, qui saeculo quarto exeunte scripsit, circa annum 500 p. C. n. Iulianus Laodicensis lectitabat, sed opus eius, quod quasi fontem astrologiae Iulianus laudat, plenius tunc erat quam nunc servatur. Nam in codicibus nostris liber tertius Hephaestionis post caput tricesimum septimum περὶ δραπετῶν abrumpitur. De quo tutius iudicabimus, cum textus huius libri editus erit.

6 ὅστις] ὥς τις. 7 β' obscure. ἱστω superscribed. 9 κακοποί (sic). 10–11 πλειοψηφίας (Read πλειονοψηφίας as in Paul. Alex.). 12 ἐν ταραχαῖς τὸ πρᾶγμα γενόμενον correct. 13 ἐλπίδας ἀποφήναν correct. περιτραπήσεται correct. ἀρχὰς ἀρ omitted. 16 πρώτου ἑῷος α'. 19 δήλον φανερόν. 20 οι] ή. 21 ἐοι ἐπίκεντροι omitted. 23 ὁ πρῶτος τῶν κέντρῳ πελάζων. 24 γένοινται ἐπὶ μὲν τῶν κέντρων ὁ ὡροσκ. 26 δρίζων. 27 παρεληληθώς. ὁ δὲ δύνων] τὸ δῦνον δέ. 18–20 τὸ μεσουράνημα – γεροντική omitted. 38–105, 1 ὁ δὲ μέλλων - ἡ ἐπαναφορά. P. 105, 2 ἔχῃ. ἡ οἰκοδεσποτεία. 5 ἡ καί. 7 εὐθυμίας] εὐφημίας from correction. 8 ἰδίοι. 11 οἱ κακο sic, without ποιοί. 16 ἄλον. φήσιν. 19 δηλονότι '6'. 21 τῆς μεθῆς συμβάντα. ἀφροδισιακή. 29 πολλοί πολον. 23 φύση (Read φύσει, correct). 24 ἀπορίαν. 25 δεχόμενοι γενέσεις. 26 διὰ τόποιοῦν from correction. 27 βλάπτων ταῖς. τὰ omitted.

30 οἱ omitted.

P. 106, 1 ἐκλαμβάνοι. 5 κεφαλαῖον in abbreviated form. τετραγωνίζωσιν (from correction).

43. On Remissions.

One who genuinely and diligently applies himself to astrological matters must be quick to grasp and for this reason, starting from a single point of departure, must turn his mind toward many things in an investigative manner, so that he may be able to imitate the ineffable activity of the stars in respect of speed and magnitude. For example, if he seeks concerning speed, 5 he must direct his mind to the 2nd chapter of the 3rd book of Hephaestion; and from what is said there he should consider; and if concerning things in sympathy and antipathy, likewise from the same 2nd chapter; and concerning the affliction of stars, similarly from the same; and as for what kind of end every matter under inquiry will have, he must refer himself both to the 3rd and to 10 the 44th chapter of the same book; and concerning persons who are in harmony with one another or disposed in enmity, from the 7th chapter; and the same also if someone seeks concerning partnership or lease; and concerning future or past time, from the applications or separations of the Moon, and

P(arisinus), f. 208v; R(omanus Angelicus), f. 119. Orthographical matters I have disregarded. 1 ἀναπομπών corr.; cf. v. 6: ἀναπέμπων R: ἀναπέμτων P. 3 ἀναφίβωλον εἶναι ἢ εὐεπίβωλον καὶ P. διὰ τοῦτο P: δέ τούτω R. 5 κατά (alter.)] καὶ P. ἐνέρ γεια οἱονεί P. 6 διαναπέμπειν P. τό om. P. 10 ἀναπέμπει ἑαυτὸν δεῖ ἵστε β΄. 11 μδ' R: μδ' corr. in μβ' P. Leg. δ'. 12 ἐγχθρωδώς P. 13 εἰ] ή P. Ζητίει P.

› Hephaestion of Thebes, who wrote at the end of the fourth century, was read by Julian of Laodicea around 500 A.D., but his work, which Julian praises as a kind of source of astrology, was then more complete than is now preserved. For in our codices the third book of Hephaestion is broken off after the thirty-seventh chapter περί δραπετῶν. We shall judge this matter more safely when the text of this book has been edited.

ἰδιότητας τῶν τε προσώπων καὶ τῶν πράξεων καὶ τὰς ἡλικίας ἐκ τοῦ περὶ τῶν κατ' εἶδος, τὰ δὲ πρόσωπα ἐκ τοῦ πρὸς τίνας δίκας ἕξουσι κεφαλαίου, τὴν δὲ ἰδέαν τοῦ ζητουμένου προσώπου ἐκ τοῦ μα' κεφαλαίου, ἡλικίαν δὲ ἐκ τοῦ μβ', τὰ δὲ κλίματα καὶ τοὺς τόπους ἐκ τοῦ μγ', τὸ δὲ ποιὸν τῶν τόπων ἐκ τοῦ ιδ' κεφαλαίου, τὸ δὲ εἰ πάλιν ἔσται τι ἢ εἰ καὶ προγέγονεν ἐκ τοῦ μγ' καὶ ἐκ τοῦ μϛ'. ἰδίᾳ δὲ καὶ καθεκάστην εἰ τελεσθήσεται τὸ ζητούμενον ἢ οὐ, <ἐκ τοῦ...>, ἐν ᾧ καὶ ἡ πᾶσα τῶν μαθηματικῶν δύναμις. δεῖ δὲ γινώσκειν ὅτι οὔτ' ἂν κακόν ποτε οὔτ' ἀγαθὸν ἀποτελεσθήσεται, εἰ μὴ ἤτοι κακοποιοὶ ἢ ἀγαθοποιοὶ τὸν ὡροσκόπον ἢ τὴν Σελήνην τετραγωνίζουσι ἢ ἁπλῶς τὸν ἰδίως δηλοῦντα τὸ ζητούμενον.

μδ'. Περὶ ἀναδήμου ἢ ἀποδήμου ἀνακομίδης[1].

Catal., V, 1, p. 187, 7 ἁρμόζειν. 9 ὑψηλὰ] μ(εσου)ρ(ανοῦντ)α. 11 ἁρμῶσει sic. μὲν ἀνεπιφάντοις δὲ. 12 βεβαίως. 13 παρυγρώοις. 14 φύσεως recte. ἀντὶ προσώπου omis. 16 ποικίλοις ἢ πολλοῖς ἢ διπλοῖς. 17 δ' εὐθην.] δὲ φθηνουμένοις. ὄλλοις. 18 καταρχαῖς — νυκτερινὰ bis repetita. 19 θήλεσι] θυλήαις ἢ θύλεσιν. 22 ἐμπόροις] ἐπωροίης ut vid. τὰ δ'] καὶ τὰ. 25 διὰ σταθμῶν] δισταθμῶν. διφηοὶ. τοῖς β'. 26 ἀστέρων recte. κατὰ δύ(ο) ταύτης. διαλύσεις.

P. 188, 1 ἔμφωνα. ὑπονομεύταις. 2 ὁ omis. 4 τῶν πλάτει. 6 καλαβάταις (καλαμευταῖς « piscatores » coni. My.). 7 ἀθυμίαις vel ἀθημίαις. 8 ῥήσιν σαλπηγηταῖς. 9 οἱ omis. 11 τῆς ☾. 13 ἀνδραυμώδα ut vid. 14 ὁ ante Ὠρίων omis. 16 ἠδιπαθεῖς. 17 καὶ ὁ Κόραξ. 18-19 ἱπποδρομίαις — Τοξότης ὁ omis. 22 μυρλιανός ἐν (sine ὁ). 25 εἰ δέ τη ut vid. ἐξετάζειν (ειν e corr.). 27 ἢ ἐλεγχος ἐπιτίδιως (sic). 31 ἀπαγέλοις] ἢ πάγεσιν. 32 πλησισέληνος recte.

P. 189 ἀποστάσεως (ut Angelicus). 4 ἐπιτροπαις. 5 χρίνοις] χρόνοις. 7 καὶ φάσις. 10 ὀρχηθμοῖς. 11 καὶ ὅσα. 13 ἐπὶ δὲ τῶν ἄστεων (sic). 16 Textus Angelici lacunosus sic suppletur : Τοῖς δὲ τὰ ρη (lacuna c. V litt.) ἐκπισταμεῖναι βουλομένοις οἱ δύνειν μέλλοντες ἢ ὑπαυγὼς (ως e corr.) ἐρχόμενοι τ (lac. c. VII litt.) θέντα μετ' ὀλύγον

1 τε om. P. 2 κατοίδος P. 3 ηδαίαν P. 4 μβ' κεφαλαίου P. 6 ἰδίᾳ corr. : ἰδίαι PR. 6-7 εἰ τελεσθήσεται R : ἡ τελευτὴ ἔσται P. 7 ἐκ τοῦ supplevi. Numerus capituli indicabatur. 8 μαθηματικῆς P. δὲ om. P. οὔτ' P : οὐκ R. 8-11 Posterius addita? 9 Post ἀγαθόποιοι] ἤτι add. P.

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[1] Caput hoc, quod in *Catal.*, V, 1, p. 187-193 edidi, a Palcho astrologo ex opere Iuliani excerptum esse, quod iam tunc suspicatus eram (p. 187, n. 1), nunc confirmatur codice Parisino. Quem cum textu ex solo codice Angelico edito contuli, scripturae minutiis neglectis.

the characteristics of the persons and the actions and the ages from the chapter on individual kinds, the persons from the chapter on what lawsuits they will have, the appearance of the person sought from chapter 41, the age from chapter 42, the regions and places from chapter 43, the quality of the places from chapter 14, and whether something will occur again or whether it has already occurred previously from chapter 43 and from chapter 41. And individually and for each case whether the matter sought will be accomplished or not, ‹from the chapter...›, in which also the entire power of the mathematicians resides. One must know that neither anything bad nor anything good will ever be brought to completion, unless either malefic or benefic planets form a square with the ascendant or the Moon or simply with the one that specifically signifies the matter sought.

44. On the recovery of someone who has gone abroad or who is away from home.

Catal., V, 1, p. 187, 7 fits. 9 ὑψηλὰ) culminating (at the midheaven). 11 ἀρμώσει sic. μὲν ἀνεπιφάντοις δέ. 12 βεβαίως. 13 παρυγρώοις. 14 φύσεως recte. ἀντὶ προσώπου omitted. 16 ποικίλοις ἢ πολλοῖς ἢ διπλοῖς. 17 δ' εὐθην.] δὲ φθηνουμένοις. ἄλλοις. 18 καταρχαῖς — ἄλλοις. 18 καταρχαῖς — νυκτερινά repeated twice. 19 θήλεσι θυλήαις ἢ θύλεσιν. 22 ἐμπόροις] ἐπωροίης as it appears. τὰ δ'] καὶ τα. 25 διὰ σταθμών] δισταθμῶν. διφηοί. τοῖς β'. 26 ἀστέρων recte. κατά δύο) ταύτης. διαλύσεις.

P. 188, 1 ἔμφωνα. ὑπονομεύταις. 2 ὁ omit. 4 τῶν πλάτει. 6 καὶ λαβάταις (καλαμευταῖς « piscatores > conj. My.). 7 ἀθυμίαις vel ἀθη- μίαις. 8 ῥήσιν σαλπηγηταῖς. 9 οἱ omit. 11 τῆς C.. 13 ἀνδρατμώδα ut vid. 14 ὁ ante Ὠρίων omit. 16 ἠδιπαθεῖς. 17 καὶ ὁ Κόραξ. 18-19 ἱπποδρομίαις ☛ Τοξότης ὁ omit. 22 μυρλιανός ἐν (sine ὁ). 25 εἰ δέ τη ut vid. ἐξετάζειν (ειν e corr.). 27 ἢ ἔλεγχος ἐπιτίσιως (sic). 31 ἀπαγέλοις] ἢ πάγεσιν. 32 πλησισέληνος correctly.

P. 189 ἀποστάσεως (ut Angelicus). 4 ἐπιτροπαῖς. 5 χρίνοις|χρό- νοις. 7 καὶ φάσις. 10 ὀρχηθμοῖς. 11 καὶ ὅσα. 13 ἐπὶ δὲ τῶν ἄστεων (sic). 16 The text of the Angelicus, lacunose, is supplemented as follows: Τοῖς δὲ τὰ ρη (lacuna c. V letters) ἐκπισταμεῖναι βουλομένοις οἱ δύνειν μέλλοντες ἢ ὑπαυγώς (ως e corr.) ἐρχόμενοι τ (lac. c. VII letters) θέντα μετ' ὀλίγον

1 τε om. P. 2 κατοίδος P. 3 ἠδαίαν P. 4 μβ' κεφαλαίου P. 6 ἰδίᾳ corr. : ἰδίαι PH. 6-7 εἰ τελεσθήσεται R : ἡ τελευτή ἔσται P. 7 ἐκ τοῦ to be supplied. The chapter number was indicated. 8 μαθηματικῆς P. δέ om. P. οὔτ' P: οὐκ R. 8-11 Later additions? Post ἀγαθοποιοί] ἤτι add. P.

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* This chapter, which I edited in Catal., V, 1, pp. 187–193, and which I had already suspected at that time (p. 187, n. 1) to have been excerpted by the astrologer Palchus from the work of Julianus, is now confirmed by the Parisian codex. I have collated this with the text edited from the Angelicus codex alone, disregarding minor scribal details.

διαρρήδην θρυληθήναι. 22 κεντρώτ(η)τ(ας). πρὸς] καὶ. 23 καταβαρίσεις. 24 πρὸς] καὶ. 27 ἀγαθά. 29 οὕτω omis. 31 ἀποκλήσεις. ἀνάλογον.

P. 190, 2 καὶ τὰ τὰ αὐτά. διαττόντων recte. μὲν γὰρ. 4 ὡσαύτως διανέμονται ταῖς διαφώροις (sic) τύχαις (corruptelae codicis Ang. sic corriguntur) ἢ πρὸς νεύσεσιν. 7 παρολκαῖς recte. ἀναχετοισμοῖς. 8 φωσὶν ἢ τοῖς. 9 βιωτικαῖς] ψιωτικοῖς. 13 ἰδίας manu 2. ἢ recte. 14 οἱ δὲ ἀγαθοπ. 17 ἀγαθοποιούμενοι. 18 πρακτικά τε. 20 καθυπερτερῆται ἢ τετραγωνίζητο. 25 εὔπρακτοι. 28 Post ἐπίκεντροι punctum, finis versus vacat. παρουσίαι recte. τριγώνων] τετραγώνων □ (sic). 30 καὶ] ἢ. 31-32 τὰ τρίγωνα· καὶ τὰ εἰ μὴ κέντρα εἴη οὐδὲ πρακτικὰ ἔσται. 34 οὕτως. 35 ἱστερίσεται ὁ δυνατῶν παρόντων αὐτῶν. 36 οὕτως] οὐδὲ recte. 37 μαντευόμενα ὡς καλά.

P. 191, 6 λαβὼν. 8 ἀπαίδη. 10 τοῦ δεσπότ(ου?). 12 συνέχων. 15 ἀπροσδόκητος. εὐθυμίας recte. 16 οἱ μὲν οἱ. ἢ ὁρίοις ἢ στηρίζοιεν ἢ δεσπότ(αις?) ζῳδίοις τῇ. 18 τινων. 20 πόσεως (Legendum πόσιος, quod erat in carmine quo Iulianus, ut videtur, usus est) 21 ἂν omis. 22-23 ἐν τοῖς ἐκλειπτικοῖς. 29 Διὸς δὲ recte. 33 μὲν omis. 35 τῶν δε τῶν κάτω. 36 Post ταχέως fere totus versus in fine paginae vacat. 38 παλιγγραφίαις ἢ παλιγκρισίαις. 39 ἐπαναφωρῶν (ἐπαναφορῶν recte).

P. 192, 7 τετραγωνίζωσι recte. 8 ἀποδημίας ὄντος recte. lacuna non indicatur. 9 φανεροποιήθησεται δὲ. 9-10 ἐπεμβάσεις. 11 καλῶν. κριθήσονται. 12 ἐπιμένουσι. 15 παλινδρομήσουσι recte. 16 τῆς μεταξύτητος] τοῖς μεταξὺ τοῖς. 16-17 ἐγγὺς γινόμενοι sine ἀπὸ (Legenda est sententia τῶν ζῳδίων, ἐγγὺς γινόμενοι τῶν προσδοκ. τόπων ἐπανήξουσιν). 22 καθέζουσιν. οὐκαθετοὶ. 24 ἐπεμβαίνοντες omis. 25 ἡ ἀποδημία recte. τὸ κέντρον] τὸν ἀστέρα. Post αὐτοῖς in fine paginae 212r versus quasi totus vacuus. Deinde inseruntur verba 193, 9-15 Ἐν τούτοις — ἀποστραφεὶς, unde apparet illa notam esse lectoris cuiusdam, quae a margine archetypi in textum translata est.

P. 193, 9 δὲ omis. 11 ἐν omis. 12 ἐν omis. ὁ δὲ ὡρ(οσ)κ(όπος) ☾. ἐὰν ὁ Ἄρης εἰσέλθῃ. 13 βλάψει. κακώσασας. 14 τετράγωνος.

P. 192, 30 τῆς] τοὺς. 31 εἰ] οἱ. 32 μὴ habet recte. 34 μετέχ(εται) e corr. 36 ἀνθαιρετιστὰς recte. P. 193, 4 ἐπεμβαίνοιεν. 5 τῶν β'] ἐν τῷ β'. λογισώμεθα.

με'. Περὶ ἀποδήμου προσδοκίας τινός.

Προσδοκίας περὶ τινος οὔσης τὰ μὲν στερεὰ ὡροσκοποῦντα ἢ τὴν

1 **P**(arisinus 2425), f. 113; **R**(omanus Angelicus), f. 123.

to be spoken plainly. 22 kentrities. toward] and. 23 down-weighting. 24 to and. 27 good things. 20 thus omnis. 31 declensions. analogously.

P. 190, 2 and the same things. of the shooting stars, correctly. for indeed. * likewise they are distributed among the various (sic) fortunes (corruptions of codex Ang. thus corrected) or toward inclinations. 7 delays, correctly. retentions O of portions. 8 to the luminaries of the/the living own, by hand 2. 8 to the luminaries or to the. 13 own, by hand 2. correctly. 14 but the benefics. 17 being benefited. 18 practical and. 20 is overcome or is squared. 25 prosperous. 28 After angular points a period, end of line blank. presences, correctly. of trines | of squares O (sic). 30 and. 31–39 the trines; and if there are no angles there will be no practical results either. 34 thus. 35 the capable one will be lacking when they themselves are present. 36 thus] nor, correctly. 37 things prophesied as good. P. 191, 6 having taken. 8 uneducated. 10 of the lord. 12 containing. 15 unexpected. of cheerfulness, correctly. 16 some of the. or in terms / in signs or supporting or by lords) zodiac signs to the. 18 of certain. 20 of drinking (one should read of drink, which was in the source that Julian, as it seems, used) 21 ἂν omitted. 22–23 in the ecliptic degrees. 24 but of Jupiter, correctly. 33 μέν omitted. 35 of those below. 30 After quickly nearly the entire line at the end of the page is blank. 38 in rewritings or in retrials. 33 of the anaphoras (of the anaphoras, correctly).

P. 192, 7 τετραγωνίζωσι correctly. & ἀποδημίας ὄντος correctly. lacuna not indicated. Ο φανεροποιήθησεται δέ. 9-10 επεμβάσεις. 11 καλῶν. κριθήσονται. 12 ἐπιμένουσι. 15 παλινδρομήσουσι correctly. 10 της μεταξύτητος τοῖς μεταξύ τοῖς. 16-17 εγγύς γινόμενοι without από (The sentence τῶν Ζωδίων, ἐγγὺς γινόμενοι τῶν προσδοκ. τόπων ἐπανήξουσιν is to be read). Ως καθέζουσιν. οὐκαθετοί. 24 ἐπεμβαίνοντες omitted. 25 ἡ ἀποδημία correctly. τὸ κέντρον τὸν ἀστέρα. After αὐτοῖς at the end of page 212 a line almost entirely blank. Then are inserted the words 193, 9.15 Ἐν τούτοις ἀποστραφείς, from which it appears that those are a note of some reader, which was transferred from the margin of the archetype into the text.

P. 193, 9 δέ omitted. 11 ἐν omitted. 12 ἐν omitted. ὁ δὲ ὡροσκόπος) . ἐὰν ὁ Ἄρης εἰσέλθη. 13 βλάψει. κακώσασας. 14 τετράγωνος.

P. 192, 30 τῆς τους. 31 e] ο. 32 μή has correctly. 34 μετέχεται) corrected from. 30 ἀνθαιρετιστας correctly. P. 193, 4 ἐπεμβαίνοιεν. 5 τῶν β΄] in the 2nd, we reckon.

45. On the expectation of someone abroad.

When there is expectation concerning someone, the fixed signs rising at the ascendant or the

1 Parisinus 2425), f 113; Romanus Angelicus), f. 193.

Σελήνην ἔχοντα ἄγει τὸν προσδοκώμενον, τὰ δὲ δίσωμα τὸν χρόνον ὑπερτίθεται· εἰ δὲ ἀναποδίζοιεν οἱ κύριοι αὐτῶν, προσδοκηθέντες οὐχ ἥξουσι. συμφώνων δὲ ὄντων τῶν ζῳδίων οἷς ἐπεμβαίνουσιν, τῇ πόλει εἰς ἣν προσδοκῶνται, ἢ αὐτῶν ἢ τῶν κυρίων αὐτῶν, πάντως ἥξουσιν. ἐὰν δὲ καὶ οἱ μεταβαίνοντες ἀστέρες ὁπωσδήποτε προσδοκίας τὸ ἴσον τῷ προσδοκωμένῳ πρόσωπον ἔχουσιν, ἀναμφισβήτητος ἔσται ἡ παρουσία. ἐλθὼν δὲ εἰ ἐπίλυπος ἔσται ἢ οὔ, ἡ εἴσοδος δείξει· πῶς δὲ πράξει, ὁ τοῦ β' τόπου δεσπότης. ὁ δὲ χρόνος ὃν ποιήσει ἀπὸ τῶν δρόμων τοῦ τὸ πρόσωπον σημαίνοντος ληφθήσεται καὶ ἔτι ἀπὸ τῆς Σελήνης ἢ τοῦ προσκόπου ἢ τοῦ κυρίου αὐτῶν.

μ̄ζ'. Περὶ πολέμου.

Cum textu in *Catal.*, V, 1, p. 183 s. edito contuli. P. 183, 18 φέρεται ἢ omis. σωματικῶς recte. 19 εἰ] οἱ. 20 εἰ δὲ] ἡδ'. ἀπορρέονται καὶ συναπτ. 21 ἀνταιρραιτίσταις. 24 ἔνδοξος. 27 ὑπόγειος δὲ] ἐν δὲ τῷ τετάρτῳ. 29 θυλειῶν θεῶν ἐν τῷ ζ̄' (?) δὲ.

P. 184, 1 ἀγαθοδαιμονητικῷ] ια'. 3-4 ὕπαυγος δὲ sine ὢν. 4-5 φανέρω ἑκτοπικαῖς. 5 ἐν δὲ δισ. 7 ἀπορία. 8 ὄντος μὲν. 11 ἔχων. 15 στρατηλάτου ἢ στρατιώτου] στρατηωτικοῦ προσώπου.

μζ'. Ἄλλη σκέψις περὶ πολέμου.

P. 184, 19 ἔκβασιν. 20 ἑλέσθαι] ἑκάστα. 22 αὐτοῖς] αὐτοί. 23 κακοῦται. 24 ἱεροῦ. 25 ὅταν ἡ ☉ ☾ (= σύνοδος ?). ὅταν ὁ Ζεὺς] ὅταν omis. spat. relicto. 25-26 οἱ δὲ εἰ. εἰ omis. 22-23 πολεμοῦντες. 29 οἱ δεσπόται] οἰκοδεσπόται. 30 τοῦτο. σύμμαχον.

P. 185, 2 ἔσται δ' ἂν οἷς ἂν. 3 εἰ μὲν] εἰ δ' ἐν. 4 Lacuna non notatur. 5 λέγ(ε). 7 ἐκείνους. 9 οἱ δὲ] ἢ οἱ. μεταναστάντων. 11 τότε omis. 11-12 τῶν τοῦ (superscr.) deinde signum asteris (Lege : τῶν ἀστέρων). ζῴδια, αὐτῶν. 14 τύχη. καθοπτεύοιτο. 15 εἰλικ. κ. ἄδ.] ἄδολος καὶ ἀληθὴς. 16 βλέπω ουτω (?). δώλοιος καὶ ἀλλοτριοπρόσαλλος. ἔνθα δ' ἂν ἀγαθοποιηθῇ (sine μεταβὰς). 18 ἀλλοδαποὺς. 19 οἴδια (sine τὰ). 20 ἐν recte. τὸν προποδ. ἢ omis. 21 τοὺς τὰ recte. 22 διαγγ. ἃ] διαγγελίαν. βούλονται. 25 καὶ Ἀφροδ. (sine δὲ). 26 ἱκετεύσωσιν recte. 28 29 πολλάκις γὰρ — μεσιτεύσασαι] καὶ γυναῖκες δὲ ταῦτα διλώσουσιν τούτεστιν Σελήνη καὶ ἡ Ἀφροδίτη πολλάκις διήλαξαν. 29 οιον] ηγουν (οἷον superscr.). 30 εἰρήνην] εἰρημένην.

3 οἷς R : ὡς P. 4 κυρίως P. πάντως R : πάντες P. 5 μεταβαίνοντες .. προσδοκίας non capio. 6 ἀναμφισβητήτως P. 7 εἰ corr. : εἰς R : ἢ P. 8 τοῦ τὸ R : τοῦτο τω sic P.

having the Moon brings the expected one, but the bicorporeal signs defer the time; but if their rulers retrograde, the expected ones will not arrive. But if the signs in which they are positioned are in harmony with the city to which they are expected, either their own or those of their rulers, they will certainly arrive. But if the transiting stars also happen to have the same appearance as the expected person in any way, the arrival will be indisputable. Whether he will arrive in sorrow or not, the ingress will show; and how he will fare, the lord of the 2nd house. The time he will spend will be taken from the courses of the one signifying the appearance, and also from the Moon or the Ascendant or their lord.

48. On War.

Collated with the text edited in Catal., V, 1, p. 183 s. P. 183, 18 φέρεται ἢ omis. σωματικώς recte. 19 εἰ] οἱ. 20 εἰ δὲ] ἠδ᾽.ἀπορρέονται καὶ συναπτ. 21 ἀνταιρραιτίσταις. 24 ένδοξος. 27 ὑπόγειος δὲ ἐν δὲ τῷ τετάρτῃ. 99 θυλειῶν θεῶν ἐν τῷ τ' (?) δέ.

P. 184, 1 ἀγαθοδαιμονητικῷ] ια'. 3-4 ὕπαυγος δὲ sine v. 4-5 φανέρω ἐκτοπικαῖς. 5 ἐν δὲ δισ. 7 ἀπορία. 8 ὄντος μέν. 11 ἔχων.
8 ὄντος μέν.
15 στρατηλάτου ἢ στρατιώτου στρατηωτικοῦ προσώπου.

47. Another Inquiry on War.

C. 184, 19 ἔκvasin. 20 less] at once. 22- αὐτοῖς αὐτοί. 23 καὶ listen 24 of Hiero. 25 ὅταν ἡ ο ι (= σύνοδος). when Zeus]n92-93 ὅταν omis. spat. relicto. 95-96 οἱ δέ εἰ. εἰ omis. they fight-τες. 29 οἱ δεσπόται οἰκοδεσπόται. 30 τοῦτο σύμμαχον.

P. 185, 9 ἔσται δ' ἂν οἷς ἂν. 3 εἰ μέν] εἰ δ' ἔν. 4 Lacuna not noted. 5 λέγ(ε). 7 ἐκείνους. 9 οἱ δὲς ἢ οἱ μεταναστάντων. 11 τότε omis. 11-12 τῶν τοῦ (superscr.) then asterisk sign (Read: τῶν ἀστέρων). Ζώδια, αὐτῶν. 14 τύχη. καθοπτεύοιτο. 15 εἰλικ. κ. ἄδ.] ἄδολος καὶ ἀληθής. 16 βλέπω οὕτω (?). δώλοιος καὶ ἀλλοτριοπρόσαλλος. ἔνθα δ' ἂν ἀγαθοποιηθῇ (sine μεταβάς). 18 ἀλλοδαπούς. 19 οἴδια (sine τά). 20 ἐν recte. τὸν προποδ. ἢ omis. 21 τοὺς τὰ recte. 22 διαγγ. δ'] διαγγελίαν. βούλονται. 25 καὶ Ἀφροδ. (sine δέ). 26 ἱκετεύσωσιν recte. 28-29 πολλάκις γὰρ – μεσιτεύσασαι] καὶ γυναῖκες δὲ ταῦτα δηλώσουσιν τουτέστιν Σελήνη καὶ ἡ Ἀφροδίτη πολλάκις διήλλαξαν. 29 οἷον] ἤγουν (οἷον superscr.). 30 εἰρήνην] εἰρημένην.

3 οἷς H : as P. 4 mainly P. anyway K : everyone P. 5 transiting .. προσ-n6 ndokias non capio. undoubtedly P. 7 εἰ corr. : in R : or P. 8 of the B : this to sic F.

μη'. Περὶ ἀναλύσεως πολέμου.

Cum textu in *Catal.*, V, p. 1, 186 edito contuli. P. 186, 1 ἀναλλήσεως. 2 ἀναλλήσεως. 3 οἰκοδεσπότου| δεσπότου. 4 τῶν τοὺς τ' επι τοῦ (sic). τετράγωνα cod. signo astrol. (Lege τετραγώνως?). 8 τὰ sine δὲ. 11 δύο]β'. ἀπὸ|ἐπὶ. 13 διηγγέλησαν. 17 ἡγεμόνος| μέλλοντος expunct. ἡγεμόνος superscr. διαγινώσκει. 19 τετραγώνων signo astrol. 20 ἐκ τῶν| ἑτῶν ἢ recte.

μθ'. Περὶ σπόρου.

Σπορᾶς δὲ κατάρχεσθαι δεῖ ἀγαθοποιουμένου τοῦ Στάχυος καὶ τοῦ Ἀρότρου [1], Ταύρου τε καὶ Ὑδροχόου καὶ τῆς Σελήνης ἐν πολυσπόροις οὔσης καὶ καταβαινούσης τῷ πλάτει καὶ προστιθείσης τῷ τε φωτὶ καὶ τοῖς ἀριθμοῖς καὶ μελλούσης αὐτίκα ἢ ἐντὸς πέντε ἢ ἑπτὰ ἡμερῶν ἀνα- 5 βαίνειν τῷ πλάτει· [ἐνθάδε καὶ ὁ Περσεὺς οὐκ ἄχρειος θερίζουσι γίνεται [2]·| εἰ δὲ καὶ κακωθείη τὰ προειρημένα Ἑρμοῦ τῇ κακώσει προσγενομένου, Ἄρεος μὲν ὄντος τοῦ κακοῦντος, ὑπὸ πολεμίων τὸ σπαρὲν διαφθαρήσεται, Κρόνου δὲ ἐν μὲν τοῖς πτερωτοῖς ὄντος, ὑπ' ἀκρίδος, ἐν δὲ τοῖς λοιποῖς, ὡς ἂν ἕκαστον ἔχῃ φύσεως. σύγκρασιν δὲ ἐχέτω 10 πρὸς Ἥλιον Κρόνος, ἵνα ὁ μὲν ὄμβρον φέρῃ, ὁ δὲ Ἥλιος αὔξῃ τὸ σπαρέν· ἔστωσαν δὲ μὴ ἐν ξηροῖς ἢ πυρώδεσι ζῳδίοις μηδὲ ὑπὸ Ἄρεος κακούσθωσαν, ἐπεὶ ἀνομβρίας ἢ ἐρυσίβης τὸ σημεῖον. εἰ δὲ κακώσεως ἀπηλλαγμένοι ὑπὸ Διὸς θεωροῖντο, εὐφορίαν προσδοκητέον καὶ ἀδρὸν μὲν καὶ ὑψηλὸν τὸ λήϊον, ὅταν μὲν ἐν μεγάλοις ἢ πολυαναφόροις 15 ζῳδίοις ὦσιν· ἰσχνὸν δὲ καὶ ταπεινόν, ὅταν ἐν μικροῖς ἢ ὀλιγαναφόροις. ἐὰν> κακωθῇ τάδε τὰ δύο ἄστρα ὑπὸ Ἄρεος ἐν Σκορπίῳ ὄντος, βλάβην ἀπὸ ἀκρίδος ἢ μυῶν ἢ τινὸς τοιούτου προσδοκητέον. οἱ δὲ τοῦ ὡροσκόπου ἢ τῆς Σελήνης δεσπόται, ἑῷοι μὲν ὄντες καὶ ἀκάκωτοι τῷ πρωΐμῳ

1 P(arisinus 2425), f. 215; V(aticanus 1056 = Romanus 20), f. 182. 2 σταχους (sic) P. 3 τε V : τὸ P. 4 πρός τι δεῖ θήσης sic P. 5 ἀριθμοῖς corr. : δρόμοις codd. ; cf. infra p. 251, 12; Vett. Val., pp. 141, 1; 203, 27 etc. 7 γίνεται] compendio PV. καὶ om. P. 8 ὄντος] ἐντός P. 9 δὲ V : μὲν P. 10 φήσεως P. 11 φέρει P. ἥλιον V. 12 ὑπὸ V : ἀπὸ P. 13 ἐπεὶ V : ἐπὶ P. ἐρισύβη P. Leg. τοῦτο σημεῖον? 14 ἐωραῖντο P : αἰωροῖντο V ; corr. 16 ἰσχυὼν (sic) P. ταπινῶν P. 17 δύο V : β' P. ἀπὸ P : ὑπὸ V. ἐὰν — ἄστρα corr. : κακωθέντα δὲ τὰ δύο στερέα codd.; cf. p. 251, 7-8. 18 μυιῶν V fors. recte. τοιοῦτο P. οἱ V : εἰ P.

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[1] Ἄροτρον signum est « sphaerae Barbaricae ». Idem Iulianus supra in cap. μδ' (= *Catal.*, V, 1, p. 188, 21) doctrinam Asclepiadis Myrleani referens dicit : τὸ Ἄροτρον, ὁ Στάχυς γεώργοις ἁρμόζει. Cf. Boll, *Sphaera*, pp. 229, 545.

[2] Haec sententia adnotatio lectoris cuiusdam esse videtur, nam in hoc capitulo de satione agitur non de messe, cui Perseus utilis esse dicitur propter falcem (ἅρπη), opinor.

48. On the Resolution of War.

Collated with the text edited in Catal., V. p. 1. 186. P. 186, 1 ἀναλλήσεως. 2 ἀναλλήσεως. 33 οἰκοδεσπότου δεσπότου. 4 of the επι τοῦ (sic). τετράγωνα cod. signo astrol. Read τετραγώνως?). 8 τὰ sine δέ. 11 δύο] β'. ἀπό ἐπί 13 διηγγέλησαν. 17 ἡγεμόνος μέλλοντος expunct. ἡγεμόνος superscr. διαγινώσκει. 19 τετραγώνων astrological sign. 20 from the years ἢ correctly.

49. On Sowing.

One must begin sowing when Spica and the Aratrum are favorably influenced, and when Taurus and Aquarius are favorable, and when the Moon is in prolific signs, descending in latitude, and increasing in light and in number, and is about to ascend in latitude immediately or within five or seven days; here Perseus also is not without use for those who reap. But if the aforementioned are afflicted by the malefic influence of Mercury as well, and if Ares is the afflictor, what has been sown will be destroyed by enemies; if Saturn is in the winged signs, it will be destroyed by locusts; in the remaining signs, according to the nature of each. Let Saturn be in mixture with the Sun, so that the one may bring rain and the Sun may cause what has been sown to grow; let them not be in dry or fiery signs, nor afflicted by Ares, since that is a sign of drought or mildew. But if, free from affliction, they are beheld by Zeus, a good harvest is to be expected, and the grain will be tall and high when they are in large or fast-rising signs; but thin and short when they are in small or slow-rising signs. If these two stars are afflicted by Ares when he is in Scorpio, harm from locusts or mice or something of that sort is to be expected.And the lords of the ascendant or of the Moon, being oriental and unafflicted, favor the early

1 P(arisinus 2425), f. 215; V(aticanus 1056: Romanus fu), f. 182. 2 σταχους (sic) P. 3 τε V: τὸ P. 4 πρός τι δεί θήσης sic P. 5 ἀριθμοῖς corr. : δρόμοις codd. cf. infra p. 251, 12; Vell. Val., pp. 141, 1; 203, 27 etc. 7 γίνεται] compendio PV. καὶ om. P. 8 ὄντος] ἐντός P. 9 δέ V : μὲν P. 10 φήσεως P. 11 φέρει P. ἥλιον V. 19 ὑπὸ V : ἀπὸ P. 13 ἐπεὶ V : 14 ἐπί P. ἐρισύβη P. Leg. τοῦτο σημεῖον 16 ἐωρῶντο P: αἰωροῦντο V; corr. B' P. ἰσχυών (sic) P. ταπινών P. 17 δύο V : ἄστρα ἀπὸ P; ὑπὸ V. ἐὰν [redacted] corr. : κακωθέντα δὲ τὰ δύο στερέα codd. cf. p. 251, 7–8. 18 μυιών V perhaps correctly. τοιοῦτο P. οἱ V: εἰ P.

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1 'Αροτρον is a sign of the "sphaera Barbarica." The same Julianus above in chapter μδ' (= Catal., V, 1, p. 188, 21), citing the doctrihe of Asclepiades of Dyrrachium, says: τὸ Ἄρο-τρον, ὁ Στάχυς γεώργοις ἁρμόζει. Cf. Boll, Sphaera, pp. 223, 545.

This sentence appears to be an annotation by some reader, for in this chapter the topic is sowing, not harvesting, to which Perseus is said to be useful on account of his sickle (ἅρπη), I think.

σύμφοροι, ἐσπέριοι δὲ τῷ ὀψίμῳ. καὶ ἀπὸ ἀγαθοποιῶν μὲν ἐπὶ ἀγαθοὺς φερομένη ἡ Σελήνη πρὸς πάντα καλή· ἀπὸ δὲ ἀγαθῶν ἐπὶ κακοποιοὺς ὑποφήνασα τὸν βλαστὸν οὐχ ὁμοίως τελεσιουργήσει. εἰ δὲ ἔμπαλιν ἔχοι, τὸ ἐναντίον γενήσεται, ἀνομβρίας δεδηλωμένης. Ἑρμῆς
5 προσνεύσας αὐτῇ ἢ καὶ τῷ ὡροσκόπῳ καὶ ἀγαθοποιηθεὶς καὶ μάλιστα ἐν τοῖς πνευματώδεσιν ζῳδίοις ἀνεμοτρεφῆ ποιήσει τὸν καρπόν. προσλαβὼν δὲ καὶ Ἀφροδίτην εὔχρουν τὸν καρπὸν ἀποδείξει. εἰ δὲ κακοῖτο ἡ Ἀφροδίτη ὑπὸ ζῳδίου καταξήρου ἢ ἀστέρος τοιούτου, ὁ μὲν σπόρος καχρυδιάσεται, τὰ δὲ ὄσπρια ὑπόκενα, αἱ δὲ κριθαὶ λεπταί.

10 ν'. Περὶ φυτείας.

Φυτεύειν δεῖ μεσουρανούσης τῆς Σελήνης καὶ τῷ πλάτει ἀνιούσης καὶ προστιθείσης τῷ τε φωτὶ καὶ τοῖς ἀριθμοῖς καὶ ἀκακώτου <οὔσης>, ὅπως μὴ ὑπὸ μὲν Ἄρεος χαλάζαι, ὑπὸ δὲ Κρόνου χίονες καταβλάψωσιν. καὶ ἀμπέλῳ μὲν καὶ τοῖς † στασέως δεομένοις οἱ Ἰχθύες καὶ ὁ Καρκίνος καὶ
15 ὁ Σκορπιὸς καὶ ὁ Ὑδροχοος συνοίσει, δένδροις δὲ Παρθένος καὶ Ζυγός, λαχάνοις δὲ <τὰ> ποικίλα καὶ τὰ ἀμφίβια, ἐγκεντρισμοῖς δὲ τὰ διφυῆ καὶ τὰ δίσωμα, κινάραις δὲ τὰ ἐμφωλεύοντα καὶ τὰ ἄγρια, τοῖς δὲ ἀποκειρομένοις τῶν χόρτων καὶ τῶν λαχάνων ὁ Κριὸς καὶ ὁ Αἰγόκερως· τοῖς δὲ ἐντὸς ἔχουσιν τὸν καρπὸν οἱ ἐν τῷ κρύπτεσθαι προστιθέντες,
20 καὶ μέλλοντες ἀνατέλλειν, τοῖς δὲ ἐκτὸς οἱ ἀνατολικοὶ καὶ <φανερῶς> προστιθέντες, τοῖς δὲ ξυλώδεσιν καὶ κέλυφος ἔχουσιν οἱ ἐν τοῖς στερεοῖς Κρόνος καὶ Ἄρης, ῥοιαῖς δὲ ἢ βραβύλοις ἢ τοῖς ἐμπορφύροις Ἄρης καὶ Ἀφροδίτη καὶ Ἑρμῆς οἴκοις, φοίνικι δὲ καὶ τοῖς ἄλλοις τοῖς τὰ ὀστέα κρύπτουσιν Ἀφροδίτη καὶ Ζεὺς ἐν στερεοῖς πλὴν Σκορπίου, εἰ μὴ
25 ἀκανθώδη τυγχάνωσι, ἢ Ἰχθύων, ὅταν ἀχράδες ὦσιν ἢ μέσπιλα ἢ τῶν πολυοστῶν. πάντων δὲ τούτων καταρχῶν ὁ Ἥλιος ἐποπτευέτω ἐκ σχήματος καλοῦ· οὐ γὰρ δύναταί <τι> αὐξηθῆναι χωρὶς Ἡλίου. ἀλλὰ καὶ οἱ

1 ἀπὸ V : ὑπὸ P. 2 φομένη P. ἀγαθῆς P. 3 4 δ' ἐνέπαλιν P. 4 δὲ δηλουμένης V. 8 τούτου PV; corr. 9 καχρυδιάζω verbum novum, sed καχρυδίας notum. ὄσπραια P. 10 P(arisinus 2425), f. 215ᵛ; R(omanus Angelicus 2), f. 123; V(aticanus 1056 = Romanus 20), f. 182ᵛ. 11 δὲ δεῖ V. μεσουρανοῦντος P. 12 προστιθῆσ' τωτ' sic P. τε om. RV. ἀκώτου P : ἀκακώτως ut vid. R. οὔσης suppl. 13 καταβλάψουσι P. 14 ἄμπελος codd. τῆς στασέως δεομένης codd. sed στάσεως in R tantum dilucide legitur; in PV compendio notatur quod vix explicari potest. Leg. ὑδρείας? cf. Theophr., *Hist. plant.*, II, 7 : Ῥοὰ καὶ ἄμπελος φίλυδρα. οἱ om. P. 14-15 ὁ ... ὁ om. P. 16 τὰ suppl. ἀμφίωνα P. διφυῆ] δὲ φηεῖ P. 17 καὶ τὰ ἐμφ. PR. 19 οἱ om. P. 20 ἀτέλειν sic P. φανερῶς suppl. 21 κέλυφος RV : κεμφοις P. 22 ροιάν P. 23 οἶκοι codd.; corr. φύνηξ P. 25 ἑκακώθη τυγχάνων expunctum ante ἀκανθώδη add. P. τυγχάν(ωσι) R : τυγχάνει V : τυχάνων P. ἢ prius] οἱ V. ἀχράδες V : ἀχρώδεις R : αἰσχρώδεις P. μέπιλα P. 26 καταρχῶν R : κατάρχει V : καταρχὴ P. 26-27 ἐποπτευέτω — Ἡλίου om. PV. σχήματος] signum diametri superscr. R. 27 τι suppl. οἱ] ἡ P.

favorable in the evening for the late crop. And when the Moon moves from benefic to benefic stars it is favorable for all things; but when, having shown the sprout from benefic stars, it moves toward malefic stars, it will not bring it to completion in the same way. If the contrary holds, the opposite will result, indicating drought. Hermes inclining toward it or also toward the Ascendant, and being well-aspected by benefics, and especially in the airy signs, will make the crop wind-nourished. If it also takes on Venus, it will render the crop of good color. But if Venus is afflicted by a very dry sign or such a star, the grain will become shriveled, the legumes hollow, and the barley thin.

10

50. On Planting.

One must plant when the Moon is culminating and ascending in latitude, increasing in light and in numbers, and unafflicted, so that hail under Mars and snow under Saturn may not do harm. For the vine and those plants requiring + stability, Pisces, Cancer, Scorpio, and Aquarius will be beneficial; for trees, Virgo and Libra; for vegetables, the varied and amphibious signs; for grafting, the bicorporeal and dual-bodied signs; for artichokes, the lurking and wild signs; for the mowing of grasses and vegetables, Aries and Capricorn; for those bearing fruit within, the planets adding in their concealment and about to rise; for those bearing fruit without, the oriental ones adding openly; for woody plants and those with a shell, Saturn and Mars in the fixed signs; for pomegranates, plums, or those with purple fruit, Mars, Venus, and Mercury in their houses; for palms and other plants concealing their stones, Venus and Jupiter in fixed signs except Scorpio, unless they happen to be thorny, or Pisces, when they are wild pears or medlars or those with many stones. In all these undertakings let the Sun oversee from a favorable aspect; for nothing can grow without the Sun. But also the

1 ἀπό V : ὑπό Γ. 2 φομένη Γ. ἀγαθῆς P. 3–4 δ' ἐνέπαλιν P. 4 δὲ δηλουμένης N. 8 τούτου P; corr. 9 καχρυδιάζω verbum novum, sed καχρυδίας 8 τούτου P; corr. 9 καχρυδιάζω verbum novum, sed καχρυδίας nolum. ὄσπραια P. 10 Parisinus 2425, Γ. 215'; Romanus Angelicus 2, f. 123; Vaticanus 1056 = Romanus 20, f. 182. 11 δὲ δεῖ v. μεσουρανοῦντος P. 12 προστιθῆσ' τωτ' sic P. τε om. RV. ἀκώτου P: ἀκακώτως ut vid. R. οὐσης suppl. 13 καταβλάψουσι P. 14 ἄμπελος codd. τῆς στασέως δεομένης codd. sed στάσεως in R tantum dilucide legitur; in PV compendio notatur quod vix explicari potest. Leg. ὑδρείας ? cf. Theophr., Hist. plant., II, 7: Ῥοὰ καὶ ἄμπελος φίλυδρα. οἱ om. P. 14–15 ὁ ... ὁ om. P. 16 τὰ suppl. ἀμφίωνα P. διφυῆ] δὲ φηεῖ P. 17 καὶ τὰ ἐμφ. PR. 19 οἱ om. P. 20 ἀτέλειν sic P. φανερώς suppl. 21 κέλυφος RV : κεμφοις P. 22 ῥοιάν P. 23 οἴκοι codd.; corr. φύνης P. 25 ἐκακώθη τυγχάνων expunctum ante ἀκανθώδη add. P. τυγχάνωσι) R : τυγχάνει V : τυχάνων P. A prius) οἱ V. ἀχράδες W : ἀχρώσεις R : αἰσχρώδεις P. μέπιλα P. 26 καταρχῶν R : κατάρχει V : καταρχή P. 26-27 εποπτευέτω --Ἡλίου om. PV. shapeτος] signum diametri superscr. R. 27 τι suppl. of] ἡ Γ.

τῆς ὑγρᾶς οὐσίας πρῶτοι τῇ Σελήνῃ ἢ τῷ ὡροσκόπῳ καλῶς ἐπιφερέσθωσαν, δεύτεροι δὲ οἱ τῆς ξηρᾶς πύροις καὶ κριθαῖς καὶ χιδροῖς ἁρμόσουσι, τοῖς δ' ἀπὸ σκληρότητος πεπαινομένοις οἱ ὑγραντικοί, τοῖς δὲ διὰ παντὸς χλωροῖς διαμένουσιν οἱ ψυχροὶ καὶ ὑγροί.

να'. Περὶ θεῶν καθιδρύσεως [1].

Ἱδρύσεις δὲ θεῶν γινέσθωσαν, θηλειῶν μὲν Σελήνης ἐν τῇ θεᾷ οὔσης καὶ ἐν θηλυκῷ καὶ στερεῷ <Ζῳδίῳ> καὶ Ἀφροδίτης ἀγαθοτυχούσης. ἐν μόνῳ δὲ Σκορπίῳ μὴ ἔστωσαν. ἐπεὶ δὲ αἱ καθιδρύσεις ἔσονται, εἰ δὲ καταχθόνιοι εἶεν οἱ θεοί, μαρτυρείσθων ὑπ' ἀλλήλων Σελήνη, Ἀφροδίτη καὶ Ζεύς, μαρτυρείτω δὲ αὐτοῖς συμφώνως καὶ ὁ Κρόνος. ἀρρένων δὲ ὄντων τῶν θεῶν, καθιδρύσωμεν τὸν Ἥλιον ἐν τῷ θεῷ ἔχοντες· καὶ εἰ μὲν Ἄρεως εἴη τὸ ἄγαλμα, τὸν Ἄρη σκεψώμεθα, εἰ δὲ Κρόνου, τὸν Κρόνον καὶ περὶ πάντων ὁ αὐτὸς λόγος.

Πάλιν ἀερίων μὲν ὄντων τῶν θεῶν τὸ ἐαρινὸν τεταρτημόριον σκεπτέον, οὐρανίων δὲ τὸ θερινόν, περιγείων δὲ τὸ φθινοπωρινόν, λιμναίων δὲ ἢ θαλασσίων τὸ χειμερινόν [2]. καὶ αἱ ἀναδείξεις δὲ τῶν τελουμένων τοιούτως πρὸς τὰς ὁμοίας ἀνατολὰς γινέσθωσαν.

Τοῦ ἀγάλματος αἰνιγματώδους ὄντος οἷον Διὸς κριοπροσώπου ἢ Ἴσιδος βουκεφάλου ἢ λεοντομόρφου [3] ἢ ἁπλῶς κυκλικοῦ ἢ ἁπλάστου, ὁποῖα τῶν Αἰγυπτίων σοφίσματα αἰνιγματώδη, ὁρᾶτε τοὺς κρυπτομένους τῶν ἀστέρων ἢ ἐπισκιαζομένους, ὅταν ὁμολογῶσι πρὸς τὸ ζητούμενον, ἢ τὸν Ἑρμῆν ἀπόστροφον καὶ αὐτὸν τοῦτο σημαίνοντα.

1 πρώτη P : πρῶτοι RV. 1-2 ἐπιφερέσθωσαν evanidum in P. Sententia corrupta 2 χυδροῖς V, saepius χίδρα dicitur. 3 ἀπὸ] ὑπὸ P. 5 P(arisinus 2425), f. 216, quo solo hoc capitulum traditur. Byzantinis supervacuum vel abominandum visum est. 6 ἐν τῇ θεᾷ] Id est in tertio loco qui « dea » vocatur, cf. supra p. 144 ss. 7 Ζῳδίῳ suppl. 8 ἐν μόνῳ τῷ Σκορπίῳ] cf. supra p. 251, 24. 9 καταχθώνοι P. μαρτυρήσθαι P. 10 αὐτῶς P. 11 ἐν τῷ θεῷ] In nono loco qui « deus » vocatur, cf. supra p. 163 ss. Itaque paulo post meridiem dedicationes fieri iubet. 16 ἀναδείξεις in ἀνήξεις (i. e. ἀνοίξεις?) prima manu corr. P : sed ἀναδείκνυμι, ἀνάδειξις pro « consecrare », « consecratio » saepe usurpatur. Cf. CIL. VI, 751 a : « Ostenderunt cryphios ». 17 τοιοῦτοις sic P. 19 κύκλου P; corr. 20 De hieroglyphicis loquitur. ὁρᾶται P. 22 Leg. αὐτὸ τοῦτο?

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[1] Cf. Porphyr. *De Abst.*, II, 49 : Τῶν θεῶν ἱερεὺς ἔμπειρος τῆς ἱδρύσεως τῶν ἀγαλμάτων et Iamblichum, *De mysteriis*, V, 23 (p. 234, 3) : Καθιδρύσεις ἀγαλμάτων.

[2] Cognationem quandam statuentes inter elementa et anni tempora ver cum aere, aestatem cum igni, autumnum cum terra, hiemem cum aqua astrologi connectebant, cf. *Catal.*, VII, p. 104 et *Mon. myst. de Mithra*, I, p. 92.

[3] Isis λεοντόμορφος est dea Aegyptiorum Sekhmet; Isis βουκέφαλος nota est; cf. Roscher, *Lexikon*, s. v. « Isis », p. 366 ss.; 354 ss. Zeus κριοπρόσωπος Ammon esse videtur.

Those of the moist substance should be brought forward first, favorably, to the Moon or the Ascendant; second, those of the dry substance will be suited to wheat, barley, and groats; those ripened through hardness suit the moistening ones; while those that remain perpetually green suit the cold and moist.

LI. On the establishment of shrines to the gods 1.

Establishments of shrines to female deities should take place when the Moon is in the goddess and in a feminine and fixed sign, and when Venus is fortunate. Let them not be in Scorpio alone. And when the establishments are to take place, if the deities are chthonic, let the Moon, Venus, and Zeus bear witness to one another, and let Saturn also bear witness to them in harmony. But if the gods are male, let us establish them while having the Sun in the deity; and if the image belongs to Ares, let us consider Ares; if to Saturn, Saturn — and the same reasoning applies to all.

Again, if the gods are of the air, the spring quadrant is to be examined; if heavenly, the summer; if of the earth, the autumnal; if of lakes or the sea, the wintry one 2. And the manifestations of those being consecrated should likewise take place in accordance with the corresponding risings.

When the statue is of an enigmatic kind, such as Zeus with the face of a ram, or Isis with the head of a bull, or in lion form, or simply circular or unformed, such as the enigmatic devices of the Egyptians, observe the stars that are hidden or obscured, whenever they agree with what is sought, or Hermes turned away, himself signifying this very thing.

1 πρώτη P : πρώτοι H. 1-2 ἐπιφερέσθωσαν evanidum in P. Sentence corrupted. 2 χυδροῖς V, more often χίδρα is used. 3 ἀπό ὑπὸ P. 5 Parisinus 2425, f. 216, by which alone this chapter is transmitted. It seemed superfluous or abominable to the Byzantines. 6 ἐν τῇ θεα] That is, in the third place which is called "goddess," cf. above p. 141 ff. 7 Ζωδίῳ suppl. 8 ἐν μόνῳ τῷ Σκορπίω] cf. above p. 251. 24. 9) καταχθώνοι P. μαρτυρήσθαι P. 10) αὐτῶς P. 11 ἐν τῷ θεῷ] In the ninth place which is called "god," cf. above p. 163 ff. Thus he requires that dedications be made shortly after midday. 16 ἀναδείξεις corrected in first hand to ἀνήξεις i.e. ἀνοίξεις ?) P : but ἀναδείκνυμι, ἀνάδειξις are often used to mean "to consecrate," "consecration." Cf. CIL, VI, 751 a: "Ostenderunt eryphios." 17 τοιούτοις sic P. 19 κύκλου P; corr. 20 He speaks of hieroglyphics. ὁρᾶται F. Read αὐτὸ τοῦτο.

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1 Cf. Porphyr. De Abst., II, 49: An experienced priest of the gods in the installation of statues; cf. Iamblichus, De mysteriis, V.23 (p. 234. 3): Installations of statues. * Establishing a certain kinship between the elements and the seasons of the year — spring with air, summer with fire, autumn with earth, winter with water — astrologers connected them, cf. Catal., VII, p. 104 and Mon. myst. de Mithra, I, p. 92.

• Isis λεοντόμορφος is the Egyptian goddess Sekhmel; Isis βουκέφαλος is well known; cf. Roscher, Lexikon, s. v. "Isis", p. 366 ff.; 351 ff. Zeus κριοπρόσωπος appears to be Ammon.

Ἐπίμονα οὖν τὰ ἱδρυμένα, ὅταν καὶ στερεὰ ᾖ τὰ ζῴδια καὶ πολυανάφορα καὶ οἱ μαρτυροῦντες στηρίζωσι καὶ αἱ συναφαὶ τῆς Σελήνης πολλαὶ καὶ καλαὶ τυγχάνωσιν. ἐὰν δὲ ὑπὸ δορυφόρων ὁρῶνται οἱ τόποι ἢ οἱ σημαίνοντες τὸ πρόσωπον τοῦ θεοῦ, ἄξει ὁ ἱδρυθεὶς καὶ ἕτερον θεόν. δορυφορηθεὶς δὲ ἐπὶ τοῦ μεσουρανήματος ὑπὸ Ἡλίου καὶ Ἑρμοῦ ἐν τῷ θ' ὄντων, τῆς Σελήνης ἑνούσης, μέγας καὶ κατὰ τὰς προαγορεύσεις ἔσται· Ἑρμοῦ δὲ ἀπορρέοντος αὐτοῦ ἢ ἀναποδίζοντος ἢ ἐν ἀφώνοις κακουμένου ἢ κακοῦσθαι μέλλοντος, παύσεσθαι αὐτοῦ τὰ χρηστήρια δηλοῖ. Ἄρεως δὲ κακοῦντος αὐτοὺς ἐν πυρώδεσιν καυθήσεται τὸ ἄγαλμα· Ἑρμοῦ δὲ συνπροσγενομένου, ὑπὸ πολεμίων ἢ ληστῶν κλαπήσεται· ἐν ἰδίοις δὲ ὄντες ἢ οἱ κακοῦντες ἢ οἱ κακούμενοι ὑπὸ οἰκείων ταῦτα τολμηθήσεσθαι μαντεύονται. οὐ μόνον αὐτοὶ σκεπτέοι ἀλλὰ καὶ οἱ δεσπόται αὐτῶν· τὸ γὰρ ὅμοιον ἀποτελέσουσιν. ἐπὶ πάντων δὲ καὶ ἐπὶ πᾶσιν ὁ τῆς τύχης κλῆρος ὁράσθω.

Πεπλήρωται ἡ ἐκλογὴ τῶν παρὰ Ἰουλιανῷ ἀστρολογουμένων.

1 ἐπίμονα corr. : ἐπιμαίν' P. 5 δορυφορηθεὶς scilicet ὁ θεός. 6 ἐν τῷ θ'] In nono loco, qui est « dei »; cf. supra p. 252, 11. 7 αὐτῶν P. 9 κεκαυθήσεται P. 15 παρὰ corr. : περὶ P.

Thessali medici de virtutibus herbarum ad Claudium vel Neronem.

(Appendix ad Cat. Paris. tom. III, p. 132-164.)

Epistulam ad imperatorem et capitula, quae hanc sequuntur, de plantis zodiaci et planetarum, a Petro Boudreaux l. c. accuratissime edita, non Harpocrationis Alexandrini esse sed Thessali Trallensis, medici famosi sectae quae dicitur methodicae, qui Nerone regnante Romam praestigiis suis devinxit, certissimis, ni fallor, argumentis probari potest (cf. quae *Revue de Philologie*, t. XLII, 1918, p. 85 ss. disserui). Indicium novum huius originis Salomo Reinach, qua semper est eruditione, detexit; scilicet in veteribus medicorum laterculis qui in codice Laurentiano servantur, legitur : *Thessalus ex Nechepso* (*Hermes*, XXV, 1900, p. 367); quod prius intellegi non poterat (Pietschmann-Pagel, *Handbuch der Gesch. der Medizin*, I, 1902, p. 335), nunc autem hac epistula explicatur. Nomen Harpocrationis perperam a codicis Matritensis vel archetypi eius librario ex Cyranidis, quae antecedunt, ad huius opusculi suscriptionem translatum est.

Thessali autem libellus saeculo XIII ex codice fortasse a. 1168 a Constantinopoli allato, utique Matritensi multo antiquiore, latine redditus est. In praefatione quae versioni latinae Cyranidum interpres praefixit, his verbis memoratur :

« Volo te scire quod est apud Graecos quidam liber Alexandri Magni de » VII herbis VII planetarum (cf. *Catal.*, IV, p. 135 n.; Costimiris, *Rev. ét. grecques*, » IV, 1891, p. 99) et alter qui dicitur *Thessali mysterium ad Hermetem*, id est » Mercurium, de XII herbis XII signis attributis et de VII aliis herbis per VII alias

The sanctuaries established are therefore lasting, when both the signs are fixed and of many risings, and the witnessing planets are stationary, and the applications of the Moon are many and favorable. But if the places or the significators of the face of the god are seen by bodyguard planets, the one who established the sanctuary will also bring in another god. If the god is attended by bodyguards at the midheaven by the Sun and Hermes while they are in the ninth place, with the Moon present, he will be great also in his prophecies; but if Hermes is separating from him or retrograde or afflicted in voiceless signs or about to be afflicted, this indicates that his oracles will cease. If Ares afflicts them in fiery signs, the cult image will be burned; if Hermes joins in as well, it will be stolen by enemies or robbers; if those afflicting or those afflicted are in their own domiciles, they foretell that these deeds will be dared by members of the household. Not only must these planets themselves be examined, but also their lords; for they will bring about the same outcome. In all cases and above all, let the Lot of Fortune be considered.

15 The selection of the astrological matters from Julian has been completed .

1 persistent corr. : insist R. 5 δορυφορηθείς that is, ὁ Θεός (the god). 6 ἐν τῷ θ'] In the ninth place, which is that of "the god"; cf. above p. 252, l. 11. 7 αὐτῶν P. 9 κεκαυθήσεται P. 15 παρά corr. : περὶ P.

Thessalus the physician, on the virtues of herbs, addressed to Claudius or Nero.

(Appendix to Cat. Paris. vol. III, pp. 132–164.)

The letter to the emperor and the chapters that follow it, concerning the plants of the zodiac and the planets, edited most accurately by Pierre Boudreaux (loc. cit.), can be shown — by the most certain arguments, unless I am mistaken — not to be the work of Harpocration of Alexandria, but of Thessalus of Tralles, the famous physician of the sect known as the Methodist, who in the reign of Nero captivated Rome with his impostures (cf. what I set out in Revue de Philologie, vol. XLII, 1918, p. 85 ff.). A new indication of this origin was discovered by Salomon Reinach, with his characteristic erudition; namely, in the ancient lists of physicians preserved in the Laurentian codex, one reads: Thessalus ex Nechepso (Hermes, XXV, 1900, p. 367); what previously could not be understood (Pietschmann–Pagel, Handbuch der Gesch. der Medizin, I, 1902, p. 335) is now explained by this letter. The name of Harpocration was erroneously transferred by the scribe of the Madrid codex, or of its archetype, from the Cyranides, which precede it, to the subscription of this little work.

The booklet of Thessalus was rendered into Latin in the thirteenth century from a codex perhaps brought from Constantinople in 1168, in any case much older than the Madrid manuscript. In the preface which the translator of the Latin version of the Cyranides placed before it, it is mentioned in these words: "I wish you to know that among the Greeks there is a certain book of Alexander the Great on the VII herbs of the VII planets (cf. Catal., IV, p. 135 n.; Costimiris, Rev. ét. grecques, IV, 1891, p. 99) and another which is called the Mystery of Thessalus addressed to Hermes, that is Mercury, concerning the XII herbs attributed to the XII signs and concerning VII other herbs through VII other

» stellas; qui si forte pervenerint ad manus meas vel tuas, quia caelestem dignita-
» tem imitant scientiae, huic operi praeponentur. »

Versionem latinam libelli Thessali ex codice Montepessulano (École Médec. n° 277 [1]), saec. XIV, quo solo servata esse videtur, partim saltem hic edere visum est, cum et ad textum editum sanandum et ad definiendum verum opellae istius tempus et argumentum subsidium nobis praebeat utilissimum. Etenim ex hac interpretatione apparet primam seriem herbarum, quae planetis tribuuntur, ad Thessali opus pertinere sed alteram (p. 159, 18-163, 2) a compilatore ex Hermeticis subiunctam esse, conclusionem autem, quae in codicibus graecis nunc legitur, retractatam et decurtatam esse, ut deorum cultus vestigia omnino delerentur.

Cum initio harum litterarum ad imperatorem, quem Claudium vel Neronem esse nunc vidimus, aliam epistulam Thessali ad Neronem conferre iuvat, quae teste Galeno (*Meth. med.*, I, 2, t. X, p. 7, Kuhn) similiter verbis fastidiosis et arrogantibus incipiebat : Ἐπέστελλε (Θεσσαλός) Νέρωνι κατ' ἀρχὰς μὲν εὐθέως γράφων αὐτοῖς ὀνόμασιν οὕτως · « Παραδεδωκὼς νέαν αἵρεσιν καὶ ὡς μόνην ἀληθῆ διὰ τὸ τοὺς προγενεστέρους πάντας ἰατροὺς μηδὲν παραδοῦναι συμφέρον πρός τε ὑγείας συντήρησιν καὶ νόσων ἀπαλλαγήν »; cf. etiam Plinium, XXIX. 1, § 9 : « Eadem aetas Neronis principatu ad Thessalum transilivit, delentem cuncta placita et rabie quadam in omnis aevi medicos perorantem, quali prudentia ingenioque, aestimari vel uno argumento abunde potest, cum monumento suo, quod est Appia via, « iatronicen » se inscripserit. » Alia testimonia attulimus *Revue de phil.*, l. c.

Prodigiosa quidem sunt quae Thessalus de itinere suo Aegyptio et de consultatione Aesculapii narrat, sed omnia fere quae hic proferuntur, revera in templis factitata esse collatis papyris magicis aliisque testimoniis probare studui. Attamen melius probavissem si tempore quo scribebam legere potuissem quae Franciscus Boll a. 1916 de similitudine epistulae a Boudreaux editae cum initio Pseudo-Clementinorum argute disseruit (*Zeitschr. f. Neutestam. Wissensch.*, XVII, p. 69 ss.).

(F. 31.) In Xρι nomine amen. Incipit liber Thessali philosophi de virtutibus herbarum XVIIII numero.

Thessalus philosophus Germano Claudio regi et deo aeterno salutem et amorem.

1 M(ontepessulanus codex). tesali philosofi M. 2 XVIIII manu 2 in « viginti » corr. M. Quae de cicuta dicuntur (p. 257, 20) quasi primam herbam numeravit librarius; cf. p. 262, 29. 3 tesalus philosofus M. Germano Claudio] Imperator Claudius (Τι. Κλαυδίῳ Γερμανικῷ) aut Nero (Νέρωνι Κλαυδίῳ Γερμανικῷ). Utrum βασιλεῖ καὶ θεῷ αἰωνοβίῳ Aegyptiaco titulo usus (cf. Dittenberger, *Or. inscr.*, p. 90, 9 et not. 14; Wessely, *Zauberpapyri von Paris*, v. 255 s.), scripserit Thessalus, an haec Byzantinus quidam excogitaverit, incertum; cf. *Revue phil.*, *l. c.*, p. 99, n. 1 et ib., XVII, 1893, pp. 129-131 (*Deus noster Caesar*).

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[1] De opusculis quae in hoc insigni codice inveniuntur nonnulla adnotavi *Revue de Philologie*, l. c., sed tunc me fugit ex eodem Valentinum Rose libellum *De lapi-*

the stars which, if by chance they have reached my hands or yours, because they imitate the heavenly dignities of knowledge, will be preferred to this work,

It seemed worthwhile to publish here, at least in part, the Latin version of the booklet of Thessalus from the Montpellier codex (École Médec. n° 277 [1]), 14th century, by which alone it appears to have been preserved, since it provides us with a most useful aid both for correcting the published text and for determining the true date and subject matter of that little work. For indeed from this translation it is apparent that the first series of herbs, which are attributed to the planets, belongs to the work of Thessalus, but that the second (p. 159, 18–163, 2) was appended by the compiler from Hermetic sources, and that the conclusion, which is now read in the Greek codices, was revised and abridged, so that all traces of the worship of the gods might be completely erased.

At the beginning of this letter to the emperor, whom we have now seen to be either Claudius or Nero, it is useful to compare another letter of Thessalus to Nero, which according to Galen (Meth. med., I, 2, t. X, p. 7, Kuhn) similarly began with tedious and arrogant words: Ἐπέστελλε (Θεσσαλός) Νέρωνι κατ᾽ ἀρχὰς μὲν εὐθέως γράφων αὐτοῖς ὀνόμασιν οὕτως· « Παραδεδωκώς νέαν αἵρεσιν καὶ ὡς μόνην ἀληθῆ διὰ τὸ τοὺς προγενεστέρους πάντας ἰατρούς μηδέν παραδοῦναι συμφέρον πρός τε ὑγείας συντήρησιν καὶ νόσων ἀπαλλαγήν »; cf. etiam Plinium, XXIX. 1,89 : « Eadem aetas Neronis principatu ad Thessalum transilivit, delentem cuncta pla- cita et rabie quadam in omnis aevi medicos perorantem, quali prudentia inge- nioque, aestimari vel uno argumento abunde potest, cum monumento suo, quod est Appia via, « iatronicen » se inscripserit, » We have cited other testimonies in Revue de phil., l. c.

Prodigious indeed are the things that Thessalus narrates about his journey to Egypt and his consultation of Asclepius, but I have endeavored to prove, by comparing magical papyri and other testimonies, that nearly everything presented here was in fact regularly practiced in temples. I would have proven it better, however, had I been able to read, at the time of writing, what Franciscus Boll argued so acutely in 1916 about the similarity between the letter edited by Boudreaux and the beginning of the Pseudo-Clementines (Zeitschr. f. Neutestam. Wissensch., XVII, p. 69–99).

(F. 31.) In the name of Christ, amen. HERE BEGINS THE BOOK OF THESSALUS THE PHILOSOPHER ON THE POWERS OF EIGHTEEN HERBS.

Thessalus the philosopher to Germanus Claudius, king and eternal god, greeting and love.

1 (Montpellier codex). tesali philosofi M. 2 XVIIII corrected by hand 2 to "twenty" M. What is said about hemlock (p. 237, 20) was counted by the scribe as if it were the first herb; cf. p. 262, 29. 3 tesalus philosofus M. Germano Claudio] Either Emperor Claudius (Τι. Κλαυδίῳ Γερμανικῷ) or Nero (Νέρωνι Κλαυδίῳ Γερμανικῷ). Whether Thessalus wrote using the Egyptian title Βασιλεῖ καὶ Θεῷ αἰωνοβίῳ (cf. Dittenberger, Or. inscr., p. 90, 9 and note 14; Wessely, Zauberpapyri von Paris, v. 255 ff.), or whether some Byzantine writer invented this, remains uncertain; cf. Revue phil., l. c., p. 99, n. 1 and ibid., XVII, 1893, pp. 129–131 (Deus noster Caesar).

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[1] Of the small works found in this remarkable codex I noted several in the Revue de Philologie, l. c., but at that time it escaped my notice that from the same codex Valentinus Rose had extracted a booklet De lapi-

O Caesar venerabilis, multis intromittentibus se in vita sua tradere multa aliena et ignota et nemine potente promissa ad finem perducere ob obscuritatem antecedentem sensibus eorum, quae provenit a fortuna, solus ego opinor inter ceteros, qui fuerunt ab initio mundi, facere quoddam opus mirabile et paucis cognitum; et incipiens principium huius rei, quae transcendit omnem sensum nostrum, et cum multo labore et periculo posui finem convenientem, quum me perseverante in doctrina grammaticae in parte Asiae et existente perfectiore omnibus aliis et transferendo me in Alexandriam cum pecunia multa perseveravi cum philosophis causa scientiae et doctrinae. Et ibam quotidie ad scholas logicorum et medicorum et ex eis desiderabam desiderio vehementi hanc scientiam acquirere; et postquam venit tempus redeundi ad patriam habendo doctrinam scientiae medicinalis completae, quaerebam bibliothecas, id est locos in quibus libri reponuntur, ut possem invenire necessariam materiam, et sic inveni quemdam librum qui intitulatur a Notopso, in quo continebantur 24 medicinae totius corporis et omnium passionum [corporis] secundum zodiacum et secundum lapides et herbas. Et admirabar de promissionibus illius libri, qui videbatur pluribus verbis incredibilibus et vanogloriosis uti. Etenim ordinans quemdam trochiscum heliacum mirabilem et alias virtutes quae erant contra omnes passiones, defeci, et opinatus sum deceptionem esse graviorem morte, et ex vehementi tristitia consumabar, eo quod credens multum et confidens de opere huius libri scripseram parentibus meis quod experiendo dicta huius libri reverterer ad eos. Ergo remanere in Alexandria erat mihi impossibile, eo quod ridiculum de me alii medici faciebant, et redire ad patriam non optabam, nam defeceram

1 cesar M. 3-4 Legendum Graece (p. 135, 1) <ἀπὸ> τῆς εἱμαρμένης? 4 solus] confirmatur correctio μόνος. 5 Graece (135, 2) : παρράδοξον <καὶ ὀλίγοις γνωστόν>. 6-7 nostrum et] Leg. « naturae » (φύσεως)? 7 correctio ἐπέθηκα confirmatur. Ante « convenientem »] « lau » expunctum M. 7-8 Graece <ὅτε> ἀσκήσας <τὴν>. 8 gramatice M. 11 loicorum M. Leg. graece (135, 10) διαλεκτικῶν <καὶ> ἰατρῶν? cf. *Rev. phil.*, *l. c.*, p. 100, n. 5. 14 bibliotechas M. 15 Graece legendum (135, 13) : ἐκζητῶν <τὴν ἀναγκαίαν ὕλην>; cf. opus Dioscoridis Περὶ ὕλης ἰατρικῆς etc. 16 Naptosso M; cf. infra p. 257, 11 : « Noptosso », « Motopso » = Νεχεψώ. 17 Legendum Graece κδ' pro ιδ', ut coni. Boudreaux. medicine tocius M. 18 « corporis » delevi. Leg. Graece (135, 15) κατὰ ζῳδιακόν? lapides] sapientes M,. 20 « vanogloribus » manu prima in « vanogloriosibus » corr. M. ordinat M. 21 trociscum yliacum M. 22 recepcionem M. graviorem] confirmatur coniect. τραχυτέραν. 23 tristicia M. 26 michi M.

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dibus Aristoli tributum edidisse (*Zeitsch. für Deutsch. Altertum*, N. F., VI, 1875, p. 321 ss.) et de ceteris quoque observationes quasdam addidisse. Cf. infra p. 259, n. 1.

O venerable Caesar, since many have undertaken to hand down in their lives much that is foreign and unknown, and no one has been able to bring their promises to completion on account of the obscurity preceding their senses, which arises from fortune, I alone consider myself among all those who have existed from the beginning of the world capable of producing a certain wonderful and little-known work; and beginning the commencement of this matter, which surpasses all our understanding, and with great labor and danger I set a fitting end, when, persevering in the study of grammar in a part of Asia and being more proficient than all others, and transferring myself to Alexandria with much money, I persevered with philosophers for the sake of knowledge and learning. And I went daily to the schools of logicians and physicians and from them I desired with vehement desire to acquire this knowledge; and after the time came to return to my homeland having acquired the knowledge of complete medical science, I searched libraries, that is, places in which books are stored, so that I might find the necessary material, and thus I found a certain book which is entitled by Notopos, in which were contained 24 medicines for the whole body and all its afflictions according to the zodiac and according to stones and herbs.And I marveled at the promises of that book, which seemed to employ many incredible and boastful words. For indeed, composing a certain wonderful heliatic lozenge and other virtues which were against all afflictions, I failed, and I judged the deception to be worse than death, and I was consumed by vehement grief, because, believing greatly and trusting in the work of this book, I had written to my parents that by testing the contents of this book I would return to them. Therefore to remain in Alexandria was impossible for me, because the other physicians were making me a laughingstock, and to return to my homeland I did not wish, for I had failed

1 cesar M. 3-4 Read in Greek (p. 135, 1) <ȧnd> tĤs elμaρμένης? 4 solus] the correction μόνος is confirmed. 5 Greek (135, 2) : παράδοξον <καὶ ὀλίγοις γνωστόν> 6-7 nostrum et] Read "naturae" (qύσεως)? 7 the correction ¿ñ¿§ηka is confirmed. Before "convenientem"] "lau" ex punctum M. 7-8 Greek <ὅτε> dokŃOAS <τὴν>. 8 gramatice M. 11 loicorum M. Read in Greek (135, 10) dialektikŵν <kai> {atρŵν? cf. Rev. phil., l. c., p. 100, n. 5. 14 bibliotechas M. 15 Greek to be read (135, 13) : ἑκζητῶν <τὴν ἀναγκαίαν ὕλην>; cf. the work of Dioscorides Περὶ ὕλης Ἰατρικῆς etc. 16 Naptosso M; cf. below p. 257, 11 : "Noptosso", "Motopso" = Nexew 17 Read in Greek κd' instead of id', as conjectured by Boudreaux. medicine tocius M. 18 "corporis" deleted by me. Read in Greek (135, 15) κατὰ Ζωδιακόν? lapides] sapientes M.

20 "vanogloribus" corrected by first hand to "vanogloriosibus" M. ordinat M. 21 trociscum yliacum M. 22 recepcionem M. graviorem] the conjecture τραχυτέραν is confirmed. 23 tristicia M. 26 michi M.

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attributed to Aristotle and edited (Zeitsch. für Deutsch. Altertum, N. F., VI, 1875, p. 321 ff.) and added certain observations on the others as well. Cf. below p. 259, p. 1.

in promissis. Ea propter ivi in Aegyptum cupiens invenire quod promiseram, sive hoc non inveniendo potius mortem incurrere volebam quam vivere. Et semper cupiens anima mea cum diis loqui et extendendo manus meas ad caelum rogabam deos ut hoc revelarent mihi per somnii phantasias. Veniens ergo ad civitatem Iovis, antiqui Aegypti civitates et multa alia loca sacra perquisivi. Erant enim illic multi sacerdotes ornati disciplinis et senes quamplures, et sic habendo eorum notitiam et amicitiam quaerebam ab eis si aliqnod opus divinandi erat in civitate eorum, et quidam eorum faciebant ridiculum de me. Et videns unum ex illis, virum venerabilem, cui ratione aetatis merito et digne credendum erat, adhaesi ei, nec discedere volui ab amicitia sua, et ille promisit mihi monstrare evidens opus necromantiae in crypta. Et eo eum rogavi ut me duceret ad loca deserta non pandendo sibi aliquid de eo quod ego quaerebam. Et sic euntibus simul in silvam et nobis quiescentibus cadens ad pedes eius coepi flere. Ille autem admiratione ductus quaesivit cur talia facerem et ego dixi. « Hoc facio propter necessitatem animae meae cupiens loqui cum deo; [cum quo] quo desiderio si carebo (f. 31v), non quaero amplius vivere. » Et ipse elevans me a terra coepit me consolari dulcibus sermonibus, promittens mihi laetanti satisfacere meis petitionibus, praecipiens mihi esse purum et mundum per triduum. Et exultans de promissionibus suis osculavi manus eius, dando gloriam sibi, manantibus oculis meis lacrimas velut fons, quoniam subita laetitia secundum naturam nimia tristitia praecedente provocat lacrimas. Et redeuntibus a silva venimus ad templum: tertio autem die completo summo diluculo ivi ad sacerdotem, quem salutavi humiliter. Qui paratum habebat hospitium, ut et omnia quae sibi erant utilia, et me habente cartam et calamum, ut scriberem quae mihi sacerdos revelare volebat. Qui posuit me in electionem dicens : « Vis loqui

1 Leg. « Quapropter? » egiptum M. 2 pocius M. incurere M. 3 animam meam M. 4 celum M. 5 sompnii fantasias M. 5-6 Leg. « antiquam ... civitatem »? 7 dissiplinis (plinis corr. m. 2) M. 8 Leg. Graece (p. 136, 7) <ἐπι> φερόντων >. noticiam et amicicium M. 11 adhesi M. 12 amicicia M. michi M. 13 negromantiae M; verba λεκάνης ἐνέργειαν non intellegit interpres. De lecanomantia Aegyptia vide Abt, *Die Apologie des Apuleius und die Zauberei*, 1908, p. [171], 245; cf. *Catal.*, VIII, 2, p. 141 ss. in cripta M m. 1, inscriptam M m. 2. Pro ἐνέργειαν interpres legisse videtur ἐν ἐγγείῳ. 14 pandendo] Leg. Graece ἐκφήνας. 15 ceni M. admiracione. 18 cum quo] delevi. 19 cepit. 20 « dicens » expunctum ante « promittens » M. 20-21 peticionibus. 21 ἀγνεύειν ἡμέραις τρισί] cf. Wessely. *Zauberpapyri von Paris*, 1888, p. 783 : Πρὸ γ' ἡμερῶν ἀγνεύσας ἐλθὲ πρωΐας πρὸς ἀνατολάς et *Rev. phil.*, l. c., p. 92, n. 6. 22 osculans M. 23 manantibus] Legendum (p. 136, 22) ῥεομένων pro φερομένων velud M. leticia M. 25 Post venimus] « nimus » expunctum M. tercio M 26 dilluculo. humiliter] Graece <ταπεινῶς>. 27 hospicium M. « Hospitium » pro « domus » usurpatur.

in my promises. Therefore I went to Egypt, desiring to find what I had promised, or rather, if I could not find it, I preferred to meet death than to live. And with my soul ever longing to speak with the gods, and stretching out my hands to heaven, I prayed to the gods that they would reveal this to me through the visions of dreams. Coming therefore to the city of Jupiter, I searched the ancient 5 cities of Egypt and many other sacred places. For there were many priests adorned with learning and very many elders, and so, gaining their acquaintance and friendship, I asked them whether there was any work of divination in their city, and some of them mocked me. And seeing one of them, a venerable man, whom 10 by reason of his age it was right and fitting to believe, I attached myself to him, and was unwilling to depart from his friendship, and he promised to show me a clear work of necromancy in a crypt. And I begged him to lead me to deserted places, not disclosing to him anything of what I was seeking. And so, as we went together into a forest and rested there, I fell at his feet 15 and began to weep. He, moved by wonder, asked why I was doing such things, and I said."I do this out of the necessity of my soul, desiring to speak with God; if I lack this longing (f. 31×), I seek no longer to live." And he, raising me from the ground, began to comfort me with sweet words, promising with joy to satisfy my petitions, 20 commanding me to be pure and clean for three days. And exulting at his promises I kissed his hands, giving glory to him, with my eyes flowing with tears like a fountain, because sudden joy following upon excessive sadness that preceded it, by nature provokes tears. And returning from the forest we came to the temple: on the third day, when it was com- 25 pleted, at the earliest dawn I went to the priest, whom I greeted humbly. He had lodging prepared, as well as everything that was useful to him, and I had paper and a reed pen, so that I might write what the priest wished to reveal to me. He put a choice before me, saying: "Do you wish to speak

1 Read << «Quapropter?»egiptum M.2 pocius M. incurere M. 3 animam «2 pocius M. incurere M. 3 animam 2 pocius M. incurere M. 3 animam meam M. 4 celum M. 5 sompnii fantasias M. 5-6 Read. «antiquam ... civi- tatem » » ? 7 dissiplinis (plinis corr. m. 2) M. 8 Read Graece (p. 136, 7) mi> φερόντων >. noticiam et amiciciam M. 11 alhesi M. 12 amicicia M. michi M. 13 negromantiae M; the translator does not understand the words Ἑκάνης ἐνέργειαν. On Egyptian lecanomancy see Abt, Die Apologie des Apuleius und die Zauberei, 1908, p. [171], 245; cf. Catal., VIII, 2, p. 141 ff. in cripta M m. 1, inscriptam M m. 2. For ἐνέργειαν the translator appears to have read ἐν ἐπείῳ. 14 pandendo] Read Graece ἐκρήναΐς. 15 ceni M. admiracione. 18 cum quo] deleted. 19 cepit. 20 «dicens» expunged before «promittens» M. 20-21 peticionibus. 21 ἀγνεύειν ἡμέραις τρισί] cf. Wes- sely. Zauberpapyri von Paris. 1835, p. 783: Πρὸ γ' ἡμερῶν ἁγνεύσας ἐλθέ πρωΐας πρὸς ἀνατολάς et Rev. phil., 1. p., p. 92, n. 6. 22 osculans M. 23 manantibus] To be read (p. 136, 22) ρεομένων for φερομένων velud M. leticia M. 25 After venimus] «nimus» expunged M. tercio M 26 diluculo. humiliter] Graece ‹ταπεινῶς›. 27 hospicium M.«Hospitium» is used in place of «domus».

cum deo vel alicuius mortui animae? » Cui dixi : « Animae Asclepii [1] loqui, si vos praecipitis, a quo expecto participare perfectionem artis et scientiae. » Et tamen non placendo sibi permisit mihi hoc. Et tum claudens domum praecepit me sedere ante cathedram in qua deus sedere solebat. Et sedens obstupefacta est anima mea per mirabilem visionem ipsius. Et quidem ostendens mihi manus suas incepit dicere mihi : « O beate Thessale, transeunte tempore et cognitis studiis tuis honorabunt te homines sicut deum; ergo pete secure de quacumque re volueris. » Sic ego cum magno timore coepi quaerere aspiciendo figuram illius dei, veritatem quaesivi quare defici in virtutibus herbarum secundum Notopso. Et deus ait : Rex Notopso, vir sapientissimus et ornatus omni virtute, hac voce divina non attigit sicut tu quaeris, tamen existens perfectae naturae et ingenii tractavit naturam herbarum et lapidum, sed super tempora et loca, quibus oportet colligere herbas, minime cognovit et quomodo secundum cursum planetarum virtus earum augmentatur et diminuitur, quia illorum dominio spiritu subtilissimo existente crescit per omnem substantiam et maxime in locis illis in quibus aspectus stellarum ab initio fuit, et hoc ostendam tibi perfecte.

De Cicuta. Est enim herba *comuin*, id est cicuta, appellata quae quidem orta est ex resolutione Martis, qui quidem cum intendebat sagittare Scorpionem, deficiens percussit cicutam in partibus Italiae. Ista igitur herba attrahens et suscipiens virtutem huius sagittae dicti dei comesta mortificat animal. Et quidam homines propter ignorantiam herbarum dormientes prope eam in desertis et in attrahendo

1 Leg. anima? sed cf. sequentia. De re cf. Vett. Val., p. 67, 5; 112, 34; 113, 17 : εἴδωλα θεῶν ἢ νεκρῶν et supra p. 194, n. 1. 4 catedram M. 6 quidem] quidam M. ἀνατείνας τὴν δεξιάν] cf. Weinreich, *op. cit.*, p. 1 ss. 7 michi M. tesale transceunte M. Fuit Graece, ut videtur : Ὦ μακάριε παρὰ θεῷ (vel θεῷ Ἑρμῇ) τυχὼν τιμῆς Θεσσαλέ. 8 Graece ἐπέρωτα οὖν <ἀδεῶς>? 9 cepi M. 10 veritatem] δι' ἀλήθειαν pro δι' ἣν αἰτίαν legit interpres. 10-11 Leg. Graece ταῖς τῶν βοτανῶν κατὰ Νεχεψώ? 11 Noptosso M. Motopso M; cf. p. 255, 16. 15 Pro ὥρια vel ὁρᾶς legendum ὁσπρια? 17 Pro « dñio » (= dominio) legendum « divino » (= θεῖον, p. 137, 20)? 18-19 De genitura mundi loquitur; cf. *Catal.*, V (*Rom.*), 2, p. 136; VIII (*Paris.*), 3, p. 100, 26. 20 De cicuta] In marg. manu 2 : « Capitulum primum »; perperam, cf. p. 254 ad v. 2. comuin = κώνειον. 21 resolucione M : « revolutione » conicias, sed interpres ἀπόρροια infeliciter reddidisse videtur. intendabat (a e corr.) M. 23 atrahens M.. 24 mortifficat M.

[1] De templo Aesculapii Thebis, cf. Otto, *Priester und Tempel im Hellenist. Aegypten*, I, p. 135 ss. — De Aesculapii apparitionibus, cf. Celsum ap. Origenem, III, 24 (p. 220 Koetschau); supra, p. 181, 20; Weinreich, *Antike Heilungswunder*, 1909, p. 1, n. 3, passim.

with a god or with the soul of some deceased person?" To whom I said: "To speak with the soul of Asclepius, if you so command, from whom I hope to obtain a share in the perfection of art and knowledge." And yet, though not pleased with himself, he permitted me this. And then, closing the house, he ordered me to sit before the throne in which the god was accustomed to sit. And sitting, my soul was struck with amazement at the wondrous vision of him. And indeed, showing me his hands, he began to say to me: "O blessed Thessalus, as time passes and your studies become known, men will honor you as a god; therefore ask freely concerning whatever matter you wish." Thus I, with great fear, began to inquire, gazing upon the form of that god; I sought the truth as to why I had failed in the powers of herbs according to Notopso.And the god said: King Notopso, a most wise man adorned with every virtue, did not attain this divine knowledge in the manner in which you seek it; nevertheless, being of perfect nature and intellect, he treated of the nature of herbs and stones, but he had very little knowledge of the seasons and places in which herbs ought to be gathered, and of how their power is increased and diminished according to the course of the planets, because, since the spirit of their dominion is most subtle, it grows through every substance and especially in those places in which the influence of the stars was present from the beginning — and this I shall show you perfectly.

20 ON HEMLOCK. There is indeed a common herb, that is hemlock, so called, which indeed arose from the discharge of Mars, who, when he was intending to shoot Scorpio, missing his mark, struck the hemlock in the regions of Italy. This herb, therefore, drawing and receiving the power of the arrow of the said god, when eaten, kills the animal. And certain men on account of their ignorance of herbs, sleeping near it in the wilderness and by inhaling

1 Read anima? but cf. the following. On the matter cf. Velt. Val., p. 67, 5; 112, 34; 113, 17: εἴδωλα θεῶν ἢ νεκρῶν and above p. 194, n. 1. 4 catedram M. 6 quidem] quidam M. ἀνατείνας τὴν δεξιάν} cf. Weinreich, op. cit., p. 1 ss. 7 michi M. tesale transceunte M. It was in Greek, as it appears: Ὦ μακάριε παρά θεῷ (vel θεῷ Ἑρμή) τυχών τιμῆς Θεσσαλέ. 8 Greek ἐπέρωτα οὖν ἀδες > 9 cepi M. 10 verita-tem] δι' ἀλήθειαν μιν δι᾽ ἣν αἰτίαν legit interpres. 10-11 Read in Greek Ταῖς τῶν βοτανῶν κατὰ Νεχεψώ 11 Noptosso M. Motopso M; cf. p. 255, 16. 15 Instead of ὥρια vel ὁρᾶς read ὄσπρια? 17 Instead of "dñio" (= dominio) read "divino" (= θεῖον, p. 137, 20)? 18-19 He speaks of the nativity of the world; cf. Catal., V (Rom.), 2, p. 136; VIII (Paris.), 3, p. 100, 26. 20 De cicuta] In the margin in hand 2: "Capitulum primam"; incorrectly, cf. p. 254 ad v. 2. comuin = κώνειον. 21 resolucione M: one might conjecture "revolutione," but the translator appears to have rendered ἀποβολή infelicitously. intendabat (a e corr.) M. 23 atrahens M. 24 mortifficat M.

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1 On the temple of Aesculapius at Thebes, cf. Otto, Priester und Tempel im Hellenist, Aegypten, 1, p. 135 ff. On the apparitions of Aesculapius, cf. Celsus ap. Origen, III, 24 (p. 220 Koetschau); supra, p. 181, 20; Weinreich, Antike Heilungswunder, 1909, p. 1, n. 3, passim.

virtutem aut non credendo subito obierunt. Et similiter in insula Creti est *achyologya* interficiens, sed cicuta in partibus Creti comesta non laedit suscipientes ipsam. Et <hoc> quidem accidit propter diversam influentiam a diis secundum diversa loca et tempora. Manifestum est quod omnium stellarum est dominus et rex sol: etenim virtutem in Ariete <habet> et exaltante se in eo recipit zodiacus quandam magnam virtutem a sole. Igitur tunc herbae maioris virtutis sunt. Et non solum a sole hoc accidit, sed quia zodiacus est causa et principium omnium impressionum quae sunt a diis. Quia autem sol exaltatur in Ariete, sic et Saturnus, cum est in Ariete, est in declinatione. Et est Aries domus Martis, trigonus, id est triplicitas, Iovis. Existente igitur sole in Ariete, collige dictas herbas et extrahe inde sucum non coquendo ipsas(f.32r), quoniam earum virtus destruitur per decoctionem, sed accipe sucum et pone in aliquo vase vitreo et reserva sic ipsum crudum, demum coque et utere secundum quod dicam postea.

De Elelisphaco, id est salvia. Principium zodiaci est Aries a XVa die praecedente kalendas Apriles [1]; haec herba talibus diebus colligi debet, scilicet salvia, quae quidem habet multas virtutes. Valet contra fluxum et vomitum sanguinis; competit phthisicis, syntecticis et spleneticis et valet etiam contra malas dispositiones matricis... etc.

Capitula sequuntur haecce :

De Verbena [id est sclarea]. Herba Tauri dicitur peristeria, <id est> columbina, vel verbena. Collige illam m(ensis) Aprilis VIIIIo diebus praecedentibus kalendas Maii. Virtutes enim... etc.

(F. 35v.) De Hiera botane. Herba tertia Geminorum, quae dicitur hiera botane, id est peristereon, quae spargitur super terram. Collige illam a XIIIIor diebus praecedentibus kalendas Iunii... etc.

De Consolida maiore. Herba quarta Cancri, quae symphytum appellatur, id est consolida maior. Collige eam a 14a die Iunii praecedente kalendas Iulii... etc.

1 credendo] Leg. recedendo? [Thomas]. 2 achyologya, scil. ἀκτινοβολία. Codex quo usus est interpres eadem lacuna laborabat atque Matritensis; cf. *Catal.*, p. 138, 11 et excerptum « Thessali astrologi », *ibid.*, p. 134. 3 ledit. hoc suppl. 4 influenciam M. 5 stelarum M. 6 arietem M. habet suppl. 10 est (alter.) add. m. 2 M. 11 triplicitatis M. 12 coliges M. 15 « coque » corr. Thomas : quoque M. 17 In marg. m. 2 : « capitulum 2m » M. lilifago M. 20 ptisicis sinteticis M. 22 berbena M. « .i. sclarea » add. m. 2 M. i. e.] suppl. Thomas. 23 berbena M. aprilis e corr. m. 2 M. 25 jerabotano M. 26 jerabotani M. peristere M. colige M, ac sic semper. 28 simfitum M.

[1] De diebus quibus herbae singulae colligendae sunt, quorum numeri ab interprete vel librario saepe corrupti sunt, cf. *Revue de Philol.*, l. c., p. 97, n. 3.

virtue, or not believing, they suddenly died. And similarly on the island of Crete there is a hemlock that kills, but hemlock eaten in parts of Crete does not harm those who consume it. And this indeed happens on account of the diverse influence from the gods according to diverse places and times. It is clear that the lord and king of all the stars is the sun: 5 for it has its power in Aries, and as it exalts itself therein, the zodiac receives a certain great power from the sun. Therefore at that time herbs are of greater virtue. And not only does this happen from the sun, but because the zodiac is the cause and principle of all impressions that come from the gods. Because, however, the sun is exalted in Aries, so too Saturn, when it is in Aries, is 10 in its fall. And Aries is the house of Mars, the trigon, that is the triplicity, of Jupiter. Therefore, with the sun in Aries, gather the said herbs and extract the juice from them without cooking them (f. 32), since their virtue is destroyed by decoction; but take the juice and place it in some glass vessel and preserve it thus raw, then cook it and use it according to 15 what I shall say afterward.

ON ELELISPHACUS, that is, sage. The beginning of the zodiac is Aries from the 15th day preceding the Kalends of April; this herb ought to be gathered on such days, namely sage, which indeed has many virtues. It is effective against flux and vomiting of blood; it benefits those suffering from phthisis, consumption, and spleen disorders, and is also effective against bad conditions of the womb... etc. The following chapters succeed:

ON VERBENA [that is, clary sage]. The herb of Taurus is called peristeria, that is, columbine, or verbena. Gather it in the month of April, 9 days preceding the Kalends of May. For its virtues... etc.

(F. 35.) ON HIERA BOTANE. The third herb of Gemini, which is called hiera botane, that is, peristereon, which is scattered upon the ground. Gather it from the 13 days preceding the Kalends of June... etc.

ON COMFREY. The fourth herb of Cancer, which is called symphytum, that is, comfrey. Gather it from the 14th day of June preceding the Kalends of July... etc. 30

1 credendo] Read recedendo? [Thomas]. 2 achyologya, namely ἀκτινοβολία. The codex used by the translator suffered from the same lacuna as the Matritensis; cf. Catal., p. 138, 11 and the excerpt "Thessali astrologi", ibid., p. 134. 3 ledit. hoc suppl. hoc suppl. 4 influenciam M. 5 stelarum M. 6 arietem M. habet suppl. 10 est (alter.) add. m. 2 M. 11 triplicitatis M. 12 coliges M. 15 "coque" corr. Thomas: quoque M. 17 In margin m. 2: "capitulum 2′″' M. lilifago M. 20 ptisicis sinteticis M. 22 berbena M. ".i. sclarea" add. m. 2 M. i. e.] suppl. Thomas. 23 herbena M. aprilis e corr. m. 2 M. 25 jerabotano M. 26 jerabotani M. peristere M. colige M, and so always. 28 simfitum M.

On the days on which individual herbs are to be gathered, the numbers of which have often been corrupted by a translator or copyist, cf. Revue de Philol., l. c., p. 97, P. 3.

De cyclamine. Herba quinta Leonis quae cyclamen appellatur. Collige hanc ab XI diebus Iulii praecedentibus kalendas mensis Augusti... etc.

De calamintho. Herba sexta Virginis quae calaminthum appellatur. Collige hanc a duobus diebus Augusti praecedentibus kalendas Septembres... etc.

De heliotropio. Herba septima Librae quae dicitur scorpialis, id est heliotropium. Collige hanc herbam a X° Septembris praecedente kalendas Octobres... etc.

De artemisia. Herba octava Scorpionis quae dicitur artemisia. Collige hanc a primo Octobris praecedente kalendas Novembres... etc.

De anagallide. Herba nona Sagittarii dicitur anagallis, id est *citragalla*. Collige hanc in primus diebus praecedentibus kalendas Decembres... etc.

De lapatho. Herba decima Capricorni, quae dicitur lapathum Collige hanc a XXVI^a die Decembris praecedente kalendas Ianuarii. Haec autem est multae virtutis et operationis, ita quod si aliquis ungat corpus suum ex suco cyclaminis et lapathi, non mordetur ab animalibus et canes [et] eum fugient. Et si aliquis fuerit morsus a cane, fac emplastrum hoc modo. Ex(emplum?) : cerae ʒ XIII, resinae ʒ XX, galbani ʒ XII, pinguetudinis porci vel tauri ʒ XXX. Et si fuerit morsus a cane rabido, dabis sibi sucum eiusdem herbae cum oxymelle mixto. Et scabiosus ungat se de suco eius, cum exit de balneo.

De Dracontea. Herba undecima Aquarii, quae dicitur dracontea. Collige eam a XVIII die Ianuarii praecedente kalendas Februarii... etc.

De aristolochia. Herba duodecima Piscis quae dicitur aristolochia. Collige hanc a 15 Februarii praecedente kalendas Martii... etc.

De cichorea; quae et *girasol* [1] dicitur. Herba Solis quae heliotropium dicitur [2]... etc.

1 ciclamine M. ciclamen M. 4 calamento M. calamentum M. 7 eliotropia M. Leg. « scorpiurus »? 8 eliotropia M. 13 anagallo M. anagallus M. 14 citragalla] nomen mihi ignotum. 16 lapacio M. lapacium M. 17 XXVI] Leg. XVI. 19 ciclaminis et lapacii M. 20 [et] delevi. 21-22 zz signa sunt unciae, ut videtur. 24 oximelle M. 26 dragontea M. 28 et 29 aristologia M. 28 pissis M. 29 « Sept » exp. ante Februarii. 30 cicorea M, rectius « cichoreo », sed cf. « *la chicorée* ».

[1] *Girasol* nomen est Hispanicum; eoque confirmatur, ut videtur, interpretem latinum ex discipulis Raimondi Lulli esse; cf. *Revue de philol.*, l. c., p. 88, n. 1. Valentinus Rose, l. c. [supra p. 254, n. 1] iam indicia collegit quibus probatur versionem latinam Thessali in Hispania confectam esse. Attamen *girasole* est verbum Italicum quoque, sicut *tasso barbasso* pro verbasco (infra ad p. 260, 27).

[2] Cf. Proclus *in Tim.*, 34 D (I, p. 112, 10 Diehl) : Μέχρι πόας καὶ λίθων ἢ τῶν

ON CYCLAMEN. The fifth herb of Leo, which is called cyclamen. Gather this from the XI days of July preceding the kalends of the month of August... etc.

ON CALAMINT. The sixth herb of Virgo, which is called calamint. Gather this from the two days of August preceding the kalends of September... etc.

ON HELIOTROPE. The seventh herb of Libra, which is called scorpialis, that is, heliotropium. Gather this herb from the Xth of September preceding the kalends of October... etc.

ON ARTEMISIA. The eighth herb of Scorpio, which is called artemisia. Gather this from the first of October preceding the kalends of November... etc.

ON PIMPERNEL. The ninth herb of Sagittarius is called anagallis, that is, citragalla. Gather this in the first days preceding the kalends of December... etc.

ON LAPATHUM. The tenth herb of Capricorn, which is called lapathum. Gather this from the XXVIth day of December preceding the kalends of January. Now this herb is of great virtue and efficacy, such that if anyone anoints his body with the juice of cyclamen and lapathum, he will not be bitten by animals, and even dogs will flee. And if anyone has been bitten by a dog, make a plaster in this manner. Recipe: wax XIII drams, resin XX, galbanum XII, fat of pig or bull XXX. And if he has been bitten by a rabid dog, give him the juice of the same herb mixed with oxymel. And one afflicted with scabies should anoint himself with its juice, when he comes out of the bath.

On Dragontea. The eleventh herb of Aquarius, which is called dracontea. Collect it from the 18th day of January preceding the Kalends of February... etc.

ON ARISTOLOCHIA. The twelfth herb of Pisces, which is called aristolochia. Collect this from the 15th of February preceding the Kalends of March... etc.

30 ON CHICORY; which is also called girasol [1]. The herb of the Sun which is called heliotropium ... etc.

1 ciclamine M. ciclamen M. 4 calamiento M. calamentum M. 7 eliotropia M. Read "scorpiurus"? 8 eliotropia M. 13 anagallo M. anagallus M. 14 citragalla] name unknown to me. 16 lapacio M. lapacium M. 17 XXVI] Read XVI. 19 ciclaminis et lapacii M. 20 [et] deleted. 21-22 zz are signs for ounces, as it appears. 24 oximelle M. 26 dragontea M. 28 and 29 aristologia M. 28 pissis M. 29 "Sept" deleted before Februarii. 30 cicorea M, more correctly "cichorea", but cf. "la chicorée".

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[1] Girasol is a Spanish name; and by this it seems confirmed that the Latin translator was among the disciples of Ramon Llull; cf. Revue de philol., l. c., p. 88, n. 1. Valentinus Rose, l. c. [above p. 254, n. 1] had already assembled the evidence by which it is proved that the Latin version of Thessalus was made in Spain. However, girasole is an Italian word as well, just as tasso barbasso for verbascum (below at p. 260, 27).

[2] Cf. Proclus in Tim., 34D (I, p. 112, 10 Diehl): Méxpt nóag kai Alwy tŵy

De paeonia. Herba Lunae est glycyside, quae paeonia appellatur. Haec enim, ut plures asserunt, apud Syriam et Arabiam nascitur. Est autem similis ei et movetur ipsius motu: cum enim Luna crescit, et ipsa crescit, et cum Luna decrescit, ipsa decrescit. Sucus enim huius herbae cum oleo rosato ‹ miscetur › et ex eo tertianarii inuncti sanantur. Et radix eius suspensa ad collum epileptici curat eum. Et si quis daemonio vexatur, suffumigetur ex radice eius, fugiet ab eo daemonium. Verum cum homo evellit radicem huius herbae cum luna est in cremento et suspendit eam ad collum vel faciat et suffumigium, patienti non liberat sed auget morbum. Et de radice fiunt emplastra similia eis quae fiunt ex aristolochia, valentia contra easdem passiones, sicut diximus superius, sive sit collecta in cremento, sive in decremento lunae. Verum dicunt Syrii: « Quando vis facere emplastrum mathematicum (?) et dissolvens ap(ostem)ata, debes eam colligere in augmento lunae, cum autem vis consolidare et extenuare et mundificare, debet colligi in decremento lunae. » Et tu, sicut sapiens, si vis augere malum vel diminuere, poteris hoc modo experiri.

De semperviva. Herba Saturni, id est semperviva. Extrahitur autem sucus... etc.

De eupatorio. Herba Iovis, quae dicitur eupatorium et a quibusdam pentadactylus... etc.

De peucedano. Herba Martis dicitur peucedanum. Sucus huius herbae valet contra... etc.

De callitricho [i. e. capillo Veneris]. Herba Veneris panacea, plocamis et a quibusdam callitrichum appellatur... etc.

De taxo verbasco. Herba Mercurii quae taxus verbascus et a quibusdam dicitur phlomus et a quibusdam bonetus. Fit ex eius suco unguentum... etc.

1 peonia M. De paeonia cf. *Catal.*, VIII, 2, p. 167 ss. et glicisidis M. apelatur M. 5 ‹ miscetur › addidi. tercianarii M. 6 epilemptici M. 7 demonio M. sufumigetur M. 8 demonium M. 11 aristologia M. 12 superius] cf. supra p. 259, 28 et *Catal.*, VIII, 3, p. 150. Hac citatione confirmatur alteram partem de plantis planetarum eiusdem auctoris esse ac primam de plantis zodiaci. 13 sirii M. 14 matematicum] ma[atm M; id est astrologicum? disolvens a[p]ata M; scripsi « apostemata ». 15 coligere M. 16 coligi M. lune M. 22 pentadactilus M. 25 galitricho M. « .i. capillo Veneris » add. m. 2 M. penocia M. 26 galitricum. 27 « taxo barbasco » ex « tasso barbasso » corr. m. 2 M. Cf. Plinium XXV, 120: « Verbascum Graeci phlomon vocant ». « taxus barbascus » ex « tassus barbassus » corr. m. 2 M. 28 « bonetus » quid sit nescio.

θεῶν τῶν ἐφόρων ἰδιότης καθήκει, καὶ ἔστι λίθος καὶ πόα τῆς Ἡλιακῆς ἐξηρτημένη δυνάμεως, εἴτε ἡλιοτρόπιον εἴτε ἄλλως ὁπωσοῦν καλεῖν ἐθέλοις.

On peony. The herb of the Moon is glycyside, which is called peony. For this plant, as many assert, grows in Syria and Arabia. It is similar to the Moon and moves with her movement: for when the Moon waxes, it too waxes, and when the Moon wanes, it too wanes. The juice indeed of this herb is mixed with rose oil — and from it those suffering from tertian fever, when anointed, are healed. And its root, suspended around the neck of an epileptic, cures him. And if anyone is troubled by a demon, let him be fumigated with its root, and the demon will flee from him. But when a man pulls up the root of this herb while the moon is waxing and suspends it around his neck or makes a fumigation, it does not free the patient but increases the disease. And from the root are made poultices similar to those made from aristolochia, effective against the same ailments, as we said above, whether it was gathered during the waxing or the waning of the moon. But the Syrians say: "When you wish to make a mathematical (?) poultice and one that dissolves abscesses, you must gather it during the waxing of the moon; but when you wish to consolidate and thin and cleanse, it must be gathered during the waning of the moon." And you, like a wise man, if you wish to increase an ailment or diminish it, will be able to test this in this way.

ON SEMPERVIVUM. The herb of Saturn, that is, sempervivum. Its juice is extracted... etc.

ON EUPATORIUM. The herb of Jupiter, which is called eupatorium and by some pentadactylus... etc.

On peucedanum. Peucedanum is called the herb of Mars. The juice of this herb is effective against... etc.

ON CALLITRICHUM [i.e., Venus's hair]. The herb of Venus, panacea, plocamis, and by some it is called callitrichum... etc.

On taxus verbascus. The herb of Mercury, which is called taxus verbascus and by some is called phlomus and by some bonetus. From its juice an ointment is made... etc.

1 peonia M. On paeonia cf. Catal., VIII, 2. p. 167 ff. and glicisidis M. apelatur M. 5 miscetur added by me. tercianarii M. 6 epilemptici M. 7 demonio M. sufu-migetur M. 8 demonium M. 11 aristologia M. 12 superius] cf. above p. 259. 28 and —Catal., VIII, 3, p. 150. This citation confirms that the second part on the plants of the planets is by the same author as the first part on the plants of the zodiac. 13 sirii M. 14 ma-tematicum] inafatii M; that is, astrological? disolvens apata M: I wrote "apo-stemata". 15 coligere M. 16 coligi M. lune M. 22 pentadactilus M. 5galitri-cho M. ".i. capillo Veneris" added by hand 2 M. penocia M. 26 galitricum. 27 "taxo barbasco" corrected from "tasso barbasso" by hand 2 M. Cf. Pliny XXV, 120: "Verbascum Graeci phlomon vocant." "taxus barbascus" corrected from "tassus barbassus" by hand 2 M. 28 What "bonelus" may be I do not know.

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of the gods whose myriad individuality is proper, and there is a stone and a herb dependent on the Solar power, whether you wish to call it heliotrope or by any other name whatsoever.

Post hoc capitulum textus pergit :

Habes ergo in brevi tractatu materiam tibi firme traditam cuiusque passionis. ergo ordinare poteris ipsam et secundum praedicta observare. Et nulli alteri tradere debebis: cum enim venerit ad manus multorum impias notitia studiosa et mirabilis materia, ars deficiet. Nam habendo quis istud opus quo mediante diximus omnes passiones curari, despiciet dicta diversa multorum philosophorum. Ergo autem consulo tibi et laudo quod habeas istud in secretis tuis tanquam perfectum et bonum et in omnibus aliis electis elegantius. Et ad hoc, ut sit efficacius et utilius medicamen contra quamlibet passionem, utere praedictis herbis et maxime quae reperiuntur in Arabia, Syria et Aegypto, quia partes istae sunt calidiores aliis et nihil est in terra quod crescere possit sine introitu spiritus et caloris; quia in frigidissimis locis inspissantur pori in ipsis herbis, et aere non potente introire grossitudine sunt herbae minoris virtutis, et in praedictis locis propter superfluam caloritatem aeris sunt herbae maioris virtutis.

[Opinor animam tuam testari putavisse omnem disciplinam medicinae et sanitatis recipere a me et defeci quia non recordatus sum tibi tradere doctrinam sciaticae passionis, et est de lochilicha, id est compositione † ventis, et colligens consilium tuum, si es particeps sanae mentis, poteris participare per unam solam herbam, id est paeoniam, quam tradidi, contra omnem passionem per scientiam quam tibi ostendi per ipsam, quia herba habet augmentum, id est locum augmenti et declinationis, quia collecta in augmento lunae adimplet omne quod deficit et collecta in declinatione ipsius omnem superfluitatem adducit ad naturam; dico autem contra cancros et syringomata et similes passiones. Similiter <contra> sciaticam passionem secundum eandem rationem poteris procedere et ad alias passiones sequendo operationes quas tradidimus, colligendo ea eodem modo quo diximus de paeonia.]

1 cf. p. 163, 3 ss. Boudreaux. 4 debeas M. veniret M 5 noticia. 8 ss. Cum codice B consentit interpres; cf. p. 163, 14 adn. Boudreaux. 9 elegancius M. 12 siria et egipto M. Graece (p. 163, 14) : Ἀπ' Αἰγύπτου καὶ Ἀραβίας καὶ Ἀσίας καὶ Συρίας ἔτι καὶ Ἰταλίας, sed ultima verba et forsitan etiam καὶ Ἀσίας interpolata sunt, nam Italiae et Asiae regiones « calidiores aliis » dici non potuerunt; cf. *Revue de phil.*, l. c., p. 105, n. 2 13 nichil M. 14 inspissatur poris (= poneris) M. 18 ss. Quae sequuntur inveniebantur in archetypo solius codicis B, qui tamen cum primis verbis desinit (p. 164, 2 Boudreaux). Interpolata esse usque ad v. 29, vel inde apparet quod inepte repetunt quae supra de paeonia (p. 260, 1), iam dicta sunt. 18 testari ?| Expectes « mirari » (τεθηπέναι). 19-20 sciatice M. 20 lochilicha M = aristolochia ? cf. p. 260, 11. collige consilium M. 21 participare| Leg. « procedere » ? cf. v. 27. 23 « quam tibi » corr. Thomas : quanti M. 24 declinacionis M. 24-25 colecta M. 25 declinacione M. Leg. « reducit » ? 26 sirorogmata M, corr. <contra> suppl. 27 ad] Leg. contra ? 28 coligendo M.

After this chapter the text continues:

You have, therefore, in this brief treatise the subject matter of every affliction firmly handed down to you. You will therefore be able to arrange it and observe it according to what has been said above. And you ought not to hand it over to anyone else: for when diligent knowledge and wondrous subject matter comes into the hands of many impious persons, the art will fail. For whoever possesses this work, by means of which we have said all afflictions can be cured, will disdain the various sayings of the many philosophers. Therefore I counsel you and commend that you keep this among your secrets as something perfect and good and more choice than all other chosen things. And to this end, that the remedy may be more efficacious and useful against any affliction whatsoever, make use of the aforementioned herbs and especially those found in Arabia, Syria, and Egypt, because these regions are warmer than others and there is nothing on earth that can grow without the entry of spirit and warmth; because in the coldest places the pores in the herbs themselves become constricted, and since the air is unable to enter on account of their density, the herbs are of lesser virtue, whereas in the aforementioned places, on account of the excessive warmth of the air, the herbs are of greater virtue.

[I believe your soul thought it could testify that it had received from me the entire discipline of medicine and health, and that I failed because I did not remember to hand down to you the doctrine of sciatic affliction, which belongs to lochilicha, that is, the composition † of winds, and gathering your counsel, if you are a participant of sound mind, you will be able to share through a single herb alone, that is, peony, which I have handed down, against every affliction through the knowledge which I showed you through it, because the herb has an augmentum, that is, a place of increase and decline, because gathered during the waxing of the moon it fulfills everything that is lacking, and gathered during the waning thereof it brings every excess back to nature; I speak moreover against cancers and syringomata and similar afflictions. Likewise, against sciatic affliction you will be able to proceed according to the same reasoning, and toward other afflictions by following the operations which we have handed down, gathering them in the same manner as we spoke of peony.]

1 cf. p. 163, 3 ss. Boudreaux. 4 debeas M. veniret M 5 noticia. 8 ss. The translator agrees with codex B; cf. p. 163, 14 adn. Boudreaux. 9 elegancius M. 12 siria et epiplo M. In Greek (p. 163, 14): 'Απ' Αἰγύπτου καὶ ᾿Αραβίας καὶ 'Ασίας καὶ Συρίας ἔτι καὶ Ιταλίας, but the final words and perhaps also καί 'Ασίας are interpolated, for the regions of Italy and Asia could not be described as "warmer than others"; cf. Revue de phil., I. c., p. 105, n. 2. 13 nichil M. 14 inspissatur poris (= poneris) M. 18 ss. What follows was found in the archetype of codex B alone, which however ends with the first words (p. 164, 2 Boudreaux). That it is interpolated up to v. 29 is apparent also from the fact that it ineptly repeats what was said above about peony (p. 260, 1). 18 testari? One would expect "admirari" (TennÉva). 19–20 sciatice M. 20 lochilicha M — aristolochia? cf. p. 260, 11. collige consciliumIM. 21 participare | Read "procedere"? cf. v. 27. 23 "quam tibi" corr. Thomas: quanti M. 24 declinacionis M. 24–25 colecta M. 25 declinacione M. Read "reducit"? 26 sirorogmata M, corr. ´contra> suppl. 27 ad] Read contra? 28 coligendo M.

COD. MONTEPESS.

Istis autem a deo tibi traditis age semper gratias deo et illa quae audivisti de levi sequeris in operationibus tuis. Amplius quaesivi a sacerdote si est lapis in mundo vel herba qua mediante possint homines tactu vel gustu † configere vitam. Qui dixit quod plures herbae sunt et lapides in terris quibus mediantibus homo efficitur immortalis; hoc est tamen inconveniens ut quidam homines sciant operationes ipsarum; etenim vitam brevem habentes non sunt exaudientes legem et praecepta dei neque observantes, quanto magis ergo si vitam immortalem haberent.

VERSIO RECENTIOR.

Cum ergo tanta me deus praeceptis suis docuisset, gratias agebam tam facili impetratione me omnem curam recepisse. Percontabar autem si qua esset herba vel genus lapidis, per quod posset homo immortalis permanere; et deus multa quidem herbarum et lapidum supra terram genera esse dicebat, quae si adepti fuissent homines, perpetuam vitam haberent: sed fas non esse scientiam eorum homines cognoscere. Cum enim parvum tempus vitae sortiti homines leges neglegant et insidiis mutuis animas suas perdere conentur et manus contaminare tantis malis avide studeant parvo tempore victuri, hi si prolixitatem temporis acceperint, nec Deo ipsi parce<bu>nt.

Hiis autem peractis deus in coelum ascendit, et sic reversus sum in media nocte ad sacerdotem et in die crastino recipiens aurum sufficiens mihi et res necessarias licentiatus sum a sacerdote; verum tum rogabam ipsum ut veniret mecum, ut probaremus simul virtutes herbarum traditarum a deo, cum venerit tempus collectionis.

EXPLICIT LIBER THESSALI PHILOSOPHI DE VIRTUTIBUS 19 HERBARUM.

1 Quae sequuntur in nullo codice Graeco hucusque reperto servantur, sed saec. XVI partim certe, i. e. usque ad v. 23. exstabant, ut videtur. nam latine versa anno 1528 Parisiis prodierunt (*Claudi Galeni Pergameni liber de plenitudine. Apulei Platonici de herbarum virtutibus* etc., Parisiis, 1528, apud Chr. Wechel, fol. 35; cf. Boudreaux, p. 152, n. 1, p. 132). Hanc versionem elegantiorem cum altera fideliore, ut videtur, conferre iuvat. 3 « docuisset » Thomas : vovisset *ed.* 6 a sacerdote] perperam, nam cum deo loquitur, cf. v. 24. 9 configere] l. eg. « conficere » [Thomas] vel « continuare »? 23 parcent *ed.* 24 celum M. 26 licenciatus M. 28 colectionis M. 29 tesali philosofi.

Cod. Montepess.

For these things transmitted to you by God,
give thanks always to God; those
things which you have heard, you shall follow with ease
in your works. Furthermore
I asked the priest whether there is a stone
in the world or an herb by means of which
men might be able by touch or
taste † to prolong life. He said
that there are many herbs and stones
in the lands by means of which
a man is made immortal; yet it is
unfitting that certain
men should know the operations
of these things; for indeed, having a short life,
they do not heed the law
and precepts of God nor
observe them — how much more then
if they had immortal life.

MORE RECENT VERSION.

When therefore God had taught me with so many of His precepts, I gave thanks that by so easy a request I had received every care. I then inquired whether there was any herb or kind of stone by which a man might be able to remain immortal; and God said that there are indeed many kinds of herbs and stones upon the earth which, if men had obtained them, they would have perpetual life: but that it was not lawful for men to know the knowledge of these things. For since men, having received but a short span of life, neglect the laws and endeavor to destroy one another's souls by mutual treachery and eagerly strive to defile their hands with such great evils, though they are to live but a short time — if these men were to receive a prolonged span of time, they would not even spare God Himself,

After these things were accomplished, the god ascended into heaven, and so I returned at midnight to the priest, and on the following day, having received sufficient gold and the necessary things, I was dismissed by the priest; but indeed I had asked him to come with me, so that we might together test the virtues of the herbs handed down by the god, when the time of gathering should come.

HERE ENDS THE BOOK OF THESSALUS THE PHILOSOPHER ON THE VIRTUES OF HERBS.

What follows is preserved in no Greek codex found hitherto, but in the 16th century it certainly existed in part, i.e. up to v. 23, as it appears, for it was translated into Latin and published in Paris in 1528 (Claudii Galeni Pergameni liber de plenitudine. Apulei Platonici de herbarum virtutibus etc., Parisiis, 1528, apud Chr. Wechel, fol. 35; cf. Boudreaux, p. 152, n. 1, p. 132). It is useful to compare this more elegant version with the other, apparently more faithful one. 3 "a docuisset" Thomas: vovisset ed. 8 "a sacerdote" incorrectly, for he is speaking with the god, cf. v. 24. 9 contigere] Read "conficere" [Thomas] or "continuare"? 23 parcent ed. 24 celum M. 26 licenciatus M. 28 colectionis M. 29 tesali philosofl.

ADDENDA ET CORRIGENDA

P. 43, cod. 83, f. 12'. Μέθοδος etc. — Edidit Hase, *Rhein. Mus.*, 1839, p. 157 ss. Cf. Tannery, *Mém. scientifiques* publiés par Heiberg, IV, p. 229 ss.

— — f. 138. Ἰωάννου etc. Cf. Tannery, *Ibid.*, p. 242 ss.

P. 63, l. 14. Leg. ἀρχαίων.

P. 78, l. 11. Pro « Modenensis » lege « Mutinensi ».

P. 106, 16. De quinta die Lunae, cf. Vergel., *Georg.*, I, 277 : « Quintam fuge » et Servium ad hunc versum. Vide etiam *Catal.*, III (Mediol.), p. 33, 11.

P. 107, 7. † γαψυρία Leg. γαυριᾶ, cf. *Catal.*, IV, p. 143, 6.

P. 124, 8-9. Cf. p. 187, 12 ; 202, 12.

— 12. τὰ ἰσανεφηκτα Leg. τὰς ἰσαναφοράς, cf. *Catal.*, I, p. 153, c. 16.

— 13. διάμετρα sanum, cf. cap, ξα', p. 187, 7 et 203, 17.

— 12 adn. L. ἰσανάφορα.

P. 126, 12. Leg. <τῆς δωδεκατόπου>.

P. 127, 16-17. Cf. p. 211, 5.

P. 128, 18-21. Cf. p. 220, 8-10.

P. 149, 28 ss. Cf. p. 183, 20 ss.

P. 155, 12 Κρόνος] Leg. Ζεύς, cf. p. 172, 8 adn — 13 ss. aliqua desunt, cf. p. 172.

P. 216, 17. Leg. κυβερνητῶν.

P. 217, 3. Leg. καλαμαύλας?

TO BE ADDED AND CORRECTED

P. 43, cod. 83, f. 12. Medobos etc. Edited by Hase, Rhein. Mus., 1839, p. 157 ff.

Cf. Tannery, Mém. scientifiques publiés par Heiberg, IV, p. 229 ff.

f. 138. Ἰωάννου etc. Cf. Tannery, *Ibid.*, p. 242 ss.

P. 63, l. 14. Read ἀρχαίων.

P. 78, l. 11. For "Modenensis" read "Mutinensi".

P. 106, 16. On the fifth day of the Moon, cf. Vergil., Georg., I, 277: "Quintam fuge" and Servius on this verse. See also Catal., III (Mediol.), p. 33, 11.

P. 107, 7. † rawupia Read yaupiâ, cf. Catal., IV, p. 143, 6.

P. 124, 8–9. Cf. p. 187, 12; 202, 12.

19. τὰ ἰσανεφηκτα Read τὰς ἰσαναφοράς, cf. Catal., I, p. 153, c. 16.

13. diáuerpa is sound, cf. cap. Ea', p. 187, 7 and 203, 17.

12 note 1. ίσαν φφρα.

l. 126, 19. Read < of the twelfth part >.

P. 127, 16-17. Cf. p. 211, 5.

nP. 128, 1821. Cf. p. 220, 8-10.

P. 149, 28 ss. Cf. p. 183, 20 ss.

P. 155, 12 Κρόνος] Read Ζεύς, cf. p. 172, 8 adn 13 ss. some text is missing, cf. p. 172.

P. 216, 17. Read κυβερνητών.

P. 217, 3. Read καλαμαύλας?

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